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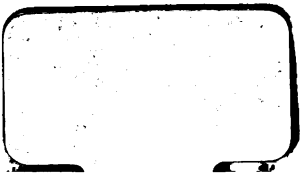

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE;

DEVOTED TO THE

DISSEMINATION OF PRIMITIVE CHRISTIANITY.

ENLARGED SERIES.

VOL. II.

LONDON:
PUBLISHED BY SIMPKIN MARSHALL AND CO.,
STATIONERS' HALL COURT;
AND MAY BE HAD OF THE BOOKSELLERS IN ANY PART OF ENGLAND, IRELAND, SCOTLAND, AND WALES.

1846.

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NOTTINGHAM:

THOMAS KIRK, PRINTER, SAINT PETER'S GATE.

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PREFACE.

BEING called upon to introduce the work of another year, we have been intently revolving our duties and our responsibilities. We have concluded to unite two things which are commonly separate, by giving preface and introduction in one view. The objects which we have distinctly before us are the following:—

I. To furnish the brightest developments of ancient Christianity. For the accomplishment of this, our main object, we are by the good providence of God, richly provided. We have in possession a great number of essays, discourses, and epistles, expressly devoted to the subject, remarkable in all the attributes which command attention. They are profound in thought, masculine in argument, chaste and forcible in style, select in diction, Christian and catholic in spirit. And these articles have not been written by men who dream in the cabinet of things never to be realized, or indulge in splendid visions of romance for the enjoyment of mental luxury—but by men of sober verity and habitual action. For many years they have stood in the light of the eternal world, leading on a reformation, or pleading for a restoration, which in simplicity of plan and magnitude of result, has no parallel in our age. This is an immense advantage. The men are not indulging in conjecture or speaking at random, but having embodied their convictions in deliberate action, tested their principles in a fiery furnace, and stamped their impress on living society—like the Apostles whom they reverently follow, they can speak of what they have seen, and heard, and felt, as well as of what they believe.

II. To stir up the brethren to make their spiritual position conformable to their knowledge. This is a serious matter. Many say to us, if not verbally, as follows, yet in substance, Well, you have restored the framework of the ancient order, the skeleton seems almost perfect, but you have not given it flesh and blood, nor animated it with a living soul. We

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want to see, among other primitive things, the strength of faith which produces unshaken trust—the fervency of love which leads to self-devoting sacrifice—the spirituality of mind which yearns for closer communion with the Father of lights—the rectitude of conduct which marks the habitual fear of God before the eyes—the glow and transport of hope which continually aspires toward the rest of the future. Certainly, we enjoy these things in a measure—but, alas! we have been cold and barren, and we must all strive together this new year, in such a resolute manner, that our celestial cause may not suffer by our sinful conduct.

III. To point out the literary claims, and moral character, of such works as professedly bear on moral and religious subjects. In this book-making age such a task is imperiously necessary, and we will give such prominence to this object as the condition of society seems to require.

IV. To notice the great events transpiring from time to time, pregnant with grave lessons for reflective men. We will pursue this course not as political partizans, but as men who believe that God is in history, and that the facts of every day life unfold his providence and moral government, and are marshalling onward his universal kingdom.

V. To record the progress of such congregations as are avowedly grounded on the ancient platform.

VI. To give such specimens of poetry, original, or selected from the best authors, as will give ardour to the soul, refining the taste, and strengthening and directing the judgment of the reader.

Such are the great objects we have in contemplation. In all these matters our readers can render us efficient assistance by sending us works for examination—by furnishing us with condensed accounts of the formation or advancement of scriptural churches—by sending respectful queries when information is required—by resolutely planning the wider circulation of our magazine, and looking to the execution—and, above all, by walking in the truth, speaking it in love, and living it in holiness.

G. G.

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CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. I. JANUARY, 1846. VOL. II.

ESSAYS, DIALOGUES, &c.

THE BIBLE.

The Bible is the oldest and best book in the world. It is translated into more languages and read by more people than any other volume ever written. Its history and its prophecy comprehend the entire destiny of the world. It presents to us man in his natural, preternatural, and supernatural conditions and characteristics. It records the three great ages of the world by developing three dispensations of religion—the Patriarchal, the Jewish, and the Christian. Man as he was, man as he is, and man as he shall hereafter be, are its three grand themes. It reveals God by unfolding the mysterious relations of the Father, the Son, and the Holy Spirit, in the three great works of creation, providence, and redemption.

The Bible is divided into two great departments, usually, but improperly, called the Old and New Testaments. The former of these contains the inspired writings of Moses, the first of historians and the greatest of lawgivers, together with those of the ancient Prophets; while the latter contains those of the Apostles and Evangelists of Jesus Christ. Regarded as the Jewish and the Christian Scriptures, it comprehends sixty-six distinct and independent treatises. Thirty-nine of these constitute the Jewish, and twenty-seven the Christian records. The Christian Scriptures are the work of only eight persons, six of whom were Apostles, and two of them Evangelists of Jesus Christ, and companions of the Apostles. The Jewish Scriptures were written by more than thirty persons, all of whom, save one,* were Jews. We put down the immediate authors or writers of the Bible at not less than

* Job, it is presumed, was an Idumean or Arabian sage.

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forty, as the lowest number, though we cannot with absolute certainty name them all. From the birth of Moses till the death of John the Apostle, is a period of full sixteen hundred and sixty years. These volumes were, therefore, in progress of completion not less than fifteen hundred years, and grasp in their historic outlines a period of forty-one centuries. A volume of such immense compass, exhibiting details of persons, places, and events, so numerous and various, and of such transcendant interest to mankind, seems to possess claims upon the attention and consideration of every human being capable of appreciating its history, its biography, its prophecy, its doctrine, or even its general literature, above those of any other volume in the world.

The Jewish Scriptures comprehend history, law, and prophecy. The Jews were wont to distribute them into "the Law, the Prophets, and the Psalms." The Christian Scriptures pre-eminently consist of historical and epistolary compositions. Of all the Jewish writers, Moses, and of all the Christian writers, Paul, is the largest and most conspicuous. Both the Jewish and Christian Scriptures begin with history and end with prophecy. Facts or events, past and future, are therefore the main subjects on which inspired writers dwell. The historical books of the Old Testament are, in all, seventeen. The prophetic books are also seventeen; while the properly didactic and devotional are but five. The first five books of the New Testament are also historical, the last prophetical, and the rest epistolary. These last are miscellaneous in their character, containing sometimes history, doctrine, precepts, and exhortations. The whole volume, indeed, in its spirit and tendency, is devotional. Whatever God has said in the form of declaration, *precepts*, promise, or threatening, is designed to make the man of God pure and perfect, and thoroughly accomplished for every good word and work.

The *plan* of the Bible, as an instrument or means of salvation, is admirably adapted to the human constitution and to the circumstances which surround man. The end to be obtained is happiness; but that end cannot be accomplished without sanctification or personal devotion to God. It is, indeed, as impossible for God to make any man happy, without making him holy, as it is for him to lie. Now the Bible is all arranged with a supreme reference to this fact. And as piety or holiness consists in a course of action correspondent with the divine will and character, and is not natural to man as he now is, it must be preceded by a change of heart. But this change of the affections being the result of faith or a belief of the testimony of God, that testimony for such a change must necessarily furnish motives. But these motives presuppose gracious acts of kindness on the part of God. Sacred history, then, records these facts—whether in the form of things said or done, commanded or promised by God. Faith apprehends and receives this testimony concerning these facts. These facts, when believed, produce corresponding feelings or states of mind, sometimes called *repentance*, or, a *new heart*; and this new heart leads to those good actions denominated piety and humanity, or holiness and righteousness. The links in this divine chain of moral and spiritual instrumentality are, therefore, five—*facts, testimony, faith, feeling, action*; —the end of which is salvation. The whole revelation of God is arranged upon this theory or view of man's constitution. Thus God

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acts, the Holy Spirit testifies, man believes, feels, and then acts according to the divine will. Thus he becomes "a new creature." This view of man's constitution explains why the Bible is a volume of facts, historical and prophetical—why it begins with history and ends with prophecy—why, in one sentence, God works, then commands, then promises.

To illustrate this by the Gospel, it is only necessary to state the order of things narrated in the Apostolic writings:—

1. Jesus died for our sins.

2. The Apostles announced this, and it is proved by the Holy Spirit in his resurrection from the dead, and subsequent operations.

3. Jews and Gentiles believe these annunciations as reported to them by the Apostles and Evangelists.

4. They immediately repent of their sins, and inquire what to do. Their hearts are changed.

5. They then become obedient to the faith. They are saved.

The plan of the Bible can only be clearly understood when man's condition and constitution are clearly and fully apprehended. For, in truth, the Bible is a glorious system of grace—an absolutely, complete, and perfect adaptation of spiritual means to a great and glorious end. This, however, is not the only grand comprehensive view of the volume of God's inspiration which we desire to lay before the reader. We wish to look into the mechanism of this sublime instrument of renovation and salvation.

Jesus Christ is the centre of the whole evangelical system. He is "the root and the offspring of David"—"the Sun of Righteousness"—"the bright and the Morning Star"—"the Alpha and the Omega" of the volume. "The testimony of Jesus is the spirit" of all sacred history and of all divine prophecy. Now the history of the Bible is very rationally or philosophically arranged both in its prospective and retrospective character, with a single and sublime reference to Jesus Christ. Let us analyse it.

The first promise to fallen man respects a Messiah—in these words: "I will put enmity between thee," O serpent, "and the woman, and between thy seed and her seed. HE SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL." The whole Bible but demonstrates, illustrates, and applies this grand promise. Eve's son of blessings is now to be elicited out of the human race; and *just so much of the history of the human race as is necessary to his identification, development, and glorification* is given, and no more. Let the reader take this lamp in his hand, read all the historical books of both Testaments, note every fact, incident, and document therein found, and see if they do not arrange themselves in a proper position, either to identify, develop, or glorify this benefactor of our race. We shall glance at Genesis for an illustration.

The single book of Genesis contains the only information we have of the human race for the long period of two thousand three hundred sixty and eight years. It begins with creation and ends with the death of the patriarch Joseph. The other books of Moses brings us down to the year of the world 2553. All this history antedates any authentic records of the human race now extant in any nation or language.

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But the portions of Genesis assigned to the different epocha of human history, are most singularly and significantly disproportionate. Why is it that eight-fiftieths, or eight chapters of fifty, are devoted to the history of creation and of the flood, and to the religious and political conditions of the human family, for the long period of one thousand six hundred and fifty-six years; while the single history of one Abraham occupies thirteen-fiftieths, and that of his descendants Isaac, Jacob, and Joseph, twenty-four fiftieths? Indeed, the fortunes of this Joseph occupy a larger space than that assigned to the first two thousand years of the world. This great disproportion in the details of things can be satisfactorily explained only in one way. That apprehended, and the plan and structure of the inspired writings can be properly understood and appreciated.

"The testimony of Jesus," says a divine oracle, "is the spirit of prophecy." It is, I presume, as truly the spirit of sacred history. Jesus is the Alpha and the Omega of the Bible, because the Bible is the history of redemption. Every thing takes precedence, occupies space, and engages attention in the direct ratio of its bearings upon the development and consummation of human redemption. Take, for example, the antediluvian age: From the moment the gracious intimation that the woman's offspring would one day "bruise the serpent's head" is given, its development becomes the all-engrossing theme, both of history and of prophecy. Persons, places, and events occupy a prominence and conspicuity as they happen to be connected with that grand central idea of the whole Bible. The altar, the victim, and the priest, appear in the history of Cain and Abel; while blood and faith triumph in his martyrdom. Cain's history, so far as it is given, is but the shade in the picture, and a few samples of his descendants illustrate the whole history of men in the flesh. He builded a city and called it after the name of his son Enoch. From Enoch descended the sons and daughters of *men*. Polygamy was the consummation of his principles in the fifth generation. His offspring were brass and iron manufacturers, and the first that invented portable houses, instruments of music, and that handled the harp and the organ. Tu-bal-cain, or Vulcan, and his sister Naamah, inventer of the distaff and the spindle, are amongst his renowned issue. Not one saint is named in the whole posterity of Cain, the first born of woman and the prototype of religious persecutors.

The history of Cain and Abel being given, because of its connexion with the altar and the sacrifice, the historian, prompted by the spirit of revelation, opens the illustrious lineage of the promised seed of woman; and that becomes, from this moment, the back-bone of the whole Bible —the grand meridian line of all divine history and prophecy. Seth is born to fill the place of Abel, and his progeny is counted, one by one, down to Jesus of Bethlehem and of Nazareth. Thus the patriarchal chain of Messiah's ancestors down to the flood, are Adam, Seth, Enos, Cainan, Mehalaleel, Jared, Enoch, Methuselah, Lamech, Noah. From the fall of man to the flood, all that is transmitted to us of human affairs or of divine providence connects itself with these ten patriarchs. After the flood Noah's three sons engross our attention. Their connexion with all the ancient nations of the earth is briefly

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but most interestingly sketched. But so soon as reasons are given in the history of Shem, of Ham, and Japheth, for a special providence in dispersing them over the whole earth, and in selecting the younger of these three to stand at the head of the postdiluvian line of the child of promise, the historian confines himself to the royal and sacerdotal line of the Messiah. He next counts off ten other progenitors of our Lord. These are Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham. The promise given to Eve and repeated to Shem, is still farther developed and committed to Abraham. To the end of Genesis we have five other noble links in this patriarchal chain. These are Isaac, Jacob, Judah, Phares, and Ezrom. Genesis then gives us in all five and twenty of our Lord's ancestors, and just so much of human affairs as is necessary to their favourable introduction to our notice. Joseph's history, so pre-eminently connected with the whole drama of man's redemption, and terminating in the migration and settlement of the symbolic nation in Egypt, is more minutely and particularly detailed than any one individual history in the five books of Moses. His other books, occupying but forty years' incidents, adds no new names to the illustrious line. After the books of Joshua and Judges, the book of Ruth is inserted to connect Judah and the promise made to him with David through Boaz, Obed, and Jesse—making the line from Ezrom to succeed thus: Aram, Aminadab, Naashon, Salmon, Boaz, Obed, Jesse, David.

The beautiful story of Ruth, the Moabitish saint, inserted for the express purpose of connecting David with Judah, Abraham, and Seth, and of completing through him the illustrious line down to the virgin's son, is itself a demonstration of the truth of our assumption, namely, That the plan of the Bible is to reveal God to man and man to himself, by placing one family under a special providence, and in making all its fortunes first the subject of prophecy, and then of history, from the beginning to the end of the world.* God meant more than any man has yet comprehended when he said, "I am the God of Abraham, the God of Isaac, and the God of Jacob. This is my name for ever and my memorial to all generations." The history of that family is, then, a documentary revelation of the attributes of God, and especially of his truthfulness and covenant-keeping character; while all other histories of all other families serve as night to day in the contrast, to present his in all the most favourable attitudes before us, and to induce all men to place themselves under the wings of his almighty protection.

Soon as David ascends the throne and his family obtains the sceptre of the twelve tribes, the royal lineage is in safe-keeping. The books of Samuel, the Kings, and the Chronicles, down to the end of Old Testament history, not only faithfully preserve the records of the nation, but afford a thousand developments of human nature and of divine providence, full of instruction to all mankind in all ages of the world.

Matthew and Luke open the New Testament history by giving from the archives of the nation and the rolls of lineage the ancestry of Jesus up to Adam; the former, by his legal father Joseph; the latter,

* See Ruth, chapter iv. 18—22.

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by his natural mother, Mary. By the legal paternal line he is the sixtieth in descent from Adam; while by the maternal line he is the seventy-sixth. The Apostolic writings give the history of the Jews down to the crucifixion of their promised Deliverer, the repudiation of them as the nation and people of God, and the adoption of believing Jews and Gentiles as one in the Lord Jesus in their stead; while the prophecies of the New Testament indicate the destiny of Israel according to the flesh, as well as Israel according to the spirit, till the final consummation. Such is the plan of the Jewish and Christian Scriptures.

From the plan of the Bible, as well as from its philosophy, its claims upon the faith and admiration of mankind may be strongly argued. Its philosophy is, that without piety no man can be happy; and that with it any man in any outward circumstances may be happy to the full extent of his capacity for human enjoyment. But human enjoyment is neither animal nor angelic enjoyment. Animal or sensitive enjoyments are supreme and exclusive in the brutal creation, but subordinate in man. Intellectual pleasures are necessarily dependent upon the ministry which the intellect performs. If the intellect is made subordinate to the animal instincts, passions, or propensities; or if the intellect is subordinate to moral and spiritual enjoyments, its pleasures are essentially different. In the former case they are but refined animalism; in the latter case they are spiritual and divine. In this view all human enjoyments are reduced to two classes: the one is spiritual, and the other carnal; the one is moral, social, and refined; the other is selfish, exclusive, and gross; the one rises, the other sinks to all eternity.

The philosophy of the Bible is, therefore, the philosophy of human happiness, and the only philosophy which commends itself to the cultivated understanding of man. No mere rationalist, philosopher, or sage, ever proposed such a view of happiness to man. It is peculiar to the Bible. It is an original and divine conception, and proves the divine authorship of the book. From the object and character of the book of revelation, its divine authority can be most triumphantly argued. It is a book equally worthy of God to bestow and of man to receive. Dictated by infinite benevolence, characterized by supreme intelligence, and perfectly adapted to the genius of human nature, it is worthy of universal reception and of the most profound and grateful homage.

Its plan is superhuman and divine. No one class of men of any one age could have formed such a plan as that of writing the history of one family for seven thousand years, and of incorporating with that history a scheme of eternal redemption from sin. And yet it is as clear as the sun in a cloudless sky, that Moses, Joshua, Samuel, Ezra, Nehemiah—with all the Jewish historians, prophets, and poets, during a period of fifteen hundred years, were, without concert, conference, or voluntary co-operation, prosecuting just such an object without seeming to comprehend it. And not they only, but all the patriarchs before Moses, all the renowned fathers of mankind from Adam to Moses, were orally transmitting such information to their descendants; and all the scribes of the Jews, from Malachi to Matthew, were in their chronicles of Jewish times recording such incidents and events as

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make out the entire history of the family of Jesus Christ from Adam to Joseph, his legal father, and to Mary, his natural mother. This was done but once in all time, and for a purpose just as peculiar and singular as the Bible itself.

A sceptic or an infidel might as well argue that king Hiram's thirty thousand woodsmen and builders, and king Solomon's one hundred and fifty thousand hewers, stone-cutters, and carriers of burdens, with his three thousand three hundred supervisors and directors, were severally and individually working each one after a plan of his own, and that without concert or prearrangement, all their materials were fitted up into a temple the most splendid and magnificent that ever stood upon this earth—the wonder of the world and the glory of architecture—as that shepherds, husbandmen, fishermen, artisans, historians, lawgivers, kings, living in different countries, in ages very remote, speaking divers languages, and of every peculiarity of character, could have, either by accident or design, got up such a volume as the Bible, marked in every page by peculiar originality of character, a most striking unity of design, pervading an almost infinite variety of circumstantial details, and in a style the most simple, artless, and sublime. The fortuitous concourse of atoms into a universe indicative of designs and adaptations as innumerable as the stars, as countless as the sands of the sea, would be a rational hypothesis, a plausible and credible theory, compared with such an assumption.

The divine inspiration of the Holy Scriptures is, indeed, fully proved by the divine wisdom and knowledge contained in the record itself. The author is known in his works. God's book is full of divinity. It reveals what human wisdom cannot fathom, but what human wisdom must believe and approve. God has not only affixed his sign manual to the mission of Apostles and Prophets in the miracles which they wrought, and in the prophecies which they uttered; but he has stamped upon the treasures of wisdom and knowledge which it contains, and incorporated with all its gracious and sublime developments, its holy doctrine, its heavenly spirit, and its divine precepts, the indubitable indications of its superhuman, supernatural, and divine origin. But we shall, for the present, only attempt to prove its divine origin by the indirect method of reducing to an absurdity a contrary hypothesis. Paul is my example and my authority for an occasional assault upon the fortress of error by showing what will result from its admission to be truth, or, which is the same thing in other words, by assuming the truth to be a lie. He says, "If there be no resurrection of the dead, then is not Christ raised. If Christ be not raised, then all men are in their sins—preaching is useless, faith is vain; we Apostles are all liars, and all that have died in attestation of it have voluntarily destroyed themselves." So let us reason in this case as few words as those found in that admirable argument in proof of the resurrection. We assume that the Gospel is true or not true. If it is true, it ought to be obeyed; if it is not true, it ought to be disproved and repudiated. All the world so far agrees with our postulata. Well, now, say it is not true; in other words, it is a falsehood—a lie. What then?

I. *There is not a credible history in the world;* because no history

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possesses so great a number or variety of the attributes of truth or reasons of faith as the Gospel history. The original witnesses were plain, common sense, ordinary, matter-of-fact men. They were eye-witnesses and ear-witnesses of the facts which they attest. Their occupations of life were favourable to having good eyes and good ears: They were chiefly fishermen. The facts which they relate, and which constitute the Gospel, were *sensible* facts—subjected not to one sense, but to several senses. So speaks one of them:—"That which we have *heard*, which we have *seen with our eyes*, which we have *looked upon*, and *our hands have handled* of the word of life, declare we unto you."* They had nothing to gain, but every thing temporal and fleshly to lose by the proclamation of these facts. They made themselves "of all men the most miserable." Their life, if their doctrine be not true, is more marvellous than their doctrine: no men ever gave stronger evidence of truthfulness than they. If they cannot be believed, no historian can: *There is, then, no credible history in the world!*

II. In the second place, *there is no sincerity in martrydom.* It is an indisputable fact that the Messiah and most of his Apostles were martyrs. They died for what they said, and not for what they did. Mankind in all ages concur in the opinion that the strongest proof of any man's honesty or sincerity is his dying voluntarily in attestation of the truth of what he affirms. We allege that martyrdom does not prove the truth of a man's opinions, but only that he sincerely believes them. Sincerity is no test of truth in any matter of theory or speculation. But in all matters of sensible facts tested by the senses, seen or heard by many persons and on many occasions, sincerity in the avowal of them is a proof of the certainty of them. Now, as martyrdom proves sincerity, and sincerity on the part of witnesses of sensible facts proves the facts—the Gospel, being founded on sensible facts, seen often, and seen by many, is true, or there is no sincerity in martyrdom!

III. If the Gospel facts are false, then *learning and talent are of no value.* The value of talent and learning consists in the power they impart to their possessor to acquire and communicate truth. Now it needs not to be proved that innumerable multitudes of the most talented and learned men in all the ages of Christianity from its first promulgation till now, have been enrolled amongst the friends and advocates of the Bible. Nay, indeed, in all ages the literature and sceince of Christendom have been on the side of the Bible, and mainly employed in its service. If, then, the Bible be not true, learning and talent neither protect us from error, nor assist us in the acquisition of truth!

IV. But again, on the admission that the Gospel is not true, there is *no connexion between goodness and truth—no excellency in truth.* The best men in the world have always been those that believed in the Bible. The most humane, benevolent, public spirited, philanthropic, and virtuous men that ever lived, whose virtuous examples have been an honour to human nature, have been believers in the truth of the Bible. Now if the Bible be a cunningly devised fable, then there is no necessary connexion between truth and moral excellence,

* John, 1 Ep. chap. i. verse 1.

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any more than between error and virtue. There is, then, no excellency in truth!

V. Still farther, if the Bible be not true, *falsehood, imposture, and error are better than truth:* The reason is obvious—the Bible is either true or false. If false, those who believe it believe a lie. But that lie has done more to civilize, refine, purify, and adorn human nature, than all the atheism, infidelity, and philosophy of Egypt, Chaldea, Greece, and Rome. Surely, then, the Christian lie is better than all the philosophic truth of all ages and all nations. Hence we infer that if the Bible be false, error and fraud work better for mankind than honesty and truth!

VI. But, again, if the Bible be false, as all who reject it affirm, then *there is no reason in the universe;* or, what is the same thing, *creation is a maze without a plan,* and *nature works in vain.* We must judge of the unknown by the known. Now the fortunes of our planet are our data for the fortunes of all other planets. The fortunes of its inhabitants are, so far as nature or reason is our guide, the fortunes of the inhabitants of all other planets. Amongst earth's inhabitants there is one class of beings for whose creation and comfort all others do exist. *Man* is the name of that class of beings. He is the end of this terrestrial creation. If he be lost—for ever lost, all is lost. Crops of vegetables annually spring out of the earth, and return to it again. Races of animals feed upon them, and die. They, like their food, but enrich the earth. Day and night succeed each other. Years revolve. The earth turns upon its axis, wheels round its orbit, feeds and buries all its tenantry. Man himself and his food alike perish for ever.

Now what is gained by the whole operation? If man lives not again—if the Bible be not true, nature labours in vain; and if there be a Creator, he works without a plan, and toils for no purpose. Nature is an abortion, and the whole machinery of the universe a splendid failure. There is no reason for creation—for nature; and there is no reason in either. If, then, the Bible be not true—if the history it gives of man, his creation, his fall, his recovery, be not true—in one word, if the Gospel be a lie and the Bible false, no living man can give one good reason for the existence of our planet, or that of any sun or system in that collation of worlds and systems which compose this mysterious and sublime universe.

But if the Bible be not true, it is not enough to say—1st. That there is not a credible history in the world. 2d. That there is no sincerity in martyrdom. 3rd. That human learning and talent are of no value. 4th. That there is no excellency in truth. 5th. That falshood, imposition, and error, are better than truth. And 6th, That there is no reason in the universe; but we must also add, that THERE IS NO GOD!!

Nature ends in ruin—the world is full of sin and misery—there is no reason for any thing—man lives for no purpose—no kind intimation has been given him of any great and good FIRST CAUSE; which is but equivalent to saying there is no good being above man—no one of almighty power, who could speak to him, enlighten him, or comfort him, touching his origin, his nature, his relations, his obligations, or his destiny; and that is equivalent to saying that there is no supremely

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Good One, no Creator or Proprietor of man. For who can imagine a supreme intelligence, of almighty power and of infinite benevolence—who made man and inspired him with such desires after the knowledge of himself—with such longings after happiness perfect and complete—and who has himself the faculty of speech, the power of communicating the knowledge of himself to man; and yet has never spoken to him, never enlightened him on the only point vital to all his interests, his eternal destiny; and compared with which all other enjoyments possible to man as he now is, are not in the proportion of *an atom to a universe*, or *a moment to a boundless eternity!* Such an hypothesis is at war with every oracle of reason, with every decision of common sense, and with all the analogies of the universe. It cannot be: it is impossible. There *is* a God—there *is* a Book of God—there *is* truth in history—there *is* sincerity in martyrdom—there *is* value in talent and learning—there *is* an excellency in truth—truth *is* better than error, falsehood, and imposture—and there *is* reason in the universe, and a glorious destiny for man!

The Bible has been proved to be a divine revelation as many millions of times as there are individuals who have believed it to the salvation of their souls. But it never has been proved to be false to a single individual of the human race. Nor can it ever be so proved. No man who understands what he says, can in truth affirm that he believes it to be false. Who can believe any thing to be false without oral or written testimony? But no living man has either oral or written testimony contradicting the testimony of the Apostles and Prophets; therefore, in the absence of such testimony, he can no more believe it to be false than a blind man can see the sun. A man may doubt whether it be true; but to believe it to be false, or to be assured that it is not true, is altogether impossible.

Some persons object to the Bible—because, as they say, its divine inspiration is yet a subject of debate. Such thinkers and reasoners are grossly defective in reason and education. Did ever any one hear of any thing that has been proved by all the world? Is there a single historic fact that is believed by every human being? If there be not one, then every historic fact is yet in debate. But shall we say that no proposition is proved, because it is not proved to the whole world! The Gospel will never be out of debate while there is one infidel or sceptic in the world. This is, however, no more a disparagement of its truth, or its claims upon all mankind, than it is an argument against any proposition, fact, or testimony, that all the world has not yet acquiesced in its truth.

We cannot believe by proxy, as nations, as empires, or as worlds. We must each one believe for himself. Hence the evidence must be considered, understood, and appreciated by every individual for himself. But the fact that millions of all orders of mind, the greatest and most gifted of our race, have believed it to be true—multitudes of them even to martyrdom for its sake; and that not one individual can believe it to be false, is a consideration that ought to silence every modest inquirer, and, were it possible, cover with shame those reckless and senseless dogmatists, who declaim against a book of whose contents and whose history they truly comprehend nothing, because it is yet in

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debate. On their showing, there is nothing credible or worthy of universal acceptance, because there is nothing that is not a matter of doubt or disbelief with some person. But we argue not the question of the Bible's truth with such opponents. We have not given a tithe of the topics from which its truth is irrefragably argued. Enough, it is presumed, to convince the candid whose minds can discern the force of argument, is contained in the preceding hints and reflections.

Christianity has stood erect in the midst of all sorts of adversaries—Jews, Pagans, Turks, Infidels, &c.; and, like the pillars of Hercules, the rock of Gibraltar, or the everlasting mountains, bids defiance to all the billows of the ocean, and to all the tempests of Satan, to shake it from its immoveable basis. To those who desire to understand it for their salvation, we intend, in another number, to make a few suggestions on the bestmethod of reading the Bible for edification and comfort.

A. C.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. IX.

ON COVENANTS.

After reading the covenant with Noah and all flesh, Olympas made the subject of covenants the burthen of the conversation for the day.

Olympas. Can any of you give me a Scriptural name for this *transaction* between God and Noah after his devotion at the altar?

William. It is called a *covenant.*

Olympas. Has any of you met this word before?

William. It has not occurred before this time in the writings of Moses. It is, indeed, often used after this date.

Olympas. But when I ask for a *name* for this transaction with Noah, I ask for more then the title found in Genesis ix. Has it no other name than a *covenant?*

Reuben. I think you told us that the Lord alluded to this transaction by Jeremiah when he said, "If you can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season."

Olympas. Yes; in Jeremiah xxxiii. 20, 25, the Lord speaks of day and night as *covenanted* matters, never to be changed; and we know of no other instance in which they are solemnly guarantied, except this one. We, therefore, regard this Noahic covenant as a "*covenant of day and night,*" guaranteeing their continuance while the earth endureth. What is a covenant, Reuben?

Reuben. A covenant, according to Walker, is "a contract, a stipulation, a compact."

Olympas. Or it may be defined, "an agreement between two parties on certain terms." The parties may be called *covenanter* and *covenantee.* The former stipulates, the latter restipulates or agrees. *Covenanter,* since the civil wars of England and Scotland, has a sort

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of political and appropriated meaning, indicating one who takes a covenant; but in common signification it indicates one who proposes and stipulates a covenant; while the *covenantee* denotes the party who accedes to it. Still you must note here that a divine covenant is not called *sunthekee*, but *diathekee*. In a *sunthekee* the parties meet as equals, but in a *diathekee* the covenanter may be a father or a king, and the covenantee may be a son or a subject. A full proof of this you have in our lesson. God is here the covenanter, and Noah and all the fowls of the air, and all the beasts of the field, are covenantees. Read the text, James.

James. "And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth."

Olympas. Thus you see "all flesh, fowl, cattle, every living thing upon the earth," are included as one party to this everlasting covenant of temporalities. It was to be commensurate with time, with the earth, and the present course of nature, and is a guarantee or pledge to animated nature that such a desolation as that just ended should never again occur. As a matter for future reference I would now state that it is not incompatible with the nature of a *diathekee* or scriptural covenant, that the covenantees be both passive and inconscious; nor is it incompatible that they be not only conscious, but active and leading in the transaction. God often propounds every item, and by his authority and supreme benevolence makes it the duty of man simply to acquiesce. What, Eliza, are the items of this covenant?

Eliza. They are but two:—1st. That all flesh shall never again be cut off by the waters of another flood; and, 2d. That the earth itself shall never again be destroyed by a universal deluge.

Olympas. And what about day and night, Eliza?

Eliza. This is only implied here; for it was promised just at the altar.

Olympas. Read the passage, Susan.

Susan. "And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither

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will I smite any more every living thing as I have done. While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, and day and night shall not cease."

Thomas. I never could understand why the Lord assigned the wickedness of man as a reason why he would not again destroy the race.

Olympas. This is a mistranslation. It ought not to read, "*For* the imagination of man's heart is evil from his youth." It ought to read according to the original, "*Though* the imagination of man's heart should be evil from his youth." *Ki*, in Hebrew, signifies *though*, *although*, as well as *for* and *on account of*. If man should be ever so wicked, I will not again drown the earth. He has promised to burn it. The present earth is reserved for *fire*, not *water*.

Olympas. And what, Thomas, concerning the *token* of this covenant? Was there no *rainbow* before the flood?

Thomas. It is a physical effect; and I think it probable that there were as many rainbows as there were the causes which now produce them. But did you not teach us that the consecrating of a stone into a monument, or the ordaining of any thing in nature for a sign, token, or pledge, was just the same as originating that thing altogether, because it has received a new meaning.

Olympas. Substantially you are right. It is not important to decide the question whether this was the first rainbow; it is certain that it then became a new sign and received a meaning which it had not before. It is now a speaking token to all who believe the Bible—a solemn pledge that we shall have the present course of things physical till the day of fire and everlasting destruction.

Thomas. May not covenants be regarded simply as promises and pledges from the Lord, and as the ground-work and reason of all human expectation?

Olympas. They are indeed the rule and measure of all human hope and expectation. God has promised and covenanted all that he ever will do for us, and these covenants make requisition of our duty and obligations to him based upon his gifts and covenants. We must be in the covenant, however, before any of its provisions are ours, or before we can justly claim any thing from it. In what covenants are we in consequence of our birth, Eliza?

Eliza. We are born within the covenant with Adam, and within the covenant with Noah, and the covenant with Abraham.

Olympas. Then we must have been represented by three great men. In what respects did Adam, Noah, and Abraham represent us, Reuben?

Reuben. Adam and Noah were the fathers of all mankind, and whatever they had guarantied to them as such belongs to their children, their heirs, and successors for ever. But I do not understand how Abraham is our father according to covenant as Adam and Noah were. They were the heads and fathers of all mankind. Abraham is only the father of nations.

Olympas. Abraham is indeed the natural and covenanted father of only a part of mankind; but Adam and Noah of all. They are all, however, covenantees. There was a covenant with Adam, else we

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could not die for his sin. There was a covenant with Noah, as you have now read, under which we enjoy all temporal blessings; and in virtue of the covenant with Abraham his descendants by Isaac and Jacob became the inheritors of a certain country, a rich and beautiful land. They also inherited the right to the flesh of the Messiah, and various other worldly blessings, in none of which we are interested as partakers with them. Eliza, then, is mistaken when she says that we are born in covenant with Abraham. How did you, Eliza, imbibe that idea?

Eliza. On the last fast-day at Mr. Paido Raino's chapel I heard him say that all his congregation were in covenant with Abraham as much as with Adam; for that Abraham was a natural and a spiritual father, the natural father of all the Jews, Edomites, Ishmaelites, and other nations, and the spiritual father of believers of all nations.

Olympas. Well, my daughter, when you hear any one speak on the Bible, you must learn to try what they say by what is written in the book, and not to try the Book of God by what they say. This Mr. *Paido Raino* is the pleader for a practice which falls to the ground, unless he could sustain that point. And yet the very ideas which you have quoted from him prove him to be in error. He said that the Ishmaelites, Idumeans, and Jews were the natural seed of Abraham. This is true—and once his circumcised seed too; but he added that Abraham was the father in covenant of all his congregation, because he is the father of all them that believe of all nations; and yet he dare not say that all his congregation are believers in the Messiah, the promised seed and heir of all Abraham's covenanted spiritual blessings. It is indeed true that Abraham is the natural father of the Jews, Edomites, Ishmaelites, &c., and he is the covenanted father of all the Jews, as well as their literal and true progenitor; and it is true that he is the spiritual and covenanted father of all believers of all nations, *but not of the fleshly seed of true believers.* This last point is the corner stone of Mr. Paino Raino's chapel, church, and congregation. The fleshly seed of true believers are not the *natural* nor *spiritual* seed of Abraham, and therefore are neither in the temporal nor spiritual covenant with Abraham. Paul teaches that if the Gentiles are *in Christ*, then, and only then, are they Abraham's seed and heirs according to the promise—"They who are of faith are blessed with believing Abraham." But it no where says in the whole Bible, Old Testament or New, that the natural posterity of believers are the children of Abraham in any sense whatever; and therefore they are not in covenant with Abraham. But of this we may speak more fully when we come to the Abrahamic covenants. What, Thomas, think you of the entails upon our race in virtue of the Adamic and Noahic covenants?

Thomas. By the former mortality is ours, and by the latter a freedom from another destruction of the species, the earth and its inhabitants, by water, is secured to us.

Olympas. True, we inherit death and the curse, as well as life and all that is desirable in it, from Adam. We are the sons of a degenerate and degraded father, and participate with him in all the consequences of his violation of covenant, whether it be in constitution, person, or

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estate: for when a covenant is broken by one party it is not disannulled. The other party demands the fulfilment of its conditions or the penalty of a failure from all the covenantees to the expiration of the last item in its provisions. Observe, therefore, that all the gifts and callings of God are on his part without repentance or change, and that we are all living, while in Adam the first, under the consequences of a broken covenant. How many covenants, William, can you find in the Old and New Testaments of divine authority?

William. There are six in the Old Testament:—The Adamic, the Noahic, the Abrahamic, the Sinaitic, the Aaronic, or sacerdotal, and the Monarchic with David and his line.

Olympas. Do you concur, Reuben, with that view of the matter?

Reuben. I think there are a plurality of covenants with Abraham—one concerning his natural offspring and their inheritance, and another concerning Christ.

Olympas. Can you give us the names of these covenants?

Reuben. Paul speaks of the "*covenant concerning Christ*," made four hundred and thirty years before the giving of the law. Gal. iii. 17. And Stephen calls the covenant found in Gen. xvii., "*the covenant of circumcision.*" This was some twenty-four or twenty-five years after the former.

Olympas. Whom did these two covenants respect?

Thomas. That concerning Christ respects the whole world; that respecting circumcision respected the seed of Abraham only, or his natural offspring.

Olympas. What is the date of the covenant of circumcision, William?

William. It was made in the hundredth year of Abraham, four hundred and five years before giving the law.

Olympas. And what the date of "the covenant concerning Christ?"

William. It was made in the year of Abraham, seventy-five, or four hundred and thirty years before the giving of the law; and respected spiritual blessings only through Christ.

Olympas. There are, then, two covenants with Abraham—one concerning flesh; another concerning spirit—his natural offspring and Christ; the one represented by Hagar and Ishmael—the other by Sarah and Isaac. Gal. iv. So that we have *two* at least with Abraham. Indeed, some reckon three—one concerning the Messiah, Gen. xii; one concerning Canaan, Gen. xv.; one concerning his fleshly seed, Gen. xvii. But the two last being engrossed, Gen. xvii., make but one covenant concerning his fleshly seed, and that leaves the other for his spiritual or believing children wherever they may be found. We may then count a covenant with Adam, one with Noah, two with Abraham, one with the whole nation at Sinai, one with Aaron, and one with David—in all, seven. The great covenantees are Adam and his heirs, Noah and his heirs, Abraham and his heirs natural, Abraham and his heirs spiritual, the Jews and their heirs, Aaron and his heirs, David and his heirs. Now, to understand these seven covenants, is to understand the Old Testament well, and that is the best preparation for the New. But as I wish frequently to touch upon these covenants till you all comprehend their meaning, I will dismiss them for the

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present with one observation, namely—You are all interested directly in the first two—*passively*, indeed, as were all the fowls of heaven and the cattle in the Noahic covenant, of which we now treat. You were born under the dominion of two; but none of you by virtue of mere natural birth can inherit the blessings of the covenant concerning Christ. You must become the children of the Christian covenant by faith in the Messiah. Then, indeed, "if you be Christ's, you are Abraham's seed and heirs according to the promise." A. C.

SHORT DISCOURSES.—No. IX.

THE SOWER IN THE KINGDOM OF GOD.

"The kingdom of God is like seed."—Mark iv.

NATURE and religion then are twin sisters, and wear the face of God. They are of divine origin and have many features of resemblance to each other. Nature is a type of religion. The stars that gem the vault of night are fit symbols of the illustrious personages who have by their piety and labours adorned the religious heavens, and who, for their mighty deeds, are destined to shine there for ever and ever; the great sun himself, shaking his yellow locks round half the world at once, is but a proper emblem of him who is at once both his architype and antitype—the source of all light and life, both of nature and religion—"the Sun of Righteousness"—our Lord Jesus Christ; even the mighty forces which work invisibly in the physical world are shadows of those spiritual powers in operation in the kingdom of God, "which is like seed cast into the ground." The Gospel is "like seed which a man casts into the ground, and sleeps and rises night and day, and the fruit springs he knows not how, (for the earth bringeth forth fruit of herself), first the blade, then the ear, then the full corn in the ear; but when the fruit is brought forth, immediately he putteth in the sickle because the harvest is come." We will here re-state the Gospel in its grand elements, and afterwards do as we promised in our first number under this head; we will argue out the two propositions previously deduced from the parable.

The great and glorious offers of the Gospel, then, are comprehended chiefly in these three matters: namely,

1. Remission of past sins through the blood of Christ.
2. The Holy Spirit in all future time.
3. Eternal life at last.

These are the things in the Gospel which, if we sow them in the public mind, will grow, and bring forth in beauty and freshness a harvest of converts to God. But they must be sown, and sown skillfully too. They must be thrown broadcast into the souls of men; the old, the young, the foolish and the wise, the rich and the poor, the peasant and the prince, must alike have the knowledge of the remission of sins, the Spirit of Christ, and the resurrection from the dead, embalmed in their heart, and emblazoned on their understanding with an effulgence of light from which they shall not be able to retreat. Men must hear the Gospel stated, argued, defended, and enforced

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clearly and unequivocally. Justification, sanctification, and glorification, must be held up and held out, explained, illustrated, unfolded, and offered to mankind. "Go you into all the world and preach the Gospel to every creature." Do ministers then desire to see the fruit of their labours? Let them "preach the Word," let them be "instant in season, out of season." "Blessed," says the Prophet, "are they that sow by all waters; who drive thither the feet of the ox and the ass."

1. It is the duty of all the ministers of the Word, then, according to the parable, to hold forth the Gospel of our salvation to all the world—to proclaim unceasingly in the hearing of all men the remission of sins by the blood of the great sacrificial victim, our Lord Jesus Christ, the sanctifications of the Spirit of God, and the resurrection from the dead.

It is a right fair sight to see the lusty farmer stalking across the furrowed field, with the seedsheet slung over his broad shoulders, and scattering upon the bosom of mother earth the choicest of his grain. Apart from experience, it might appear hazardous, but the man knows it must be done, he knows that, if he would reap, he must sow. He therefore buries in the pregnant earth the seed of grain, and believes that heaven favouring—the early and the latter rains being given, the rule is—"four months, and then cometh harvest." Having performed his part he sleeps and wakes, and it grows, "he knows not how, for the earth bringeth forth fruit of herself." The first argument for the affirmative of our proposition, therefore, is found in the fact, that the Gospel bears the same relation to the soul that seed does to the soil. It may indeed be objected here that "Man is under a curse, and naturally depraved." This must be admitted; but a curse does not change the nature of men and things, but only their destiny. The earth also is under a curse for man's sake. Cain, Canaan, and Ham, were all cursed; but they did not become depraved because they were cursed, but were cursed because they had first become depraved. As the holy Apostle has said, "The field that beareth thorns and briars is rejected, and is nigh unto cursing, whose end (destiny) is to be burnt." Heb. vi. Although, therefore, the earth and man—the soul and the soil—are under a curse, and destined to be burnt, yet the nature and powers, and faculties, of both, remain; and so we have the commandment of God to cultivate both—to sow the seed of grain in the one, and the seed of the Word of the Gospel in the other. The soul and the soil will indeed produce thorns and briars, and sin and iniquity, if left unblessed; but both have the powers of reproduction, the seed-growing faculty—"they bring forth fruit of themselves," their energies bear a natural relation to grain and truth, the seed of earth and the seed of heaven, and will yield a harvest to reward both the farmer and the preacher by whom they are cultivated. "He thrust in the sickle." The Gospel, then, bears the same relation to the soul of man that seed of grain does to the soil of the earth. Hence it is the duty of the preacher to sow the public mind broadcast with the Gospel of the kingdom of God. If these things were not so, there would be no aptitude in the parable.

2. It is the prerogative of all who faithfully preach the Gospel—the

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remission of sin, the Holy Spirit, and eternal life; justification, sanctification, and glorification, by Jesus Christ, to cherish the hope that sooner or later, their industry and religious care shall be rewarded—they shall reap if they faint not—they shall see first the blade, then the ear, then the full corn in the ear—they shall thrust in the sickle at last.

First. It is reasonable that the preacher of the Gospel should sow in hope of a harvest, in hope that what he preaches will convert the world. Would the farmer cultivate, or sow, without the hope of reaping? No. Neither would the preacher proclaim the Gospel, but in the assurance that he should reap the fruit of his labours, and bring souls to God through Jesus Christ.

Second. But again. It is scriptural that preachers should hope to convert mankind by the Gospel. "And he thrust in the sickle because the harvest is come." Now, it is not for the sake of the farmer that this is stated by the Redeemer, but for the sake of the preacher, that he may preach in hope. Reason and Scripture, therefore, concur in encouraging the man of God to hope for the conversion of men when he faithfully and intelligibly proclaims the Gospel of the grace of God.

One may object—"I cannot conceive *how* this should be." It is not necessary that the man of God should know *how* this should be, but only whether it shall be. Has Christ revealed that it shall be? The parable affirms that the man put in the sickle at last; but as the mode of operation in hidden principles is always mysterious, it is therefore added that "the seed grew he knew not how." The manner in which the human soul seizes by faith on the doctrines of the Gospel, and appropriates them to herself, is known to God alone. All that we know of the matter is simply that it is done. It were very unlovely for husbandmen, however, to substitute discussions about the *mode* of operation among the vegetable forces for their own duty, and dispute of the hidden agencies until the season was past for sowing their field. They should be up and doing. This view of the matter may shed some light on those Scriptures in which Paul glories, and rejoices that Christ was preached even through envy. Paul knew that the power of the truth and its operation in *foro conscientiæ* in the court of men's consciences depended not on the good or bad qualities of those who spoke it, but upon the relation which it bore to the understanding and heart of those who heard it, and that the soul would bring forth fruit of herself whether they spake "of envy or of good will." "He rose and slept, and it grew." When the husbandman has sown his field, the seed is thenceforth out of his hand; it will grow whether he sleep or wake. God gives the increase. And when the preacher has delivered the Word, he may sleep or wake; it is now with the man's conscience and his God. Thus, Paul plants and Apollos waters, and God gives the increase.*

* A most patriarchcal looking man informed the writer that he had received the knowledge of the Gospel three years before he confessed it, and that it had been working in his mind all that time. At last he confessed Christ, and was added to the church.

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What then is the hope of him who leaves all for Christ to preach the Gospel? It is the hope of the farmer—the hope of him who casts seed into the ground. He has learned that the soul, when impregnated with the Living Word, will produce a harvest to God—that when Paul plants, and Apollos waters, God gives the increase, for it may not be, that Paul shall plant, and Apollos water, and God not give the increase. This would be to make Paul and Apollos more benevolent than God, which it were impious to assert. The law both in religion and nature is "God gives the increase." As Paul says, "I have planted, Apollos watered, but God *gave* the increase." If the increase in any case is withheld, this is the exception; the established law is, "God gives the increase."

What an exciting and sublime spectacle is presented to mankind at the present moment, in the unceasing labours of Protestant ministers, missionaries, and colporteurs, agonizing to sow the seed of the Word of God around the five zones of the world! See Morrison and Slinck in China—the land of the Hoanho and the Kinsakian, of the flowering tea-shrub, white copper, and the tallow-tree. Behold the man of God in southern India—the hurricane tearing up the sands of the desert and scattering them in burning showers around his head—exposed to the stifling heat by day, and the cold by night, he lingers in that far foreign land till the rainy season, and the tremendous storms of thunder and lightning are past, trusting that under a serener sky, he will yet enjoy the blessedness of sowing into the mind of the benighted heathen there, the seed of the kingdom of God. He leaves his footprints on the golden sands of the Ganges—amid its pearls and precious stones, and encounters there the leopard, the tiger, and rhinoceros, so be he may extend the boundaries of his Redeemer's kingdom, and impart to one hundred millions of Gentoos the blessings of the Gospel of peace. He would make the adored Sind and the Khrishna still more sacred. He would hallow them by the Word of God, and the ordinances of Messiah. The Saxon with his Bible in his hand, walks through Aracan, Burmah, Pegu, Tonquin, Siam, Camboja, and Cochin-China, watching his opportunity to illuminate the nations—seeking to arrest the attention of men who traffic in gold, and diamonds, and rubies, and ivory, and pearls, and purple, and silk, and scarlet, and all manner of precious stones. He is in Persia, the land of wheat, rice, millet, and silk, of the peach and the apricot. He wanders in Arabia, where grows the coffee, aloes, balm, frankinsence, and myrrh; and in Tartary, the country of lakes and rivers, of venison, wild-fowls, and game. He penetrates the realms of the Grand Turk; visits Aleppo, Smyrna, Bursa, Jerusalem, Diarabec, Bagdad, and Busora—the regions of corn and wine, of dates and olives, where men trade in silks and carpets, and goats' and camels' hair. He travels to Tombucktoo, in Central Africa. From Tangier to the Cape, and thence to Babelmandel and Suez on the Red Sea, the beacon-fires of Saxon civilization and the Bible, arrest the gaze of the sable inhabitants of the benighted continent, and the preacher of the Gospel scatters far and wide, in these yet unsanctified lands, the knowledge of the kingdom of God.

S.

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IMMATERIALITY AND IMMORTALITY.

MANY persons, in order to prove the separate existence of the soul, make use of an argument founded on what they call "its immaterial nature." I have no disposition to enter the lists of controvertists upon this abstruse subject. I entertain no doubts whatever of the absurdity of the positions of the materialists, and have but little confidence in the piety of a man who believes himself to be nothing more than a superior animal. Still, to sustain a correct position, their opponents, in my opinion, make use of an inconclusive, if not a false argument, and thus endanger the truth when they argue the necessary "immortality of the soul" from its immaterial nature. This argument has been long since abandoned by the most learned and reflecting who have discussed the subject, and who nevertheless entertain no doubts that the soul or spirit of man lives on after the blow of death. The argument is met and overthrown by a simple position, namely, What God has made he can destroy; which is alike the dictate of reason and revelation. If the soul be immaterial, and consequently indestructable, then even the power that made it cannot destroy it—that is, God has divested himself of the power of destroying it. I think the question of the existence of the spirit of man without his present organization, or after death, depends not upon an argument that would make man a part of the Deity himself; and I am always sorry when I hear it used. The argument was borrowed from Plato, and never was very much relied upon by those who have sought to demonstrate the scriptural doctrine of the existence of spirit.

Neither the phrase immortal or mortal soul is to be found in our Bibles. If we seek a pure speech we should use neither. "God only hath immortality," is an inspired declaration. He is immortal in a sense in which no other being in heaven or earth can be. He never knew a beginning; he will never know an end. We and all creatures have had a beginning; we may never have an end; and we are assured we will "never die," if we obey him who holds the keys of death and hades. I think this is a true statement of the subject, and whilst I have no fellowship for the dogmas of no-soulism, nor for the principal men now propagating them in our midst; though I believe them to be self-refuting and absurd, yet I believe this not from any argument drawn from the so called immaterial, or necessarily immortal nature of the soul. "If a man die, shall he live again?" is the question that embraces the whole subject in my mind. I do not mean, nor did Job, that he should live after death. We who believe shall enjoy an *athanasian*, an immortality, a life without end—not because God cannot destroy the soul of man, but because he will not destroy those who believe. No power short of that of God can destroy—not even death, nor him who once had the power of it. J. B. F.

MINISTERIAL COURTESY.

A DISCOURSE ADDRESSED TO BISHOPS AND EVANGELISTS.

You will find the words of my text in the last clause of the eighth verse of the third chapter of the first epistle general of Peter: "*Be courteous.*"

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The great design of Christianity is the perfection of human character, in order to obtain eternal life. Not only does it aim to improve a few leading moral and intellectual powers, but the whole man.

In dedicating himself to the Lord, the Christian does not merely lend a few faculties for occasional use to worship God, but his entire constitution—body, soul, and spirit. It becomes him, therefore, to cultivate every function of his mind, so that his own best moral interests shall be guarded, his fellow-men enlightened, and God glorified.

Without making any further preliminary remarks, I call your earnest attention to the words of my text—*Be courteous.* The exhortation is addressed to all the brethren, and we might consider the subject of Christian courtesy in its whole extent; but I only propose presenting so much of it as pertains to the public teachers of the Gospel in their intercourse with one another.

To give some order to my discourse, I will first give a definition of the term *Courteous;* secondly, speak of the importance of courtesy, and its cultivation; and, thirdly, of its neglect and the consequences.

I. *Definition.* To be courteous is to be polite—to exhibit that civility, good breeding, elegance of manners, which commonly obtains among enlightened and refined people. It is altogether unnecessary to dwell upon this point. I shall therefore proceed to a more important matter, and consider,

II. The importance of courtesy, and its cultivation. Much depends upon a preacher's manner, both in and out of the pulpit. It is not my purpose, however, to speak of this branch of my subject. Here is the truth I would impress upon your minds—*it is the duty of bishops and evangelists to extend to one another that courtesy which the genius of Christianity and the genius of common sense dictates.* This is important from several considerations. It engenders and sustains a delightful condition of the finer emotions, fits one for the pleasant and profitable discharge of duty, and makes a most happy impression upon all the brethren and upon the world, fitting both for the reception of the Word.

The public teacher of the Christian religion should, therefore, cultivate this grace—always treating his fellow-labourers with affectionate politeness. Brethren, *be courteous.*

III. I come, in the third and last place, to speak of the neglect of courtesy, and of the consequence of this neglect. Under this head I remark, first, that bishops are sometimes uncourteous to evangelists; secondly, evangelists are sometimes uncourteous to one another.

Allow me here to lay down a few plain principles which, I think, may be assumed without debate:—

1. It is the duty of a bishop to wait upon an evangelist, in a house of worship, and to show him all those little attentions due to him as a stranger or travelling preacher; the same treatment is due from local to travelling preachers, be they ordained officers or not.

2. It is the duty of an evangelist to await these attentions, and not push himself forward as if he were the only person present capable of conducting religious services.

3. It is the duty of evangelists, when assembled together for the

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purpose of conducting a meeting, to regard one another with the utmost civility. If one among the number is selected to superintend affairs, it devolves upon him to exhibit such courteous attentions as will ensure peace and harmony.

REFLECTIONS ON AUTUMN.

AUTUMN has come again! One more is added to the list of years that have passed over us, and as the ripe fruit and fallen leaf turns pale, we too must cease our mortal career. What a thought! the stream runs on, but we cease to be! the moonlight falls on the hill-side, but in the course of time it will fall on our graves! The leaf will be reddened, and the fruit will be ripened—but man lives not again on earth! He leaves only a perishing monument of good or evil in the memory of surviving friends, a trace in the sand, which the returning tide of time will soon obliterate. The insect on which we tread, the fabled God of olden times, the wish as yet unwished; are not more frail, feeble, and unlasting than man is, and must be! Like the meteor he lights the sky for a moment, passes in darkness and is forgotten! There is melancholy in contemplating the sear and yellow leaf. The autumnal season is one dear to memory, the saddest of the year, and at the same time the sweetest.

The estimation in which a thing is held is, in some measure, determined by its quantity. When the desolation of winter is in the advance, we shudder and turn with fondness to look upon the melancholy scene still before us; surprised with the fleetness of time, and determined to enjoy what remains. We see things die around us, and remember departed friends.

Then the eye naturally looks back to the vales and mountains of existence, over which we have fondly sported in youth. We have ever found it to be the case, that the autumn call up our remembrance of those who have long since departed; the playmates of our youth, the first kindling of the parlour fire—the gathering around the newly heated hearth—the innocent smile and the hearty laugh—these circumstances alone call up the recollections of the past, and turn the tide of thought from anticipation to memory. S. J. D.

CONTENTMENT.

CONTENTMENT, rosy, dimpled maid,
Thou brightest daughter of the sky,
Why doest thou to the hut repair,
And from the gilded palace fly?

I've traced thee on the peasant's cheek;
I've marked thee in the milk-maid's smile
I've heard thee loudly laugh and speak
Amid the sons of want and toil.

Yet in the circles of the great
Where fortune's gifts are all combined,
I've sought thee early, sought thee late,
And ne'er thy lovely form could find:
Since then from wealth and pomp you flee,
I ask but competence and thee.

MANNERS.

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ORIGINAL COMMUNICATIONS, &c.

ANTI-STATE-CHURCH.

[A speech, delivered by a Christian brother at an anti-state-church meeting.]

RESPECTED FRIENDS.—If the meeting of this evening should be the means of advancing a step or a stride towards the separation of church and state, it will be to me a source of great pleasure.

In furthering this cause, I feel decidedly convinced, it will be promoting the interests of *pure* and undefiled religion.

A national establishment of religion! Why, sir, there is something in the term incongruous and unscriptural. In the nature of things is it possible to hope for a national religion? On the contrary, is it not a melancholy fact, that by far the largest bulk of mankind, in every country of the world, neither know, believe, love, or obey the truth—nay, more, their character and conduct is diametrically opposed to the very principles of Christianity. Then how inappropriate the term—National Religion! To suppose the religion of Christ need the arm of kings or queens to uphold or defend, is an aspersion against its author and founder. Is he not King of kings and Lord of lords? And did not the words proceed from his gracious lips, "All power is given unto me in heaven and on earth?" Then he that would enlist the aid of the curl magistrate, controverts the truth of this assertion. Yes, indeed, the very connexion of church and state is itself corruption and a source from whence all corruption flows. It is the alliance of God and mammon, a mixture of things sacred with things carnal, and must be viewed not only as a profanation but as an abomination in the sight of God.

To say the Christian religion would not long exist, either extend or flourish, independant of the state, is language totally irrelevant with a knowledge of divine things.

That persons whose interests are interwoven with the existence of a national establishment, should, from motives purely worldly, be anxious for its continuance, need not surprise us—but that men, wise, sensible, and reflective, and no ways connected with its emoluments, should be the abettors of such a profane alliance, is matter of real astonishment. When Henry Brougham was Lord High Chancellor of England, he asserted in his place, that if anything from Holy Writ could be shown him inconsistent with the civil establishment of religion, he must give it up. One passage to an honest God-fearing mind is enough, "*My kingdom is not of this world;*" and yet to this hour, with all his enlightenment, shall I say blind? no, but worse, that he continues wilfully blind!

Still, from what I have heard this evening, from what I see before me, and from what is transpiring in most quarters of the world, I am not without hopes, that we are on the eve of brighter and better days. And if in all matters of religion, an appeal was made to the only source of true religion—THE NEW TESTAMENT—the country would not for centuries have been supporting a national establishment

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of religion. No, nor never would such an incongruity have had existence.

Awful indeed is the reflection, that myriads upon myriads of deceived souls have passed into eternity, believing they were safe (and taught to think so) because identified as members of this presumptuous establishment. And my fear is that a very large majority of national Christians spurn and despise the religion established by Jesus.

Many of the doctrines of the church are doubtless good and orthodox, but so long as it remains connected with the state, every spiritual thing is likely to be contaminated.

Many of the clergy, I firmly believe, are honest and sincere. The majority, however, from the very nature of the establishment, will necessarily consist of the opposite description. They may be men of science, literature, and wisdom, but if not wise in the things of God and have not been turned from darkness to light, is it not worse than mockery to appoint them teachers of what they neither understand or believe?

That dissent is so general and increasing need astonish no one. No enlightened mind once brought to consider the subject without *prejudice*, on comparing the system with the only standard of truth, but must be forcibly struck with its want of conformity to the mind and will of God.

Civil and religious liberty we all admire and *we should all enjoy*. It is our birthright. To be taxed and compelled to contribute towards the support of what we conscientiously disapprove, and from which we derive not a particle of benefit, is not only a denial of liberty—it is a gross injustice! We have long endured the hardship, and have patiently suffered the disgrace, but *now*, is it not high time that we awake out of sleep?

The severance of church and state is devoutly to be wished as the only means of securing the unrestrained exercise of speech and conscience.

That persons calling themselves dissenters, should feel indifferent and careless upon so interesting a subject, is, indeed, a matter of surprise. A dissenter! and not be solicitous to separate what is purely spiritual from a contagion really sordid and worldly!! Neutrality belies your dissent.

I am one of those who, loyal from Bible principles, do indeed cherish and entertain the deepest reverence for our queen and constitution, so far, at least, as that constitution does not invade the authority of the King of kings, and of individual rights—and, may I not assert, these are the sentiments of all who hear me. There may be those present whose eyes and whose ears are closed. That subjects truly loyal and devoted, honest, peaceable, and submissive, should be subjected to unjust and cruel exactions, or denied one single privilege of citizenship, is bondage worse than slavish.

What an expensive institution is this civil and religious establishment. If its immense requirements were drawn *only* from the pockets of those who loved and adored the system, the chief cause of complaint would be removed.

And why services requiring little or no talent should be so extrava-

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gantly remunerated, I leave for *Punch* to determine. Of course, I allude to the enormous income of the higher clergy, whose chief employ, because of its costly recompence, is to consecrate (if, indeed, that were possible), stones and earth, and confirm the unthinking multitude in brutish ignorance.

I affirm, the chief and principal talent needed is financial—how to dispose so as to augment riches already vast and unwieldly. As to mental acquirements, what but the art of reading well, with an air of assured wisdom, is amply sufficient for the purpose. Lithographed sermons and printed prayers, read with a tone of holy fervour, with bodies decked in black and white, is all the requirements absolutely needed. Compare this with the endowments that *must* be brought to almost every other profession, and you will feel yourselves degraded in having been so enduring, dormant, and speechless upon the subject.

Oh that men were wise, and that governments would see it their duty and interest to leave religion in the hands of God, its best and efficient protector. By thus acting they would dignify and immortalize their names—they would honour the great and mighty God by rescuing his cause from the patronage and support of worldly men, whose services he never will accept—(for in matters of religion, "whatsoever is not of faith is *sin*")—they would rid themselves of an immense load of anxiety and vexation—the people, now divided, would become united—friendship and goodwill would universally prevail—their own hands would be greatly strengthened—and a vast amount of income would be rendered available to purposes purely civil and legitimate.

WHAT IT IS TO BE AN HERETIC.

[Several remarks and professed answers have been sent to our question, What is it to be an heretic? The following is selected as the most appropriate.—J. W.]

Dear Brother Wallis.—In your last number of the *Christian Messenger*, you ask for an answer to the important question, "What is it to be an heretic?" I presume you do not mean to ask, what do the Churches of Rome or England call an heretic, but what is the New Testament meaning of that word. Ecclesiastics have defined this word thus—"*Heresy denotes some erroneous opinion, tenet, or doctrine, obstinately persisted in*"—a definition as different from the Apostolic meaning as is the treatment prescribed by each. The Apostles command that an heretic is to be "avoided," "withdrawn from," "rejected;" but the Church of Rome decrees him to be burnt!

In the excellent remarks which accompany your question, you point out several individuals of New Testament notoriety, who certainly were not called heretics: viz., Simon Magus, Judas Iscariot, Annanias, &c.; also that he is not an heretic, who withdraws from a church that does not and will not maintain the ordinances and commandments of Christ, as laid down in the New Testament; but maintains instead thereof, ordinances of human device. The correctness of which, I feel sure all must admit. And in the following re-

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marks I would be understood as speaking only of a church where the Christian ordinances are acknowledged and maintained.

The word *heretic* is only used once in the New Testament, Tit. iii. 10; but the Greek word *hairesis*, heresy, from which it is derived, occurs nine times. Five times it is translated *sect*—"*Sect* of the Pharisees," "*Sect* of the Sadducees." "*Sect* of the Nazarenes;" "the straitest *sect* of our religion."* Four times it is in the common version rendered *heresy*.† *Heresy*, then, signifies a *sect* or *faction*, and *heretic* signifies one that heads or leads that faction.

In its general acceptation, it is quite an innocent, harmless word, designating a sect or party of any kind. Hence it was applied to Christians, as the sect of the Nazarenes, with as much propriety as it was to the sect of the Pharisees, or Sadducees. But, in its particular application by the Apostles to those *in* the Christian church, it ceases to be an harmless, and becomes a highly culpable and dangerous thing. The members of the Church of Christ are united by a spiritual tie—unity in heart to each, for the truth's sake, is an imperative obligation, indispensable to its existence. "For if we love not our brother, whom we have seen, how can we love God whom we have not seen?" Therefore, to alienate the affections of that brotherhood from each other to any particular individual, thereby causing the body of Christ to be divided into sects or parties, is a work of the flesh, and at once points out the man that will lead in it as an heretic.

Heresy, in the New Testament, never refers to opinions; nor can any man be properly called an heretic merely because of his opinions, so long as he holds those opinions to himself as private property, and does not strive to create to himself a party in the church, by obstinately persisting in urging them. If he persists in "speaking perverse things," manifestly "to draw away disciples after him," he then becomes an heretic; he proves himself to be under a carnal influence; he is subverted and sins; and, after a first and second admonition failing to bring him to repentance, he must be rejected.

What a host of martyrs it would have saved from the stake or gibbet, had this reasonable and scriptural principle been recognized—had not vain haughty men presumed to dictate what opinions free-born minds should or should not hold. I cannot think but with pride, of those noble-minded men, who, rather than be commanded out of what they believed to be truth, boldly endured all the tortures a haughty and hellish tyranny could invent. But, on the other hand, I would loathe and despise that man, who would persist in imposing his opinions upon others, whether they choose to bear them or not; and who, rather than refrain from so doing, would see a body of united brethren torn and divided, hoping to gather some of the scattered fragments to himself. That is the man I hold to be an heretic—a being to be shunned by all who prefer faith to opinions, peace to war, love to hatred.

The Apostle ranks heresy amongst the works of the flesh.¶ An heretic is not one who merely errs in judgment; but one actuated

* Acts v. 17; xv. 5; xxiv. 5; xxvii. 5; xxviii. 22. † Acts xxvi. 14, (should be *sect*, verse 5); 1 Cor. xi. 19; Gal. v. 20; 2 Pet. ii. 1. ¶ Gal. v. 20.

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by a selfish fleshly motive. "They zealously affect you," says Paul, "but not well; yea, *they would exclude us, that ye might affect them.*"* A disciple of Christ may form an erroneous judgment on some question; he may possibly get some vain, profitless speculation into his head, and sincerely imagine there is more importance to be attached to it, than what the intelligent and sober-minded of the church can discover. Having heard him with patience and candour, and failing to find anything in the matter that is profitable, either for edification or sanctification, those who rule in the church should affectionately explain to him the inutility of his speculation; leaving him at liberty to hold the question to himself, but showing him that, as it is calculated to engender strife, if continually urged upon the church, he must desist from so doing. The individual, if sincere, if his error be only one of judgment, will at once listen to the salutary advice, and be silent. But if the error be in heart; if he is an heretic, he will persist, in defiance of all counsel, and grow more earnest in the work as he sees strife engendered, and the sympathies of some in the church drawn to himself. He will talk most eloquently of the liberty with which Christ has made him free; will remind you of the noble army of martyrs, who have died rather than renounce their convictions, and boldly declare his readiness to add himself to their number. Gathering assurance, he will assert that whatever is spoken of in the Bible is necessary for us to know; and he will hold up as tyrants those who would deprive the church of the knowledge he can impart of these things. In vain is he told that "secret things belong unto God, and those *revealed* unto us;" to him there is not half the enjoyment in revealed things as in diving into the divine mind, and drawing out that knowledge of past and future things, which lies hidden there. The things revealed are too plain, too stale, for such a man, and too uniting in their tendency to give him any chance of making to himself a party.

Such, I conceive, to be the usual course of an heretic; and if he be not dealt with firmly and at once, as divinely appointed,‡ his word will eat into the body as a canker; silently, though surely, eating away the vitals of spiritual life. When those who are set over a church neglect to obey the divine law in such cases, they will soon find themselves unable to do it; their authority will have been undermined, their influence gone, and the peace and prosperity of the church destroyed.§

There is a question growing out of the foregoing subject of great practical importance, and one to which I think the present position of affairs calls for a clear scriptural answer:—

When the course of an heretic has been improperly suffered to go on unchecked, until confusion, disunion, strife, and all the other kindred evils have been produced; what is the proper course to be pursued by those well disposed of the body, who wish to see order and unity restored, but who cannot effect it, because the majority, having become possessed with the demon of strife and discord, oppose them?

J. F.

* Gal. iv. 17. ‡ Tit. iii. 10. § Read Acts xx. 28—31; Rom. xvi. 17, 18; 2 Tim. ii. 16—18.

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DISCUSSION ON CHRISTIANITY.

[Continued from page 380, Vol. I.]

We now proceed in the same manner as before, to give the remaining arguments for and against this second proposition, *Is the Christian system of divine or human origin?*

Mr. Sullivan contended that the Christian Scriptures displayed those marks which would not appear in a work coming from a divine source, but, in fact, possessed a mass of contradictions which not only proved it a human production, but one of a very inferior and bungling order. By way of proving this statement he referred us to the accounts of the resurrection, alleging that they were so contradictory as to make it plain that they were written by persons who were not relating facts, for had they been good witnesses of past events they could not have made the angel say to the two Maries, Matt. xxviii. 7, "Behold Christ *is gone* before you into Galilee, there you shall see him;" and the same writer in the next two verses makes Jesus himself speak to the women to the same purpose, and they ran and told the disciples; and at verse sixteen it is said, "Then the eleven went away into Galilee and saw Jesus." But John tells a very different story. He says, "The same day at evening when the doors were shut, Jesus came and stood in the midst." Thus, according to Matthew, Jesus was in Galilee, and the eleven were marching to meet him there on the first day; but by John's account, he was with the eleven in a certain room at Jerusalem. Consequently, if one spoke truth the other must have presented falsehood.

Brother King commenced his reply by regretting that infidels should attempt to oppose Christians, and assault the Sacred Volume without taking even a small amount of pains to make themselves acquainted with its contents; thus causing him to be able truly to affirm that their objections and supposed contradictions were only the result of their own ignorance of the very book they opposed; and, in order to show the rectitude of this remark, he would just examine Mr. Sullivan's, or rather Thomas Paine's objections. He then proceeded to show that both the above-named gentlemen were witnesses, whose testimony could not be received; for, either they were ignorant of the matter, concerning which they testified, or had wilfully mis-represented the facts. Mr. Sullivan having told us, in the first place, that Matthew makes the angel say to Mary, "Behold, Christ *is gone* before you into Galilee;" whereas Matthew gives no such statement, but represents the angel as saying, "Behold HE GOETH before you"—a mode of expression in common use, to signify that which will shortly be, and not implying that which is accomplished. With reference to the word "them," at the sixteenth verse, no fault could be found with Mr. Sullivan for quoting it, seeing the translators had placed it there. But the original contained not any word which could be thus rendered. It would be better translated, "*and the eleven;*" and, in order that Mr. Sullivan might be satisfied on that point, brother King handed

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him a Greek Testament, requesting it might be referred to some professors of languages then present; thus removing every appearance of a want of harmony, and showing the objection to have been based on mis-quoting Matthew.

Mr. Sullivan, in return, insisted that the contradiction was clear and manifest, and occupied a considerable time in charging Mr. King with quibbling upon words, &c., and then proceeded to refer to the number of angels seen at the tomb, reading from one evangelist that they were *sitting*, from another they were *standing;* from one, an account of *one*, but from the other, a reference to *two;* assuring us, if two witnesses in a court were thus to act, they would be treated as unworthy of credit—one affirming that there were *two*, the other declaring there was *only one*. Some other items of the same class were presented, but I think it well to omit them, as also the answers, seeing they were very old, being nearly word for word as given by Paine, in his theological works, which being recognized by Mr. King, he stated he should view them as emanating from that source, and answer them by reading Watson's able refutation and exposure of Paine's quibbles. Mr. Sullivan complained of brother King applying the term *infidel* to him and those who rejected the Scriptures, and also to his remarks concerning the ignorance of infidels as to Revelation.

Brother King explained that he used the term infidel as expressive of one who did not believe. Mr. Sullivan gloried in his unbelief. The term was only used in that sense, and there could be no reasonable objection; but, at the same time, if Mr. Sullivan would give a term expressive of his position, he would use it; but, as to the ignorance of sceptics on Scripture, he would not only repeat but prove it by the testimony of two of the leading men of that class. Robert Owen, in his discussion with Alexander Campbell, admitted he had not read the Bible since he was eight years of age; and Thomas Paine, on the twenty-first page of his *Age of Reason*, inserts Addison's paraphrase of Psalm xix., because he had not a Bible; and at that very time he was writing against it; and, on the same page, he refers to Job, but says he may not quote the passage correctly, "FOR I KEEP NO BIBLE!" Brother King noticed the gentleman's statement concerning the angels at the tomb, and his illustration of the same, showing it to be like unto the preceding case; for whereas Mr. Sullivan's exposition would make one Gospel to say there was *only* one, while the other affirms more than *one;* the truth was, that no such statement as "ONLY ONE" could be found in the Book. Matthew speaks of one angel, and this agrees with the other Gospels, which, at times, refer to two; for, if there were two, there must have been one, and an omission is not a contradiction! And thus, in this case, as in most others, in order to make a flaw, these sceptics must either add to or take from the Scriptures. Brother King continued to say that it was quite clear an angel could not be sitting and standing at the same time; but as Mr. Sullivan had made no attempt to show that the statements had reference to the same moment, there was not anything requiring his notice.

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On the fourth evening brother King introduced his first class to prove the divine origin of the Christian System, which was *Prophesy*, and the items selected first were, the dispersion of the Jews, and the destruction of Jerusalem—reading Deuteronomy xxviii. from the forty-ninth verse—pointing out the definite complexity contained therein—and urging that the fulfilment of the predictions, in so many items, must demonstrate that the Record was from God.

The existence of the prophesy for three hundred years previous to the destruction of Jerusalem, was proved by referring to the Septuagint being translated into Greek by Ptolemy Philidelphus, and placed in the Alexandrian Library. After showing the condition upon which the children of Israel were to continue to possess the land, and that these requirements were not regarded by them, he proceeded to analyse the Scripture above referred to, and to notice the separate items as follows:—first, the character of the enemy who was to destroy them, reading the 49—52 verses. The Romans were shown, in every respect, to answer this description, while had the natious, (who were nearer neighbours) been the conquerors, the very opposite characteristics must have been used to pourtray them; and not only were the persons thus minutely described, but their conduct; for while, on the one hand, Moses foretold that the enemy should eat the fruit of their cattle, and the corn, oil, and wine, until they are destroyed, (51 verse) Josephus, on the other hand, records its exact fulfilment; as is also the case with reference to the gates and the walls, in which Moses said they would trust, and the stones of which were twelve yards in length, composing a wall so massive that Titus protested that the gods must have given the place into their hands, as mere human effort could not have taken it.* Brother King continued to exhibit sundry other items, such as the following,—showing that the points fulfilled were most numerous, and of the most definite character, such as could not have been the result of accident, and such as were in themselves the most unlikely to have happened, and, therefore, their fulfilment gives the most positive stamp of divine communication to the prophesy. Deuteronomy xxviii. 53—57 records thus—"And thou shalt eat the fruit of the flesh of thy sons and thy daughters in the siege wherewith thine enemies shall distress thee; and the eye of the tender and delicate woman shall be evil towards her children, and she shall eat them for want of food in the time of the siege."¶ Josephus, a Jewish general and historian, and an eye witness of the passing scenes, records the fulfilment of this most unprecedented prophesy; on page 749 he makes the following statement:—"A certain woman snatching up her son, who was sucking at her breast, said—'Oh! miserable infant, for whom shall I preserve thee,' &c., and adding, 'Come on, be thou my food,' she slew him, and roasted him, eat one half, reserving the other, and concealing it, lest the hungry and thieving multitude should take it from her, which persons coming in, and smelling the aroma, demanded that she should produce her food, or they would cut her throat, when she presented, to their amazement,

* See Deuteronomy xxviii. 52; also Josephus, page 720. ¶ Let the reader carefully examine Deuteronomy xxviii.

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the remaining part of her roasted infant." And, again, after all this had befallen them, (the Jews), they were to be "plucked from off the land;" and, in order that one jot of God's Word might not remain unfulfilled, they were not permitted by their conquerors to remain; and, after a time, it was enacted that any Jew found upon that ground should be subject to a severe penalty; and, further, they were to be sold till no man would buy them; and Josephus records their being offered as slaves in such prodigious numbers, that no more purchasers could be found; and also the last verse, in chapter xxviii., promises that they should return again into Egypt, from whence they were then travelling. The mode of their journey is also described as being not on foot, as when they came out, but by the sea, in ships; and even on this point, Josephus remarks, "Such were the numbers of captive Jews, that they were sent in ships to Egypt, and doomed to work in the mines." And, lastly, the prophesy was noticed concerning their dispersion—that, suffering in all nations, and yet remaining a separate and distinct people, and in a position to fulfil the prediction of thus returning to re-build Jerusalem. In Leviticus, chapter xxvi., we read—"I will scatter you among the heathens, and will draw out a sword after you, and your cities shall be desolate, and you shall pine away in the land of the heathen, and perish in your enemies' land; and yet, for all that, I will not cast you utterly away." "And I will remove them into all the kingdoms of the earth, for to be a reproach and a proverb, a taunt and a curse, in all the places whither I shall drive them."* Brother King continued to observe that the fulfilment was so universally known as to need but little comment; and so strikingly clear was it, that it caused him to wonder what Mr. Sullivan would do with it; to deny their accomplishment was impossible, and to attribute them to *chance* would be absurd. But to refresh the minds of some, he would read an extract from a Jewish historian (Basnage)—"Kings have often employed the severity of the edicts, and the hands of the executioner, to destroy them (the Jews); the seditious multitude has performed massacres and executions infinitely more tragical than the princes. Both kings and people, heathens, Christians, and Mahometans, who are opposite in so many things, have united in the design of ruining this nation, and not been able to effect it. The bush of Moses, surrounded with flames, has always burnt without consuming. The Jews have been driven from all places of the world, which has only served to disperse them in all parts of the universe. They have, from age to age, run through misery and persecution, and torrents of their own blood." "Emperors, kings and caliphs, all united in subjecting them to the same 'iron yoke.' Constantine, after having suppressed a revolt which they raised, and having commanded their ears to be cut off, dispersed them as fugitives and vagabonds into different countries, whither they carried them, in terror to their kindred, the mark of their suffering and infamy. In the reign of the tyrant Phocas, a general sedition broke out among the Jews in Syria; they and their enemies fought with equal desperation. They obtained the mastery in Antioch, but a momentary

* Read Jeremiah ix. 16; xv. 5; xvi. 13.

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victory only led to a deeper humiliation, and to the infliction of more aggravated cruelties than before. They were soon subdued and taken captive; many of them were maimed, others executed, and all the survivors were banished from the city. Gregory the Great afforded them a temporary respite from oppression, which only rendered their spoilation more complete, and their sufferings more acute, under the cruel persecutions of Heraclius. The emperor, unable to satiate his hatred against them by inflicting a variety of punishments on those who resided in his own dominions, and by finally expelling them from the empire, exerted so effectually against them his influence in other countries, that they suffered a general and simultaneous persecution from Asia to the farthest extremities of Europe."* In Spain, conversion, imprisonment, or banishment, were their only alternatives. In France a similar fate awaited them. They fled from country to country, seeking in vain any rest for the soles of their feet. Even the wide extended plains of Asia afforded them no resting place, but have often been spotted with their blood, as well as the hills and valleys of Europe. Mahomet, whose imposture has been the law and the faith of such countless millions, has, from the precepts of the Koran, infused into the minds of his followers a spirit of rancour and enmity towards the despised and mis-believing Jews. He set an early example of persecution against them, which the Mahometans have not yet ceased to imitate. In the third year of the Hegira, he besieged the castles which they possessed in the Hegiasa, compelled those who had fled to them for refuge and defence to an unconditional surrender, banished them from the country, and parted their property among his mussulmans. The Church of Rome ever ranked and treated them as heretics; the canons of different councils pronounced excommunication against those who should favour or uphold the Jews against Christians; enjoined all Christians neither to eat nor to hold any commerce with them; prohibited them from bearing public offices or having Christian slaves; appointed them to be distinguished by a mark; decreed that their children should be taken from them and brought up in monasteries; and what is equally descriptive of the low estimation in which they were held, and of the miseries to which they were subjected, there was often a necessity, even for those who otherwise oppressed them, to ordain that it was not lawful to take the life of a Jew without any cause."† Hallam says, "They were every where the objects of popular insult and oppression—frequently of a general massacre. A time of festivity to others, was often the season of mockery and persecution to them. It was the custom at Thoulouse to smite them on the face every Easter. At Beziers they were attacked with stones, from Palm Sunday to Easter, an anniversary of insult and cruelty generally productive of bloodshed, and to which the populace were regularly instigated by a sermon from the Bishop. It was the policy of the Kings of France to employ them as a sponge to suck their subjects' money, which they might afterwards express with less odium than direct taxation would incur. It is almost incredible to what a length extortion of money from the Jews was carried. A series of alternate persecution and tolerance was borne by this extra-

* Basnage's History, Book 6th, chap. xxi. † Dupin's Ecclesiastical History.

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ordinary people with an invincible perseverance, and a talent of accumulating riches, which kept pace with the exactions of their plunderers. Philip Augustus released all Christians in his dominions from their debts to the Jews, reserving a fifth part to himself. He afterwards expelled the whole nation from France." Basnage says, "St. Louis twice banished and twice recalled them; and Charles VI. finally expelled them from France. From that country, according to Mezeray, they were seven times banished. They were expelled from Spain; and, by the lowest computation, one hundred and seventy thousand families departed from that kingdom." Gibbon says, "At Verdun, Treves, Mentz, Spires, Worms, many thousands of them were pillaged and massacred. A remnant was saved by a feigned and transient conversion; but the greater part of them barricaded their houses, and precipitated themselves, their families, and their wealth, into the rivers or the flames. These massacres and depredations on the Jews were renewed at each crusade." "In England, also, they suffered great cruelty and oppression at the same period: during the crusades the whole nation united in the persecution of them. In a single instance, at York, fifteen hundred Jews, including women and children, were refused all quarter—could not purchase their lives at any price—and, frantic with despair, perished by a mutual slaughter. Each master was the murderer of his family, when death became their only deliverance. The scene of the Castle of Massada, which was their last fortress in Palestine, and where nearly one thousand perished in a similar manner, was renewed in the Castle of York. So despised and hated were they, that the Barons, when contending with Henry III., to ingratiate themselves with the populace, ordered seven hundred Jews to be slaughtered at once, their houses to be plundered, and their synagogues to be burned."

REVIEW OF BOOKS.

THE RUINS OF EMPIRES: By M. Volney. *Translated from the French.* Second Edition. J. Johnson, St. Paul's Church Yard. 1795.

France is generally considered the centre of the modern civilized world—furnishing ever and anon vast impulses to thought and action, and giving the prevailing tone to the manners of the age. But certainly whatever lessons of sterling value she has given to other nations, her experience has done nothing in her own elevation. By the immense flood of light streaming and rushing from her dreadful volcano, other powers have clearly discerned the hideous gorges of ruin towards which they were rapidly advancing, and have retraced their steps with trembling. But France herself remains, whether in conflagration or in ashes, merely the blind unconscious beacon or the sullen monument of the nations.

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If the reader will carry his mind backward to the eighteenth century he may contemplate one of those transition periods in the destinies of humanity, which alternately produce joyful wonder or shuddering dismay, being so prolific in ripening all the seeds of good and evil, and hurrying onward the harvest of the earth in such marvellous stages, that both sowers and reapers are confounded between fear and hope.

Before the period of reference, a leaden slumber, occasionally varied by oppressive nightmare, brooded over the nations of Europe. The tyrant king, and the godless priest, had pushed despotism and superstition to the extreme limit, and were revelling on the spoil of ignorance and weakness. The reaction of such dismal torpor and servitude must come by necessity, and when it came, gave such a tremendous revelation of human nature as the sun had never looked upon before. The lightning flashes which vollied athwart, and penetrated downward into the abysses of our nature, revealed such fathomless deeps, peopled with such shapes and forms of demonical hate and wrath, as the wildest imagination had never conceived. Yet here and there in the gulf appeared an angel of etherial light, flitting amid the dusky throng, and kindling up the torch of hope in the region of despair.

While the elements of the great revolution were accumulating and fermenting, an host of Atheistic philosophers were intensely watching the caldron, expecting that the boiling ingredients would so combine and clarify, that the elixir of youth and immortality would stream forth as the water of life, for the renovation of the world and the perfectibility of man. Transported by such a hope they sounded their trumpets of defiance through the universe, being confident that no powers of heaven or earth could arrest the advance of that golden age which in rare sunrise was dawning on the world. No imagination can conceive, no pen can adequately describe the bounding exultation of every class and condition. Millions of hungy men anticipated a perpetual feast without the toil of labour or the languor of satiety. Myriads of ardent politicians dreamt of a perfect social mechanism, defying alike the friction of the parts, and the action of the elements. Hosts of Deists yearned for a condition in which the divinity of their imagination might be worshipped, without any medium of revealed truth or ordinances of imperious obligation. Thousands of Atheists were confident that reason might safely and constitutionally ascend the throne of the new empire, and the old idea of God be ignominiously banished from the human mind, from the moral world, and from all the provinces of nature.

Among the enchanters that appeared on the stage, in that period of frenzy and impiety, Count Volney is entitled to some pre-eminence.

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It is our design at present to furnish a brief outline of his life, and a review of the work by which he is best known in this country.

Constantine Francis Chassebeuf, Comte de Volney, was born on the third of February, 1757, at Craon in Anjou. His father was an advocate of some note in the province. As the name *Chassebeuf* had been perhaps from its ugliness a source of much annoyance to the father, he resolved that his son should escape, and it was under the name of Boisgirais that the youth studied at the College of Arcenis and Angers. He retained this name until he began his eastern travels, when he renounced it, and became known as *Volney*. At seventeen, possessing fifty pounds a-year inherited from his mother, he went to Paris to study. Medicine, physiology, history, and ancient languages, engaged his chief attention. In 1783 he executed a project long meditated of visiting Syria and Egypt. On reaching Egypt he shut himself up for eight months in a Coptic Monastery to learn Arabic. Returning to France after an absence of four years he published his travels in Egypt and Syria, which were well received. It has been well observed by Dr. Keith and others, that he is continually in his account verifying the truth and accuracy of prophetic statements, although such a thing was very foreign to his purpose. He was after this appointed director of commerce and agriculture in Corsica, but being elected a deputy of the tiers-etat of Senechausse of Anjou, he resigned his place under government, conceiving that a national deputy should not be a pensioner. In justice to him it may be stated, though he was an ardent republican, yet he belonged to the moderate party, and often incurred suspicion from the violent by his opposition to popular excesess. In September, 1791, he presented to the assembly the book which we design to examine, *The Ruins, or Meditations on the Revolution of Empires*. In 1793, he published his *Treatise on the Law of Nature*. It is a shallow performance, though written with much spirit. Shortly after this he was imprisoned for opposing the prosecution of the Gironde. After ten months imprisonment he was liberated by the fall of Robespierre, July 28th, 1794. On the establishment of the Normal School he was appointed Professor of History, and his lectures have obtained some celebrity. They do not deserve it, for an adoption of the principles he lays down, and the conditions he requires in establishing truth or gaining certainty, would lead us into absolute scepticism in nearly all historic matters, both sacred and profane. In 1795, the distracted state of the country led him to seek rest in the United States of America. While there he was suspected as a politician and denounced as an Atheist. The celebrated Dr. Priestly who was an exile from our own country, fiercely assailed him in a theological pamphlet. We cannot conceive why they might not have been very harmonious. The Christianity of which Priestly was the apostle was only a refined species of Deism, and in his better moments Volney might have met him on that ground. In 1798, Volney returned to France, and became a member of the Senate. He belonged to that party headed by Languinais, who stoutly opposed the advancing despotism of Napoleon. Bonaparte always spoke of them with disdain as *Idealogists*, and men of mere speculation. After

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taking an active part in the business of the nation, and publishing many works on the ancient languages, Mr. Volney died of a disorder in the bladder contracted in the Arabian deserts. He expired on the 25th of April, 1820, aged sixty-three, and was buried at the church of St. Sulpice, with the profane mockery of religious ceremonies. We might just in conclusion say that he was made a peer of France by Louis XIII., 1814, and continued to sit in the Chamber after the second restoration. His own friends acknowledged that he was austere and misanthropical—some imputing it to disease of body, and some to disease of mind.

But here we leave him to oblivion, and proceed to notice his principal production.

Before analysing the arguments, or rather dissecting the sophisms, and exploding the assertions of the Count, we cannot help offering a few strictures on the title and plan of the work. We think that there is a gross dishonesty in the first, and criminal levity in the second. Hundreds have taken up the work expecting from the title to find a grave and solid work on historical and moral philosophy, wherein great principles would be unfolded for the guidance of nations. On finding the work mainly a crusade against religion and Christianity, no wonder that they are wounded and disgusted. An honest man would have intimated his design, and have given his work some title in harmony with its essential spirit and pervading design.

Leaving the title, and passing to the artistical part of the volume, it is out of all character that the chief speaker should be an imaginary being. The questions to be discussed were grave and solemn, involving the present and future destinies of men and nations. The Count should have girded himself to the work with sobriety, in the room of invoking an unearthly being from the realms of fancy, to deliver lectures on human affairs. But the policy of the proceeding is sufficiently manifest. A dignified argumentative investigation carried on in the sunlight of reason, would have been unfavourable to his unhallowed enterprize. It better suited his purpose to select a foggy atmosphere, to surround the subject with mimic supernatural gloom, that in the region of clouds and vapours, pictures might pass for arguments, strong assertions for moral certainties, and arrogant declamation for inspired wisdom.

The ground over which we purpose to follow Count Volney and his evil genius is covered in the following particulars:—

I. The origin and training of man.

II. The constitution of the human mind.

III. The incertitude of religious principles.

IV. The moral history of man and the luminaries of heaven.

I. *The origin and training of man.* In chap. iv., Mr. Volney favours us with the following statement:—

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"In the origin of things, man, formed equally naked both as to body and mind, found himself thrown by chance upon a land confused and savage. An orphan deserted by the unknown power that had produced him, he saw no supernatural beings at hand to advertise him of wants that he owed merely to his senses, and inform him of duties springing solely from these wants."

The reader can scarcely control his amazement on lighting upon such a passage. Was Count Volney a demi-god in the ancient day, surveying the original order of things, or how comes he to dogmatise in such a manner? Certainly, this astounding statement gives the lie direct to all the records of history, and all the voices of tradition. It impeaches the character of God, sets at nought the deductions of reason, and outrages the constitution of man. In the first place what a dreadful view does this give of the character of God, "*deserted by the unknown power that produced him.*" There is such a weight of woe and desolation conveyed by the language, that the imagination in all its amplitude, cannot take it in, and the heart reels and staggers beneath the oppression. A *human* parent flinging a child naked and helpless into a savage desert, and there leaving it to the conflict of the elements and the fury of wild beasts, would be considered pre-eminent in infamy! Hosts of men without any illustrious virtue would arise in execration. But according to Volney and his Pythonic spirit, conduct which would cover a human parent with deep and everlasting shame, may be imputed to the Father of universal being. Immersed in the golden blaze of ten thousand revolving systems, receiving the homage of countless angels and hierarchs bending beneath his central throne, he exquisitely fashioned a being of lower order, and capriciously flung him on the soil of the earth without any guidance but his natural instinct! This is indeeed the burden of Infidel philosophy. When do they admit a creative spirit. He is so immensely removed from our sphere that the understanding cannot apprehend any subsisting relation, nor the heart cling to him for rest. He may be a dreadful yet blind force, or he may be a stupendous intelligence—yet he has no heart to yearn over his offspring. We are broken in spirit before his awful power—we shudder amid the cold light of his piercing splendour. There is no love to soften the austerity of absolute power—no holiness to sanctify the employment of universal knowledge—so that like the demons we may *believe and tremble,* or sink into brutal insensibility.

But the truth is, Count Volney did not even apprehend a personal power or conscious intelligence, however distantly removed from human sympathies. It was by *chance,* that man, the *deserted orphan,* found himself cast in his naked helplessness on a desert savage soil. The cause that produced him was *unknown,* and there were no super-

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natural beings at hand to advertise him of wants and duties, and stimulate him to exertion.

The romance of poetry is often absurd, fantastic, and violent. The romance of theology often monstrous and repulsive. But of all the kinds, the romance of infidelity is the wildest and most appalling. In illustration of this we find that the naked deserted orphan speedily becomes a species of divinity, elevating himself in the scale of being by inherent undirected energy. We may here propose a few queries which will explode the entire scheme of Mr. Volney :—

1. How came this naked deserted orphan to rear the fabric of society? Did the unknown cause create *two* orphans of different sexes, and *blind chance* fling them both into one desert?

2. How did the orphan, or orphans, distinguish the corn from the hemlock, or the grape from foxglove and the poppy? Did blind chance fling them into a sanctuary where all the food was nutricious, or instinct lead them with unerring certainty to separate poison from wholesome aliment?

3. How was the orphan and his offspring instructed in the mystery of language, were they left to inarticulate moaning against the power that produced them in a freak of folly or malignity? Who taught them to reason and to form a vocabulary of stipulated signs?

4. How did the orphan and his offspring learn those moral and political principles of federation on which they built the family and the state, preserving themselves from incest and anarchial violence, by household sanctities, and the majestic solemnities of the public tribunal?

5. Whence came all the words which refer to man's supernatural origin, present probation, and final destiny—all the signs and symbols of a spiritual economy—did the orphan create both the things and the names, without speech or reason, without documents or teacher, without records or an interpreter?

All these questions and many more crowd upon the mind, and if we inquire of the ancient days and ransack the history and traditions of the world—all point backward to a God of power and love, wisdom and tenderness, truth and holiness, who fashioned man in material and in moral beauty; and in the room of *deserting the orphan*, cherished him with fatherly regard, and giving him both "reason and religion in the gift of speech," directed his expanding thoughts to the reverence of his glorious Parent and the love of all holy beings in all the dominions of his boundless empire!

II. *The constitution of the human mind.* Mr. Volney oracularly declares that man has been so constituted that self-love is the original, invariable, and eternal spring of human action. After this he proceed to deplore the awful wretchedness which prevails through *selfishness*

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The people have risen from time to time in turburlence and fury with unreasonable claims—overthrowing in blood and dust the mounds of regular authority. The nobles have leagued themselves to aggrandize their order, and strangle the liberty of the people. The kings have consolidated their dominion by force and fraud, regardless of truth, conscience, or freedom. The priests have invented destructive dogmas to enslave the human mind by superstition, and madden it with fanaticism. No wonder! if man was so constituted that each one is the natural foe of his brother. Wherever self-love is the leading principle of action, the great problem to be solved is this, "How shall we do the greatest possible injury to others with the least possible injury to ourselves." The history of the world illustrates the manner in which the answer has been furnished in practical results. But what is to be the grand remedy? Count Volney proposes the establishment of such laws, and the selection of such authorities as will temper the grasping selfishness of each individual by holding him in control. Certainly this is amusing. Who are to make the laws, and elevate the administrators, and give them efficient help in execution? The very classes who are all so organized that they are in a condition of repulsion and alienation by the predominance of self-love. But the bare idea of making men happy by *controling the main and eternal spring of all their actions* is so ludicrous, that we have often laughed over it loudly enough to call up in wounded pride and indignation the wandering shade of Count Volney. No! Count Volney, your philosophy is shallow and hideous in the extreme. Self-love is *now*, but *was not originally*, the spring of human action. The *love of God* was the original spring, and by losing that glorious motive power, we have the present disjointed and gloomy condition of things. And that Christianity which you assail with such blind wrath, and suicidal rancour, is the only mollifying ointment for the wounds of our bleeding race. It reveals God in transcendant loveliness, that warring and wandering rebels may be charmed home again. It enthrones again the love of God as the supreme principle, and this expands the heart until there is ample room for the love of all our race. Self-love has a subordinate place as the measure of that love which we owe to others, and it is controled, purified, and directed, not by human legislation, but by a higher, spiritual principle which rules the understanding and affections. While self-love is subordinate, it can be controled; but who, except a French philosopher, would ever dream of controling a supreme, invariable, and eternal principle?—especially for the controling force to be provided by those who are under the dominion of the evil.

III. *The incertitude of religious principles.* In treating this matter Count Volney has an assembly of all the religions sects con-

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vened. Christians, Mahomedans, and Heathens are gathered together for discussion and deliberation. There is much fertility of invention, vividness of description, and dramatic spirit in the whole of this portion, but neither honesty nor comprehensiveness. As might be expected the varied sects denounce each other in no measured terms, and loudly assert the glory of their own systems. Count Volney concludes from this conflict of faith and opinion, that all are in delusion together, and that there is no truth or certainty in any religious system. A sweeping conclusion, certainly, but only betraying the rashness of a sciolist, who has neither the reverence which faith might inspire, nor the comprehension which reason might dictate. A philosophic mind would have diligently enquired whether they had any fundamental verities in which all concurred, and on which all were grounded. Any principles of unity and cohesion which traced backward to their origin, and onward to their issues—might bind them into one body, and animate them with one soul. Had Volney been an inquirer of this stamp, how wide the field, and how rich the materials which were spread before him! In the midst of the discord, what voices of heavenly harmony might have murmured in his ear, and spoken to his heart! For instance, even on heathen ground, all divisions are one in a number of grand points:—

1. In the existence of a great Spirit, eternal and supreme.
2. In the creation of man and nature by his divine energy.
3. In the purity and happiness of man in his original condition.
4. In his fall and ruin through the guile of a malignant spirit.
5. In the necessity of approaching God by sacrifice.
6. In the final restoration of man and nature by the incarnation of a divine Redeemer.

It matters not into which of their temples you enter. Only have patience to draw aside the curtain of ceremonial—to separate the drapery of imagination from the substantial traditions which have been overlaid with festooning—and all these great lines of truth and unity flame out brightly, furnishing the moral demonstration, that they radiate from one centre. When the scattered fragments are gathered and arranged they form such a coherent table, that all reflective men, may behold in the construction, divine workmanship, and read in what is written thereon, the luminous hand writing of God. Such striking concurrence in all leading facts and laws, among all the tribes of the earth, irresistably leads the mind backward to *the primeval universality of divine teaching.*

We are led to bless God for that Hallowed Volume in which we learn the manner in which man was originally taught, and the manner in which the human family was formed into separate independent nations; each nation holding those foundation truths and facts, which have been so sullied and defaced in the revolution of ages.

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IV. *The moral history of man and the luminaries of Heaven.* The imaginary conference convoked by the Count is terminated by a long-winded orator, who transplants himself to the Stellar hosts for his arguments, and, losing his way among the constellations of heaven, talks the most ineffable nonsense about the origin of sects and creeds. We suspect that he would have a very thin congregation before he concluded; but Volney is silent on the subject. According to his theory, all religious ideas were originated in the human mind by the configurations of celestial scenery. The theory is now the scorn and laughter of all intelligent men, even among unbelievers themselves. The facts of man's moral history, are *exactly the reverse* of Count Volney's representation. In the room of finding the luminaries of heaven suggestive of principles or systems, and manufacturing his creed from visible symbols, man transferred his religious knowledge to the high field of creation. Wherever he found an arrangement of stars, which, in any distant manner, seemed in consonance with the facts of history, the anticipations of prophecy, and the prospects of the human race; he idealised the cluster where his fancied analogy was embodied. The practice might be innocent at first, and help the memory and the imagination; but it became frightfully malignant in the end. For the supposed signs and symbols of a spiritual economy and of moral progress, were transformed into divinities, in a short time, until idolatry degraded, and superstition enslaved the darkened spirit of man. But we think we can account for the madness which led Count Volney to write such elaborate nonsense on this question. It was whispered in the illuminated forest of nature that Count Volney, accompanied by an evil spirit, the spectre of tombs and ruins, would journey in that direction for a vile and godless purpose. Straightway a consultation was held among the leading constellations, in which it was unanimously concluded, that if they adventured that road, they should be considerably mystified, and very much affrighted. When they appeared, Lepus the hare fled in fear, Gemini the twins laughed upon them in scorn, and the great dog and the little dog barked in chorus. Orion flashed his sword in their eyes, and in a swoon of deadly fear they tumbled into Eridanus the river. On reviving a space Medusa's head would have petrified them into stone, had they not heard Taurus the bull bellowing after them, and thus were driven into another region. Speedily they stumbled over Cancer the crab, and were severely pinched for their awkwardness. Leo the lion growled upon them, and shook his terrific mane; they fled and were pursued by the Great Bear nearly to the pole star, where Draco the dragon belched out fire upon them. In the red whirlwind they were borne into the path of Cetus the whale, who swallowed them for a time, but finding his stomach dis-

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ordered by such poison, vomited them in deep disgust; and after many strange gyrations, they fell downward into the catacombs of Paris!

No wonder, then, that after the amazement and perils of such a journey, Volney should confound heaven and earth together, and write with bewilderment and malignancy on all that pertains to the connexion of man with God. If the explication we have given is not satisfactory, we can only assure the reader, that it is quite as authentic, and rather more amusing, than any thing the Count has written on the subject. G. G.

HEBREW READING LESSONS: *Consisting of the first four Chapters of the Book of Genesis, and the eighth Chapter of the Proverbs, with a Grammatical Praxis, and an Interlinary Translation.* Foolscap 8vo. cloth lettered. LONDON: BAGSTER AND SONS, 15, PATERNOSTER ROW.

IT must be delightful to have a moderate acquaintance with that antique and consecrated language, in which the sublime Isaiah and all the holy Prophets communed with God, and ministered from his fulness to man. To all who have leisure and resources, we would commend the study, and to such as desire to prosecute such a course, we can safely recommend the present work. Indeed, its merit is so conspicuous, that, after an hour's examination, even the mere English reader can discern the excellence of its construction. Although unpretending in size, and modest in profession, yet it is marked by that comprehension of plan, and simplicity of execution, which should always distinguish a rudimental book. G. G.

ORGANIZATION.

TO THE EDITOR OF THE CHRISTIAN MESSENGER.

BELOVED BROTHER.—From your insertion of the article on church organization, and the friendly calls on your readers to consider its grave importance, in your number for September, I fully expected that the succeeding number would have been productive of some communication on that important subject, more especially on the concluding section, respecting the co-operation of Christian congregations—seeing this is a branch of the subject, which at the present time appears to your correspondent and many others, to demand in a special manner, the solemn regard of the reformed congregations, that, if possible, the *plague* of division and schism may be prevented; or if practicable, when such unseemly and anti-scriptural effects have taken place, that unity and concord might be restored.

Your correspondent has had opportunities of conversing over the subject since the appearance of your September number, with leading brethren in the congregations of Cupar, Dundee, Kirkaldy, Perth, Newburgh, and Auchtermuchty; and all seem to concur, in the necessity of adopting and acting upon, the suggestions expressed in the distinct paragraphs on co-operation above referred to.

And it is their earnest wish, that this be inserted in the *Messenger*, with an invitation to all the churches of the reformation in our land, to signify through the *Messenger*, their approval of these suggestions, and their determination to

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act accordingly. When churches are differently minded, and cannot accord to this expedient, it would be equally desirable, that they would state their reasons against, and at the same time point out a more excellent way, by which the evil may be prevented, or where they have taken place, that such might be cured.

That the obstruction to the progress of the kingdom of Christ, occasioned by division, might be removed, and that the unity of this body, the congregation, may be maintained—let brethren everywhere be reminded, that there is but "one body," and "one Lord," as there is but "one hope," "one Spirit," "one faith," "one baptism," and "one God and Father of all;" and that all their energies and influence are demanded to be employed, by their Lord, that the unity of the body may be maintained.

Trusting to the insertion of the above, and inviting to a prompt response, and freely opening your pages to their insertion,

I remain, yours in the bonds of the Gospel, G. D.

REPLY.

On the subject of church organization and discipline, there appears much to be done and said before it be practically understood and exemplified by the congregations in this reformation. The writer of the foregoing remarks requests that some pages of the *Messenger* be immediately devoted to the discussion of this subject; but were we to accede to this, in the fullest extent, now solicited by all parties, we are convinced it would be the occasion of much bitterness springing up in the congregations, whereby many would be defiled. At the same time we shall not object to an article or two on this topic, if written in a Christian spirit, and with a view to illustrate the truth. "*Let all your things be done in love.*"

We have no idea when any brother expresses his *opinion* on any given subject, unless it be sustained by the New Testament and primitive usages, that any one has a right to commence building a theory upon it, much less that other churches, without due consideration, should be enlisted to take side with them in upholding such a theory. If such a course be not building up a new sect, it is very much like raising an old one from the dead.

It is readily granted, that for us always to adopt the best and wisest expediency to bring about an important end, it requires much wisdom, forethought, and prudence; and, even then, the most enlightened among men are not infallible in their deliberations, or in the conclusions to which they arrive; still it is a true maxim, "In the multitude of counsellors there is safety."

It is an acknowledged principle that the Bible, in its truths and institutions, in connexion with the Spirit of God, can alone bring man unto that *state*, and produce that character, which will enable him to exhibit the Christian, and carry out the institutions of Christ in all their force and beauty in this conflicting and divided age of the world. Still, while the law, as to what *must* be done in the congregation, is fixed and unalterable, yet every minutiæ as to the manner of doing some things is not pointed out—this is left to the intelligence and good sense of those appointed to office in the Christian community to arrange and execute. The law of love, against which there is no law, either human or divine, is to be the fountain from whence all their principles of actions are to be derived, and by which every thing is to be carried on among the brethren, and in the world. If this be wanting, there are sure to be jars, and strife, and confusion enter in among them.

Without stopping to enlarge on the many sources of division and strife, which are in existence, we shall just mention the following as the root of all others. First, outward immorality; second, "*Who shall be the greatest;*" third, the

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enforcing our own *opinions*, on matters of expediency, as the wisest and best—therefore insisting upon their adoption, they being equal, if not superior, in our own estimation, to the laws of Jesus. This is what Paul styles "being wise in our own conceits;" and when it prominently exists in a body, especially in the teaching and leading brethren of a congregation of saints, the consequences are generally most fearful.

But when a congregation is brought into a state of disunion, from any or all of these causes, the question is—Is it expedient to invite the wisdom and experience of other congregations that they may, if possible, settle the matter, and thereby save the body from falling into ruin and oblivion? We give it as our *opinion*, that it is both wise and prudent to do so. Still, however, let the parties invited fully understand the nature and extent of their interference. It is not for them to make laws—nor to enforce their own opinions—nor to exclude members, and cause divisions in the body of Christ: much less is it their province, or any one's else, to write pamphlets, and send out circulars, to enlist the sympathies, both good and bad, of other congregations, and thereby expose the sins and failings, and follies too, of their brethren. No; "Love covereth a multitude of sins." This it never can do by thus exposing them.

What, then, are the obligations of those whose advice is sought in cases of difference existing among brethren? We say, to hear the case on both sides, (and, in most congregations, all parties are to blame, except in cases of gross immorality,) give such advice, and such only, as is found in the Inspired Volume, and the laws of love would dictate. After which, exhort and persuade them all to repent, forgive, kiss, and go on keeping the commandments of Jesus till he comes. When this is done, and done properly, the work of those invited to hear the case is at an end; nor ought they, in our judgment, to expose the evils which have been in existence, even to brethren in their own congregation. But the question may be asked—Suppose, after all, the parties will not take the advice given, but still continue to bite and devour one another? Let them alone—an infallible speaker has said, "They will soon be consumed, one of another!"

There are some brethren in almost every congregation, who are grossly ignorant of what is good order and good government, consequently they are often very perverse and uncourteous, both towards their brethren and others in the world. This may be expected in young converts, especially if they be persons of very limited education. With all such there requires the exercise of great patience and forbearance—"If by any means some of them may be finally saved." Hence the necessity of pastors and deacons being ordained in every church. Without these are in existence, and in some good degree qualified for their office, we are convinced that no congregation can go on and prosper for any length of time. Brethren, seek to qualify yourselves to fill these most important and responsible offices in the congregation of the Lord. At the same time, let the whole body pray to the great Head of the Church that he would give pastors and teachers after his own heart, who shall feed his people with knowledge and understanding. These are the only appointed governors in the Church of Christ.

As to the idea of there being brethren now in existence, or hereafter to be appointed, whether they be pastors, deacons, or otherwise intelligent brethren; or that there be what are called sister churches, in any given district, appointed or even recognized as so many supervisors over other congregations, the idea to us is both unscriptural, unphilosophical, utopian, and, in this enlightened age, perfectly absurd. If the brother who wrote the excellent article on "Christian Organization," which appeared in our September number, had any such idea in his head, then we have very much mistaken his meaning. We do not

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believe it. If all the families of the earth were what they ought to be, they would, as it respects their government, be independent of other families—the parents and older sons and daughters would rule; but, as it respects their intelligence, supplies, and various other obligations, they would stand inseparably connected with each other.

The seven Asiatic congregations were all independent bodies, and each one separately addressed by the great Head of the Church. That in Smyrna, with which no fault was found, was not directed to exclude, or in the least to interfere with the other congregations, although they had many evil principles and practices among them condemned by the Saviour. Each of these seven lamps, like the stars in the firmament, were to shine in an independent form; at the same time their rays of light were to meet and commingle with each other, co-operating together, until the surrounding darkness was completely swallowed up by the refulgence and purity of their light. This they did not do, and therefore they were blotted out from the kingdom of God. The path of each congregation should be like that of an individual Christian, "shining brighter and brighter unto the perfect day." "Take heed," brethren, "lest the light that is in you become darkness." J. W.

THE GOSPEL ECHO!

Found in a Pew in the Church of Kirkbeen, Kircudbright, written in a female hand, and supposed to be suggested by observing an Echo.

TRUE faith producing love to God in man,
Say, Echo, is not this the Gospel plan?
ECHO—The Gospel plan!

Must I my faith in Jesus constant show,
By doing good to all, both friend and foe?
ECHO—Both friend and foe!

When men conspire to hate and treat me ill,
Must I return them good, and love them still?
ECHO—Love them still?

If they my failings causelessly reveal,
Must I their faults as carefully conceal?
ECHO—As carefully conceal!

But if my name and character they tear,
And cruel malice, too—too plain appear;
And when I sorrow and affliction know
They smile, and add unto my cup of woe,
Say, Echo, say, in such peculiar case
Must I continue still to love and bless?
ECHO—Still to love and bless!

Why, Echo, how is this; thou'rt sure a dove;
Thy voice will leave me nothing else but love!
ECHO—Nothing else but love!

Amen, with all my heart, then be it so;
And now to practise I'll directly go.
ECHO—Directly go!

This path be mine, and let who will reject,
My gracious God me surely will protect!
ECHO—Surely will protect!

Henceforth on him I'll cast my every care,
And friends and foes embrace them all in prayer;
ECHO—Embrace them all in prayer!

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A REFLECTION.

For the Christian Messenger.

How much, fond Man, thou art deceived,
When Earth or Pleasure is believed!
Oh! such a faith will fail thee fast,
And bitter tears be thine at last!
In semblance bright and fair—'tis told—
The Dead Sea apples grew of old,
And hung all tempting to the eye,
And lured the stranger passing by,
And seemed as lovely as the south;
  But when the gazer pluck'd, in haste
  To gratify the longing taste,
He felt but ashes in his mouth,
And turned away, sad and surprised,
To meet Deception thus disguised.
Now tell me,—who would care about
The tinsel mockery without—
The deep'ning tints—the glowing skin—
When all is bitterness within?
Oh! ever thus is Pleasure's smile,
Lit to bewilder and beguile!
  Displaying beauties such as fly,
  At sun-rise, to the eastern sky,
She triumphs for a little while;
And lulling first, by every art,
The scruples of the doubting heart,—
Well knowing how to charm—to win—
And draw her hapless votaries in,—
  She leads them thus away—away
  From virtue's narrow path—to stray
Bewildered in the maze of sin!
Then leaves them—having lured them on
Both to undo and be undone;
Without a wish—but to forget!
Without a feeling—but regret!

J. M.

TO OUR READERS.

We have received the Theological Discussion between Cooke and Barker, which will be reviewed in our next, in connexion with a sketch of Mr. Barker's career and character. The London Discussion, which increases in interest, will likewise be continued. We have also received an interesting letter from Thomas Greer, Esq., which will be inserted, with a reply, under the heading of "Modern Spirituality." As only a limited number of *Messengers* are printed, and there is often much difficulty in supplying back numbers, those who are seeking instruction and wholesome excitement, had better be prompt in giving their orders to the Bookseller.

Contributions and promises to pay the expenses of brother Campbell's proposed visit to this country have been received during the past month from Louth, Donnington, Wigan, Banbury, Wrexham, Bedlington, Stockport, Frasersburgh, Carlisle, Liverpool, Banff, Mill-of-Craigstone, and Hull. We are most happy to see from the testimony of all the brethren in these places, the disinterested unanimity which prevails amongst them, respecting the spread of the Gospel, and the desirableness of there being a closer union in existence between all the disciples of Jesus, in every place throughout the world. On this principle it is their desire to see brother Campbell in England. J. W.

T. KIRK, PRINTER, NOTTINGHAM.

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. II. FEBRUARY, 1846. VOL. II.

ESSAYS, DIALOGUES, &c.

THE PLAN AND METHOD OF THE APOCALYPSE.

No. I.

THIS very sublime and mysterious portion of the Apostolic writings seems to be as necessary to the completion of the Christian revelation, as the contents of it are captivating and interesting to every sincere Christian. Had the sacred writings of the New Institution closed with the epistle of Jude, or with that of John to sister Electa, every one well read in the Jewish records, must have regarded the Christian Scriptures as incomplete, if not imperfect. The Jewish Scriptures, like the Pentateuch, begin with history and end with prophecy. This is, indeed, the plan of all the different departments of revelation. The merely perceptive, didactic, and exhortatory portions of the Bible, occupy but a small space compared with its history and prophecy. Both volumes of the sacred writings commence and end alike. The historian opens and the Prophet closes the divine communications to Jews and Christians. There are, then, some good reasons why the book called the APOCALYPSE should be placed at the close of the last message which heaven has vouchsafed to man. We thank kind heaven that we have both the beginning and the end of the Christian institution in this volume.

That this divine communication should be much read and much pondered, seems to be so evident from the benediction pronounced in the beginning of it, as to need no argument to enforce it:—"Blessed is he that *readeth*, and they that *hear* the words of this prophecy, and *keep* those things which are written therein." If the blessing had been confined to those only who understand and comprehend it all,

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then, indeed, it would have been enjoyed by no one from the days of John to the present hour. But the reading and practising of the things enjoined in this book, so far as they are understood, has always been accompanied with the blessing promised. That it is more or less intelligible to all sincere and attentive students of it, is, moreover, to be presumed both from its exordium and its conclusion, from the injunction to read it, and the consolation promised to those that keep its sayings.

Notwithstanding a thousand abortive efforts to comprehend it all, and a thousand failures to satisfactorily explain certain passages in this book, there has been derived from it very much light as to the future destiny of Christianity and the world. We may also add that much successful and important effort to bless the world by the Bible, has been both prompted and guided by the indications of the divine purposes and plans, gleaned from the assiduous and devout examination of it. So that, notwithstanding all the discouragements thrown in our way by weak and positive dogmatists, and visionary speculators upon the contents of this book, we are still strongly inclined to the opinion that the revelation concerning the kingdom of Jesus Christ, presented to us in the visions of John, has paramount claims upon the church to devote to it much calm, prayerful, and unbiassed study and examination.

I am not proposing to add to the general stock of knowledge already possessed on this book by the Christian church, by any new light that I am now presuming to throw upon the sublime and awful subjects on which it treats. I only purpose to assist the students of Christian prophecy by a few suggestions on the plan and method of the Apocalypse, and by discriminating, as far as we have certain knowledge, the fulfilled from the yet unfulfilled portions of the book. Though in this effort we may not be able to advance one step beyond the van of the most enlightened interpreters, though we could not even greatly assist the present school of apocalyptic students in advancing to the highest class of interpreters; still it might be a service full of reward and honour, could we only induce a great many Christians to enter the school of the Prophets, and to learn to understand what the Spirit intimates to us of the awful and glorious destinies of the human race. In the hope of inspiring some of our contemporaries with the desire to understand, and of aiding others who are seeking to comprehend these gracious developments of human destiny, I shall first undertake to examine *the plan and method* of the Apocalypse.

The TITLE of the book, in the first place, demands a moment's attention. Romanists and some others call it, "The Revelation of Saint John the Divine." But this, like many other names imposed on parts of the Holy Oracles, as well as on the things contained in them, is as wanting in good sense and good taste as in divine authority. In the short preface prefixed to the book by the writer of it, it is styled, "*A Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass.*" It is, then, a revelation of things future from its date; some of which were immediately to come to pass, while others were as remote as the end of the world. Were we to condense this divine title, found in the

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text itself, we should call it, "A REVELATION OF FUTURE EVENTS, ADDRESSED TO THE SERVANTS OF GOD, COMMUNICATED BY JESUS CHRIST THROUGH HIS SERVANT JOHN."

Next to the title comes the *preface*. John presents all the communications made to him in one letter addressed to the seven Asiatic churches. Hence the Apocalypse is one great epistle; and, indeed, it might as well be called THE FOURTH EPISTLE OF JOHN, as any one of the three is called First, Second, or Third. It is one great letter; the first period of which is "John to the seven congregations which are in Asia: Grace to you, and peace from him who is, and who was, and who is to come, and from the seven spirits before his throne,—even from Jesus Christ the faithful witness, the first-born from the dead, and the Prince of the kings of the earth." And its last period is, "The grace of our Lord Jesus Christ be with you all. Amen."

In this grand letter, written by John, are found seven special epistles dictated by Jesus Christ, and addressed to each one of these Asiatic communities. Thus John addresses one letter to all the seven, while in that letter are found seven short epistles severally addressed to each of the communities by Jesus Christ himself.

The method adopted by John is as simple and rational as could be imagined. In the first chapter he directly addresses the seven churches, giving an account of himself, his location in Patmos, and the cause of it, with the scenes that there transpired on a certain Lord's day. He especially informs them that he was commanded by the Lord to *write* what he saw and what he heard of the things which were then existing, and of the things which were afterwards coming to pass. In the next two chapters we have a copy of the letters addressed to Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

The fourth and fifth chapters state the preparation for the development of the things then future. Here we have a vision. John was in the Spirit when these celestial scenes passed before him. He saw a door opened in heaven, and had an invitation to ascend into the presence of the Lord. Immediately, he adds, I was in the Spirit, and, I presume, like Paul, "was caught away into the third heaven," in obedience to the command, "Come up hither, and I will show thee things which must be hereafter:" for it is in reference to this precept that he immediately adds, "I WAS IN THE SPIRIT." The scenes there presented to his view are, indeed, unearthly and divine; and his description of them is transcendently animating and transporting.

A celestial throne of high state is erected, and the Father Almighty is seated in it. Earth's brightest and most radiant gems lend their most brilliant rays of beauty and glory to adumbrate the splendors of His Majesty. The jasper and the sardius, with an emerald rainbow, mingling every colour that adorns earth or heaven, conspire with all their powers to set forth his peerless eminence. Four-and-twenty inferior thrones, at proper distance, encircle the awful throne of the Eternal, pouring forth its floods of light and glory upon them all. These, after reflecting upon each other their respective glories, send back again to their unwasting fountain all that beauty and grandeur which they have received from it. On these four-and-twenty thrones

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sat the grand peers of heaven in senatorial majesty, adorned in the snow-white raiment of absolute purity, each having his majestic brow encircled with a crown of gold. From the central throne perpetually issued coruscations of the most vivid lightnings, accompanied with mighty thunderings and overwhelming voices. Seven lamps of celestial brilliancy flamed before the throne, symbols of the seven spirits of God, and shed their holy light upon a sea of glass, of more than crystal brightness, spreading its unmeasured waves of glory far beyond the horizon of angelic vision. In the circular interval between the four-and-twenty senatorial thrones stood at proper intervals corresponding with our cardinal points, four living seraphim, creatures of no earthly resemblance, having each six wings, and covered within and without with eyes of soul-piercing brightness. These four combined the courage of the lion, the patience of the ox, the sagacity of man, and the towering fleetness and lofty genius of the eagle. These were all engaged in a rapture of worship at the moment John in Spirit drew near. The seraphim sang, "Holy, holy, holy Lord God Almighty, who wast, and art, and who art yet to come!" The four-and-twenty elders fall prostrate before the throne, and cast their crowns at his feet, exclaiming, "Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created." Such are the solemn and sublime preparations antecedent to the opening of the Christian church and its mighty fortunes.

The fifth chapter opens with a view of the eternal God, holding in his right hand a roll of parchment, written on both sides, seven times encompassing a roller, and sealed as often with a seal on one of its ends. A mighty angel, herald of that day, standing before him, challenges the whole created universe to present some one capable of breaking the seven seals and reading the seven rolls of that most mysterious parchment inscribed with the entire annals of the Christian church and the human race. But no man in heaven, nor in earth, neither under the earth, "was able to break the seal," unrol the parchment, and read its awful lines replete with the fortunes of the world. So enrapt was John, and so eager to know, that, on hearing no one speak, and on seeing no one advance of all created intellects, celestial, terrestrial, or infernal, he burst into a flood of tears. But while in this mournful agony, a celestial senator stooping from his throne, said, "WEEP NOT: Behold the Lion of the tribe of Judah, the Root of David, has prevailed" to open the rolls of time and read its wondrous developments. Then appeared the Lamb, bearing the scars of death upon his person, yet living and having seven horns and seven eyes—perfect power and perfect knowledge of all things, past, and to come. Majestically advancing towards the central throne of the universe, he stretches forth his hand and receives the mystic volume. No sooner is he seen turning round to open the first seal, than all the celestial ranks and orders—angels, principalities, and powers—prostrate themselves before the Lamb: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto

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our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four living creatures said, So LET IT BE. And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever."

Thus have we seen (thanks to the Father Almighty!) the volumes of providence and of moral government, replete with the church's destiny, committed to Jesus Christ. This verifies the title of the book—"*A Revelation of Jesus Christ, which God gave to him to show unto his servants things which must shortly come to pass.*" The Lord has the rolls of time in his hand; for he alone could open them. His is the power and the intelligence, and he alone can reveal the future. "All the treasures of wisdom and knowledge are in him." To his throne of Grace and to his Apocalypse, let us look for all we desire to know, that we ought to know, of the things that are, and of the things which are yet to come to pass.

We shall now read and examine the sixth chapter, having for the present disposed of the first five. In this no less than six seals are opened. The Lamb stands between the four seraphim and the throne of God. He is above them all. He takes into his right hand the roll. He holds it up before the universe. Then breaks the first seal, and unrolls one fold of the curious volume. At that instant stands forth one of the seraphim, and with a loud voice summonses the attention of the universe to the mysterious inscription; saying, "*Come and see.*" What is it? A milk-white horse, whose puissant rider is the Messiah himself, goes forth with his faithful followers to subdue the nations with the sceptre of his grace, or the rod of his anger. He has one crown upon his head, a bow in his hand, and a quiver full of arrows by his side, and his course is onward, "conquering and to conquer." That we have not mistaken the first seal, we shall now prove by a development that comes out of the last, or seventh seal, when the eventful campaign is coming to a close. It is found chap. xix., verses 11—16. "And I saw heaven opened, and beheld a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his

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thigh a name written, KING OF KINGS, AND LORD OF LORDS."

He is in the field from the first to the end of the seventh seal. If he does not appear in them all, he is at work in them all, fighting by the sharp two-edged sword with which he smites the nations, against those who will not have him to rule over them, and still extending the victories of his love. All the symbols of this passage show that the Messiah is the person who mounted the white horse, having then but one crown, now returning covered with the blood of his ememies, and wearing the trophies of a thousand battles. Well did Isaiah say of him, chap. lxiii. 1—6, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

The first act of the first seal and the last act of the seventh seal are most unquestionably applicable to the Messiah, and to him only; and indicates, very clearly, what is intended in the Apocalypse, and therefore impart great assurance to those who view the treatise as indicative of the conflicts between King Jesus and Tiberias Cæsar in some one of his Pagan or Papal successors, and of the various mutations and fortunes of a two thousand years' war between Christ and Belial—between his kingdom and the world.

I need not go into a prosing detail of the particular calamities to which the Christian church was subjected down to the time of Constantine, set forth under the figures of the three next seals. I need not give the history of the red or war-horse of the Cæsars. They soon drew the sword. They called for the blood of Christians. That oracle of the Messiah was fully verified in them. They unsheathed the sword, and they perished with the sword. Our Captain commences his pacific and conciliatory career mounted on a milk-white steed. The Cæsars mounted first the red horse of war; then the black horse of famine; and finally the pale horse of death. The ten, more or less, Pagan persecutions of the Christians, are most clearly and strikingly set forth under these appropriate and intelligible symbols. Any one who makes himself well acquainted with the history of the first centuries of Christianity, and carefully reads *Gibbon's Decline and Fall of the Roman Empire*, will feel the most satisfactory evidence that the Pagan persecutions are here set forth with an especial reference to the sufferings of the Christians and of the world under that idolatrous and wicked government. Each of the four seraphim attends in succession on the opening of the four seals, three of which develop the general character of the cruelties of the opposition.

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The fifth seal represents the souls of slaughtered myriads of Christians as congregated under the celestial altar, invoking vengeance on their enemies, and imploring mercy upon the earth, with the answers given them from their Chief.

The *sixth seal* presents great commotions in the Roman heavens and earth. The sun of the Cæsars is covered with sackcloth, and their moon is baptized in blood. Their stars fall from their firmament, and the earth reels to and fro like a drunken man. Their political heavens are rolled up like a scroll, and the mountains and islands are moved out of their places. The whole population is in terror and alarm. The government is changed. Swarms of barbarians for a series of years spread ruin and desolation over all their realms. Kings and princes, the rich and the noble, with the poor and the ignoble, the bond and the free, are overwhelmed in trouble and dismay—the consequences of their former tyranny and their hostility to the name of the Messiah. Pagan Rome is in name, in form, and profession, no more. Christianity, in name at least, triumphs over avowed Paganism, and thenceforth the character and position of the parties lately engaged in hostile array are changed.

The seventh chapter continues the developments of the sixth seal. The four angels, ministers that command the forces of earth, that are ultimately to sweep from the earth with the besom of destruction those that oppressed the Christians, are for some time to hold the tempests of wrath in their hands till the saints are all *sealed*, that they may escape the impending evils about to overwhelm the world. Of the twelve tribes, (a definite number put for an indefinite,) some one hundred and forty-four thousand are sealed for deliverance. An innumerable host of saints of all nations are now seen standing before the throne, uniting with all the celestial hosts in an ecstacy of admiration and worship—giving glory to God for their salvation and deliverance from their enemies, and for the triumphs of justice and truth over unrighteousness and falsehood.

The six seals, then, cover the whole period of the church's trials under the tyranny of those spirits and principles that first opposed the Messiah and his Apostles. Still there are yet in store for the Roman empire innumerable woes to be developed under the seventh seal. That power yet exists in new forms and combinations, waiting for a day of complete and perpetual desolation. But we shall leave further remarks upon the sixth seal till a more convenient season.

White Sulphur Springs., Va., July 24. A. C.

THE MIND.

Such is the power of the mind, there is scarcely a passion which has not, by excess of action, terminated existence. Love has done it; anger has done it; and also joy. But there is one mental emotion, which, in our experience, never struck the human body with a fatal blow. It is Hope! Hope, when well grounded, never creates evil—it is a true anchor. The other passions may agitate the soul, as the angel Bethesda's waters; but Hope rather resembles the healing influence that angel left behind.

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THE SOURCE OF SPIRITUAL IDEAS.

How many men conceive that their notions of God and divine things are intuitive and independent of divine revelation, who all their life time have lived within its enlightening influences. And many there are who although they do not conceive them intuitive in themselves, suppose they are in others, by whom they have been taught. Revelation, like the light of the sun when reflected from object to object, ceases to remind us of its origin, and seems to be a part of our being itself. As well might we deny the existence of the sun in the heavens, because we receive light through a pane of glass, as the revelation of God because we receive its truths through the reflecting powers of the human mind! There are times when the sun emerges from a cloud, and pours his floods of warmth and light so directly upon us that all are forced to look up and acknowledge the source from which they come; still we know that he has not altered his power by which we are made so sensibly to recognize his existence. So also there are times when the clouds of human ignorance are driven away by the winds of rational investigation, and the mind of man is made to look up and acknowledge the source of all spiritual knowledge in the Revelation of God; and still also we must know that it, since its completion, has ever been the same, though we have not being in the same state to receive its influences. The Bible is, unquestionably, the source of all spiritual ideas, and if we lack evidence of the truth, we can find it every day in that which we see and know of man. Where the New Testament has not gone either upon printed sheets or from the mouth of those who have learned its divine knowledge, there midnight darkness reigns over all the powers of mind, and proportionate light will be found in the exact proportion in which its truths have been made known. The six hundred millions of human beings who now are in the bondage of a Paganized idolatry; destitute of just conceptions of God and their relationships to him; having no consistent ideas of heaven and immortality; ignorant alike of salvation and the only name under heaven through which it is to be obtained—are but six hundred millions of arguments in favour of the truth that man, in order to know, must be taught; and that the only correct source of spiritual instruction is the revelation of the Spirit of God. All our observation, therefore, confirms the declaration of inspiration, that "*Faith comes by* HEARING, *and hearing by the* WORD OF GOD." J. B. F.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. X.

Olympas. Before reading the tenth chapter of Genesis this morning, I ask the family by what authority is it said that Noah was a hundred and twenty years in building the ark?

William. The Lord said man's days should be a hundred and twenty years when he repented that he had made him, and immedi-

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ately gave orders for building the ark. Now we presume that Noah was obedient to the heavenly precept, and soon commenced.

Olympas. But a gentleman who heard our conversation on Gen. vi., has observed that the birth of Shem, Ham, and Japheth, was announced before the order to build the ark. And as Shem was only ninety-eight years old when the flood commenced, the ark could not have been a hundred and twenty years in building. How do you dispose of this difficulty?

William. I never thought of that before.

Olympas. How do you dispose of it, Reuben?

Reuben. It does not lie in my way; for I have had my doubts about the time the ark was a-building. I think that in one hundred and twenty years some parts of it would have been worm-eaten, and consequently unsafe.

Olympas. What, Thomas, do you say to this difficulty?

Thomas. The fact that the sons of Noah are mentioned before the order to build the ark, does not prove that they were born before that order. Historians sometimes anticipate themselves. Thus Moses gives an account of the generation of the heavens and the earth, and afterwards the formation of the earth. But the reason why I have supposed that the ark was a hundred and twenty years in building, is from the words of Peter. In his first epistle he says the longsuffering of God waited while the ark was preparing. Now as he measures the longsuffering by the time of building the ark, or the building of the ark by the longsuffering, we are authorized to say, that as the longsuffering is affirmed to have been a hundred and twenty years, the ark was that time in being builded. Besides, I see all our chronologists date the order for building the ark with the promise of one hundred and twenty years forbearance.

Olympas. So I reason. It is probable, however, that Noah consumed several years in the preparations for that stupendous superstructure. It is not unreasonable to suppose that half the time was spent in getting out and seasoning the materials, &c.

Thomas. There are some points in the ninth chapter which were referred, not yet attended to—Noah's drunkenness and the irreverance of Ham, with the curse on Canaan.

Olympas. True, these points were not considered in our last lesson. Well, then, what think you, James, was the employment of Noah? You remember Adam was a gardener, Cain a farmer, and Abel a shepherd. How did the new world begin?

James. Noah began to be a husbandman, or farmer, and planted a vineyard.

Olympas. This was a new pursuit. The cultivation of the vine is, however, sanctioned by authority very ancient and very high. But was it not a snare to Noah, Eliza?

Eliza. Noah drank to excess, and was drunken.

Olympas. You must not judge too hastily about this affair. Noah in all probability was ignorant of the power of the juice of the grape. And no one can lawfully infer that this ever occurred before or after in the life of this good and excellent man, the father and saviour of the present world. The innocence of Noah in this accident is fully proved

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from the fact that he was gifted with the spirit of prophecy immediately on awaking from this sleep of wine. He foresaw in a glance of his eye the future destinies of his sons. Who of the three sons dishonoured his father, William?

William. Ham, the father of Canaan. Why Canaan was cursed for this deed of his father I cannot say; but it would seem as if the curse fell on him.

Olympas. It fell not upon him specially, but upon his descendants. Still, as in the family of Adam and Abraham, the behaviour of the father yet affects the offspring, the curse upon Canaan (probably a participant with his father) has descended to many generations. Children are *temporally* involved in all the fortunes of their parents. If eternally, it is because of something of their own superadded. The curse on Canaan, or on this branch of Noah's family, is that of servitude in this world. It reaches no farther. But the descendants of Ham, in some branches of his family, especially in the line of Canaan and Cush, have been the veriest slaves to Shem and Japheth. What means the name *Ham*, Reuben?

Reuben. You taught us that Ham signifies *burnt* or *black*. The Cushites, the eldest branch of Ham's family, dwelt in the hottest part of Asia, and from them it is believed that the Ethiopians descended. Egypt also was formerly known as the land of Ham.

Olympas. How long after the delivery of this prophecy was it before the Canaanites served the sons of Shem?

Thomas. Thirty Canaanitish kings were subdued by Joshua, who made the Gibeonites and others servants of the Israelites some eight hundred years after this time. The Greeks and the Romans, sons too of Japheth, subdued the Tyrians and Carthaginians, whose offspring have served both the Saracens and the Turks.

Olympas. Some have justified servitude from the fact that it came from the Lord—was foretold and ordained of heaven. What think you, Reuben—how would you reason this point?

Reuben. The Lord's foretelling an event does not authorize any one to bring it about; for then Judas would have been innocent in betraying the Lord. If, then, the Lord, foreseeing the future fortunes of Canaan, did not interpose to prevent them, but intending to permit them, foretold their occurrence, no person is warranted or allowed to inflict any evil upon them.

Olympas. So the Scriptures and right reason teach us. The Lord gives over to their enemies them that have forsaken him, and yet he will punish them that have afflicted them. But a more accurate attention to the distribution of the three branches of Noah's family will assist us in tracing the fortunes of this people. Let us read the tenth chapter of the book of Genesis, the most valuable piece of ancient history in the world.

[The chapter being read, the conversation is resumed.]

Olympas. With which of the three sons does the historian commence when about to show the location of their descendants?

Susan. With Japheth.

Olympas. Why?

Susan. Because it is most comely to begin with the eldest, and Japheth was older than either Shem or Ham.

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Olympas. How many sons had Japheth, James?

Susan. Seven: namely, Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

Olympas. And of their sons how many, William, are named?

William. Seven also—only, however, the sons of Gomer and of Javan.

Olympas. In profane history, tell us, Thomas, who corresponds in name with Japheth?

Thomas. The ancient Greeks generally, I believe, call Japheth by the name of *Japetus.*

Olympas. So historians generally concur. The Greeks are therefore sprung from Japheth; the Germans from Gomer; the Scythians and Tartars from Magog; the Medes from Madai; the Ionians from Javan; the Iberians from Tubal; the Muscovites from Meshech; and the Thracians from Tiras. What countries were settled with them, Thomas?

Thomas. Europe generally, with the northern extremes of Asia.

Olympas. By these seven sons, and the seven sons of Japheth, were "the isles of the Gentiles divided in their lands;" all Europe and the northern parts of Asia Minor, and most probably some parts of ancient America were of the posterity of Japheth. God, then, has fulfilled his promise to Japheth. He said he would enlarge Japheth—indeed, the word *Japheth* signifies *enlargement.* How many sons of Ham are named, Eliza?

Eliza. Only four: namely, Cush and Mizraim, Phut and Canaan.

Olympas. How many grandsons, William?

William. Twenty-four are named, besides other descendants.

Olympas. From these that are named nations arose, whose countries are sometimes called after them. What countries were settled by the four sons of Ham?

Thomas. Part of Arabia and Ethiopia was settled by Cush; Egypt by Mizraim; Lybia by Phut; and the Promised Land by Canaan.

Olympas. Amongst the descendants of the third and fourth generations of Ham there are some very renowned names. Reuben.

Reuben. Yes, sir—Nimrod, Ashur, and Philistim.

Olympas. What great cities were founded by these, Eliza?

Eliza. Babel, Enoch, Accad, Nineveh, Rehoboth, and Calah.

Olympas. Two of these, Babel and Nineveh, are of great renown; and, indeed, the names of the sons of Ham are inscribed on many countries—Egypt was formerly called Mizraim; and Seba, Havilah, Sheba, Lybia, Philistina, Sidon, &c. unequivocally declare their origin.

William. Have we not a proof that events are antedated in the narrative, or that the order of narration is not always the order of events, in the sixth and twentieth verses of this chapter.

Olympas. Wherein, William?

William. We are told in the fifth verse that the Isles of the Gentiles were settled by the sons of Japheth *according to their language;* and yet there was but one language in the world: for in the first verse of the next chapter we are told the whole earth was of one language and of one speech!

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Olympas. William, I believe you are right; and in the twentieth verse also of the tenth chapter we are informed, as you say, that the sons of Ham according to their tongues settled certain countries—those of one tongue going together.

William. Was I not justified, then, in saying that the ark was one hundred and twenty years in building; for the mentioning of the birth of Shem, Ham, and Japheth before the narrative of the order to build the ark, no more proves that they were born before the order, than that there were many tongues in the earth before the building of Babel, because we are informed of many languages before we are informed of the building of the tower which occasioned the cleft tongues.

Olympas. I think, William, you are triumphant in this potent fact against all the world, should they attempt to prove either the order of Christian worship or any other events, merely from the uniformity of historians in narrating things in the order of occurrence. But to keep to our lesson: tell me, James, how many sons had Shem?

James. Five, sir—Elam, Ashur, Arphaxad, Lud, and Aram.

Olympas. What countries, Eliza, think you are denoted by those five chiefs of the Shemites?

Eliza. Elam was the ancient name of Persia; Asshur, of Assyria; Arphaxad, of *Artarcata*, first called Arrapacha, in Armenia; Lud gives Lydia, in Asia Minor, and Aram gives the Aramians, afterwards called Syrians.

Olympas. Very true. We have, then, the Persians, Assyrians, Arminians, Lydians, and Syrians, deriving their names and origin from the five sons of Shem. And what, Sarah, can you tell about the grandsons of Shem?

Sarah. I read of Uz, Hul, Gether, Mash, Salah, and Eber, Peleg and Joktan.

Olympas. Yes, my daughter; but Eber was the great grandson of Shem, and Peleg and Joktan were the great great grandsons.

Sarah. I think if they were so far off, they should be called the little grandson and the little little grandsons of Shem.

Olympas. Well, custom says great great grandfather and great grandson, and we cannot change it now; but *great* applied to ancestors and *little* to descendants, might perhaps have done as well.

Thomas. Were the Hebrews so called from Eber their father?

Olympas. What do you say, William?

William. I think they were, if Eber was one of their progenitors; but I cannot learn that he was from this chapter; for we have only the descendants of one of his sons, Joktan, and not those of Peleg.

Olympas. In other chapters we are informed that *Eber* was an ancestor of Abraham; still it is not certain that they were called Hebrews from Eber. *Aber*, or, according to other orthoepists, *Eber*, signifies *passing over;* and because Abraham passed over the Euphrates on his way to Canaan, some learned men with more plausibility argue that they were called Hebrews, or Pilgrims, from their passing over the Euphrates, and because for a long time they had no country of their own. I incline to this opinion. They confessed, said Paul, that they were pilgrims (that is, Hebrews) in the land of promise.

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By dwelling in tents in their own land, they lived as foreigners or as persons on a journey. So ought Christians to live as pilgrims here.

Edward and Henry, as you have been sick for some days, I have not interrogated you, not having had time to prepare your lessons by previous study; but now that you have heard the last two lessons, I must see what attention you have bestowed on our examination. Tell me, then, Henry, how you would compute the relative population of the three branches of Noah's family from all you have heard.

Henry. Do you mean their present population, or their population at any given time?

Olympas. I mean their population in all time since the first settlement of their families; for we calculate upon this principle, that the drawbacks from climate, soil, wars, pestilences, famines, &c., are equal or nearly so.

Henry. I would count all their descendants mentioned by Moses at the time of their settlement, and making the aggregate amount the denominator, and the descendants of each the numerator, I would thus display their relative numbers now.

Olympas. And how, Edward, would you go to work to solve this problem?

Edward. I would not take all the descendants mentioned by Moses, because he gives more generations of one than of another. Now had he given the same number of generations of them all, Henry's rule would be correct. I would, therefore, take the sons, and leave the other descendants.

Olympas. Edward, you are right; but Henry's principle and yours are the same—you only differ in the application of it. Well, Henry give us your denominator and your three numerators.

Henry. Japheth, the *maximus natu*, the oldest, had *seven* sons; Ham, the *senior*, the second born, had only *four* sons; and Shem, the *minimus natu*, or the youngest, had *five* sons. Now add all their sons for a denominator, and we have sixteen in all. Then the relative data are, Japheth has seven-sixteenths of the human race; Ham, four-sixteenths; and Shem, five-sixteenths.

Olympas. Very good, Henry. You suppose the same ratio of daughters as sons, and that is reasonable. But is not a difference of one in the starting a great deal in a thousand years—more than the mere relative value at the beginning?

Edward. No: the relative number is still the same. For example—Suppose that they all had exactly the same number of grandsons—that s to say, four each; then Japheth's grandsons would be twenty-eight; Ham's, sixteen; Shem's, twenty. The denominator would then be sixty-four, and Japheth would have twenty-eight sixty-fourths—that is just equal to seven-sixteenths; Ham would have sixteen sixty-fourths, that is just four-sixteenths; and Shem twenty sixty-fourths, that is five sixteenths.

Olympas. You have carried your point. We may safely conclude, then, that in all probability while only one-fourth of the human race have sprung from Ham, and a little more than a third from Shem, nearly one half are sprung from Japheth. But, Thomas, what does all this prove?

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Thomas. It all proves that Japheth received his name by prophesy, and that Noah spake by the Spirit when he said, "God shall *enlarge* Japheth." His name is ENLARGEMENT.

Olympas. Make room for Japheth! God gave him a large estate—the north of Asia, all Europe, and the most of America. But better still, "He shall dwell in the tents of Shem." What of this, my sons?

[All silent.]

William. It is difficult—because, 1st, "*He*" may refer to God or to Japheth. Then it would be, "*God* shall dwell in the tents of Shem."

Olympas. This was true; but still, although it might be so answered, I prefer to read, "And he, *Japheth*, shall dwell in the tents of Shem." This denotes not only what has often happened, namely, That the sons of Japheth in the persons of the Scythians, Greeks, Romans, Tartars, Britons, &c., have taken the lands and houses of the sons of Shem, but that his descendants should partake of the blessings of the Lord God of Shem, and be made one body with them under Christ. But our time is drawing to a close, and it is whispered into my ears that an important point in the ninth chapter has been passed over. But we cannot finish these things perfectly in one or two courses: we must leave something for the next time. But before we conclude this lesson, Edward, tell me what countries were possessed and are still possessed by the sons of Shem?

Edward. Japheth, as before stated, peopled all Europe, Lesser and Northern Asia, and there being but forty miles or less, bridged too by islands, between the northern ends of Asia and America, it is most probable that the northern hive of Asia sent some swarms across the island of Behring into this vast country, and so the sons of Japheth are American, European, and Asiatic.

Shem filled the upper and central Asia, Armenia, Mesopotamia, Assyria, Media, Persia, and the countries reaching to the ancient Ganges and the Indus; while Ham got the hot regions in the south of Asia and Africa, Egypt and Philistina, Lybia, Sidon, Tyre, Carthage, and some of the islands of the Southern Ocean.

Olympas. Any thing to say about the colours of these families?

Henry. The lessons you gave us on the colours of the human race I do not fully remember; but this much I recall, that Asia is yellow; America, red; Africa, black; and Europe, white.

Olympas. True: as these lands approach each other they mingle their colours or shade sinks or rises into shade, till we have the white, the yellow, the red, and the black. But the moral of this lesson, and we will file something for to-morrow. What is the moral, Thomas?

Thomas. As respects the whole affair of the division of the earth amongst these three sons, and their respective families, the facts are first to be considered. Shem had the most honourable family, and the richest and best patrimony. All the Prophets, Apostles, and lights of the world, together with Emmanuel himself, belonged to Shem. Japheth had the largest posterity and the most extensive land and sea estate; together with the fairest, hardiest, and most enterprising people: while Ham has the fewest people, only one-fourth; Shem and Japheth having full three-fourths of the human race. His patri-

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mony was small, his colour dark, his talents few and feeble, and his rank inferior to that of his brothers. The cause was, *he dishonoured his father!*

Olympas. What a lesson! What a moral! May the Lord lead you all to honour your father and your mother, which is the first command with promise! A. C.

From the Christian Review, Nashville.

THE CAUSE IN OUR GREAT CITIES.

I HAVE spent a few weeks in some two of our eastern cities. I have been in them chiefly as a "Looker On," although I have been actively engaged in the proclamation of the Word. I feel myself somewhat prepared to answer the question so often asked in the south-west—Why have not the principles of primitive Christianity met with more success in our eastern cities? and to make one or two observations upon the probable prospect of their future success.

In at least one of these cities, one great cause of the comparative failure of our efforts has been the fact, that the first proclaimers, feeling perhaps the great responsibility resting upon them, in calling upon men wholly given up to sectarianism to renounce all human tradition and submit only to Apostolic authority, and knowing that such a work would be almost super-human, if successful, made their first efforts among people whom they considered nearest the truth, but who were found afterwards to be as tenacious for the few customs they still adhered to, as were the sects to all the traditions of the elders. There were those in the city who worshipped God every first day of the week much according to the primitive example.* With these they cast in their lot, and for a time all seemed to work well, and promise an abundant harvest for the truth. Among this body were many most excellent men; but there were some whose views of the government of the church were borrowed, doubtless, from their views of political government in the monarchial countries from which they emigrated. They ruled, accordingly, with a rod of iron, and like many of the governments of this world, they broke themselves down by the weight of their own supreme authority. This "too much rule" is a fatal error, and has been a very common one in communities, who supposing their location nearer the great Atlantic than the greater Pacific, has given them, as it should have done, superior wisdom. The apology for it is, that this age is disposed to throw off all government: parental, political, and religious. This may be true to some extent. There may be, and perhaps is, too great a rebound from the tyranny and oppression of the domination of kings and priests in our republican government. Still, if I must choose between extremes,† I believe at this time I should prefer no government to a

* The city which is here referred to, we judge to be Baltimore; and the people as walking nearest the truth, to be those who are pleased to designate themselves, Scotch Baptists!

† It is not what we would choose as it respects the government of the church, but, What hath God appointed? J. W.

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despotic one; for there is more probability, in a country like ours, and under the development of the correct principles of all government, which the investigations of primitive Christianity have presented, that you can establish proper rule where no one holds the reins, than where a few have assumed a lordship over God's heritage. Be this as it may, no one can tell the disastrous effects to which the course of our brethren has led in the city referred to. They have divided and subdivided, until alienation has taken the place of affection, the weak have been made to fall, the timid are driven away, the doubting destroyed; and the enemies of the truth, who were trembling at the former advances of its defenders, have the complacent satisfaction of seeing it chained and almost exiled by its professed supporters. Yet with the efforts of a few who still retain their integrity, if not their former zeal, the power of the reformation may again be felt. Any other cause would have inevitably been overthrown. And hence my astonishment is not so much that they have not succeeded, as that they have not been destroyed. They certainly have the prayers of all good men.

Their divisions have led to many evils, but to none, perhaps, which is now doing so much harm as an almost general spirit of despondency which they have created. It may be regarded as a good rule, that those who despair of the success of any cause do but little to advance it. Indeed, so true is this in my observation, that when I hear a brother say, "The cause will not succeed here;" "It is useless to make an effort;" "It may succeed in the west," &c., &c., I conclude either that he has lost his confidence in the truth, or that from fear of the influence of some idol of fashion, or refinement (!), or covetousness, he is willing to do but little to assist its progress. And truly it will not prevail through the instrumentality of such men; they are not the persons, unless they are renewed in their minds, whom the *God of truth* will select as the vessels of his mercy and salvation; for they have forgotten that faith and courage which would lead to fight the good warfare with a zeal, boldness, and fortitude, which is ever proportioned to the amount of opposition. Alas! how few do we meet who have joined to their faith courage—courage that quails not in the path of duty before the face of men, though frowned upon by custom, assailed by those in high places, endangered by persecution, and avoided and contemned by the supposed "high ones" of this earth. I speak not of the courage of this world, that puts at defiance the laws of God and society to obtain honour of men; but of that moral fortitude that dares to do right; and, rather than incur the displeasure of God, would bear the displeasure and calumny of all the earth-born. But if our brethren seek to build up a strong party, to win the smiles and approbation of men of the world; if they expect honour from high places by preaching the truth of Jesus, the Nazarene; if this be the success they seek, they will be disappointed, and of all such earthly expectations the church of Jesus Christ would well be rid. They are a hinderance to its advancement; those who entertain them are stumbling-blocks in the way of sinners, and with the world and its honours they are idolizing, they must go to destruction. May the Lord assist us to remember, in the fulness of its spirit, that commandment which enjoins—"Love not the world, neither the things that are in the

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world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." Separated from the unhallowed influences of the love of the praise of men; and brought wholly under the direction of that zeal which obtains its ardour from the character of truth itself; made fully to obey the injunction, "seek not high things, but condescend to men of low estate;" throwing off their aspirations after the grandeur of this life and the influence of those whom the God of this world has placed in high places, the brotherhood not only in the east, but also in the west, may yet save themselves, their families, and many of their countrymen. But otherwise their destruction and that of those around them will be inevitable.

Again: The old evil, "Who shall be greatest?" still visits its consequences upon those who seek distinction, and all under their influence. I often feared that this spirit has been encouraged amongst our brethren by the example of those to whom we have looked up as teachers of the ignorant and guides to the blind. Forgetting that the reward of their labour was in heaven, they have brought shame upon the cause by their attempts to place themselves in the proper nich in the temple of fame. Our kingdom is not of this world, nor are its honours to be found in the path of the ambitious, the proud, and the haughty. But many still seek the honours which come from men. The influence to which we refer has countenanced the advances of that "*green-eyed monster*," JEALOUSY, so that he contracts the vision of many who would otherwise be men of enlarged minds and extended influence. And to this, the meanest of all human passions, has the cause of God been more frequently sacrificed than to any other. I have seen it, where least I expected it; and into the purest abodes of peace, prosperity, and happiness, I have known it to pour forth as from a dragon's mouth, the filth of its foul vomiting, until all that was lovely and amiable was overwhelmed in a disgusting deluge of envy, hatred, disunion, and every evil work. Our cities have felt its effects, and a man with half an eye can see that the evils under which they now labour, though attributed to other causes, owe their origin to that fell disposition that caused the angels to lose their first estate. When will Christians learn that whatever of talents, genius, or education they possess, they are the Lord's, and that those who possess them are called to render them subservient to the promotion of the cause of holiness of life and of God? When will they remember that the vulgar distinctions of small and great, noble and ignoble, are not of the Father, but of the world: that they are mere feathers dancing upon the ocean of human life, incapable of tossing it into fury? I suspect the faith of any man who is governed by such a principle, and endeavour to make him feel that Christianity is true and divine, being satisfied that the most superficial knowledge of it will show him at once that such a spirit is as opposite to its spirit as light is to darkness. He may be deceived to suppose that he is a believer in Jesus Christ, but it is a strong delusion of the wicked one. What! profess to believe that all we are belongs to God by the purchase of the pre-

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cious blood of his Son, and that it should be sanctified to his service by being devoted to the good of all his people, and yet be jealous of the success and attainments of a fellow-labourer! As well might you talk of the faith of demons, as of the faith of such a man.

> "How oft by drinking the inglorious draughts
> Of cursed ambition, is the soul of man
> Bound to the depths of servitude and folly!
> And its native honours so defiled
> And buried as to efface for ever
> The image of its Maker."

The brethren in the east, as well as among us, have suffered much from the influence of the preaching of a class of men who may, by way of distinction, be called "*sect abusers.*" This class of men is more numerous than we are aware, and their lucubrations upon sectarianism in general, and their sectarian neighbours in particular, oftentimes owe their origin to other than the general hatred to the partyism of the age. A great many men, entirely destitute of natural speaking talent, do sometimes, by dint of almost unexampled energy and industry, become acceptable proclaimers of the Word. These men, in their first efforts, are generally harsh and uncouth; and oftentimes being unable to command their ideas whilst standing before a public audience, use their time in abusing the sects. So frequent has been my observation in these cases, that I am almost prepared to say that I have never met with a general sect abuser who was not destitute of natural ability for speaking. They speak abuse because they can speak nothing else. As, however, their untiring efforts are at last rewarded with success, they become more mild and Christian in their address, and not unfrequently under the softening influence of Christian sympathy for the misfortunes of our race, very useful men. But as a general rule, such are great hinderances to the progress of truth, who, because sin and destruction have such an unlimited command of the human faculties, have not a sufficiency of other ability called forth to direct them in any other course than a trial of abuse against all men but themselves. Such persons should look less at the evils of sectarianism, and more at the good and merciful and saving designs of primitive Christianity. "Thus would kindred objects kindred thoughts inspire."

But one of the greatest evils to which our brethren are exposed in large cities is, that as they are surrounded by numerous examples of the lovers of this world, they are apt to feel but little responsibility in the manner in which they spend the means of doing good entrusted to their care as stewards that must give an account. There is that idol called a "*certain style of living,*" which they immolate themselves before, so that in proportion as their business is prosperous and adverse, do they pour forth their libations at the shrine of this admired goddess. I am always astonished that the followers of Jesus Christ should seek to ape the manners and customs of a world filled with all the deceivableness of unrighteousness among them that perish. To live in a house that has cost enough to have sustained the proclamation of the Gospel in every street and lane of the city; to furnish it with fur-

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niture and gilded trapping, whose value would have poured the light, and blessing of a good mental and moral education upon as many as there are distinct articles; to appear in a dress whose price would erect a place for the worship of the Lord our God in one of the deserts of Zion—is certainly incompatible with the spirit and direction of that religion, which teaches us that a man's life consists not in the things which he possesses, and that most solemnly charges the rich in this world that they be not high-minded, nor trust in uncertain riches; but that they be rich in good works; ready to distribute, laying up a good foundation against a time to come, that they may lay hold on eternal life. I would not go into eternity—I could not bear the idea—having the great moral lever of wealth in my possession, without ever having used it for the great purposes of humanity and religion. Ah! what a testimony will it bring against us in the last day. How many are doing worse than the man who hid his *one* talent in the earth? And if he were condemned for not using what was committed to him, what will be the situation of those who are heaping the Lord's treasure upon their lusts. Beloved brotherhood, how many such in your cities, (ah! yes, and in the country too!) who will never enter the eternal kingdom of Him, who, though he was rich, became poor. O, the responsibility of wealth! Who would not sooner die an outcast Lazarus, without a testament or executor, than to die one of those of whom James says, "they have lived in pleasure upon the earth; have nourished their hearts and been wanton? For as victims are fatted for the day of sacrifice, so do you luxurious and sensual livers pamper yourselves for the day of vengeance." It is the most astonishing truth connected with the inconsistencies of sinful men, that they should believe that if a man have talents or education, that whatever of mental ability or acquirement he possess, he should devote it to the Lord and his cause; but it never enters into their minds to conceive that they can glorify God with their substance. If a preacher stop the proclamation of the Word to follow some more lucrative calling, he soon becomes the subject of their reproach; but never once do they think that he is doing precisely with his talents what they have been doing all the time with their treasure—namely, using them in the service of their worldly, their sinful aspirations, and that, if the one is condemned, the other must be. Both are prostituting their religious character and usefulness to a world that will perish; and they are casting away that happiness in the world to come, which neither riches nor honour can procure. It is not the possession of riches or talents of which I complain; it is their *use.* Happy their possessor who enlightened by the truths of that faith which triumphs over the world, who uses all he has

> "As indulgent streams
> To cheer the barren soil, and spread the fruits
> Of joy, where ignorance and misery
> Held undisputed sway."

I have many things to say further upon the influences in cities that are constantly at work in opposition to the spread of the Gospel there; but they all amount to the same thing with those to which we have

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referred—namely, that there are no other reasons why primitive Christianity does not prosper and prevail in them, than why it does not every where prevail. That if there is any difference, it is that there is a greater concentration of evil in them, as there is in the means and opportunities of doing good, than there is in country places. There is more severe application and engrossing attention to the business of this world, which more readily closes the mind to eternal things; the object of sinful men to acquire property and distinction, is more constantly before the mind; dangers and temptations of every kind are more numerous, and consequently great and constant exertion is required to keep the objects of the religion of the New Testament before the mind. But I must defer my observations upon these and kindred matters to a more convenient season. Meanwhile, let us pray, Lord keep us from the evils which are every where in the world. J. F. B.

Baltimore, October 1, 1845.

SECURITIES AGAINST ERROR AND HERESY.

A MAN who reads none but infidel productions runs many risks of becoming an unbeliever or a sceptic; because the mind is apt to assimilate, and the heart to sympathize, with those objects with which they are constantly in contact. The Calvinists, the Arminians, the Trinitarians, the Unitarians, the Episcopalians, and the Independents mostly pursue the narrow policy of reading each the works only on his own side; and this is one reason of the singular somersets which fickle changeable spirits are continually making. The Calvinists concludes, without reading much from the Arminians, that their doctrine is the natural product of an unregenerate heart; and the Arminian is well assured that the Calvinist gets his creed from the lower regions; and thus, with good relish, they condemn each other's systems, which neither understands!

Ours may emphatically be called a borrowing age; so much so, that even the criticisms and censures on opposing works and systems are often borrowed from the Horsleys, the Bentleys, or the Edwards' of the present or a previous age. Why should a man be a mere daw, or a parrot, to repeat what others have said? Is there any honour in being a builder's clerk to carry bricks and mortar? No man is the original source of his own information; but all men—yea, those of the most exalted genius and creative fancy—are indebted to their teachers (books, men, and things) for all the knowledge they possess. When a man reads, thinks, digests, and understands a subject, he has a right to speak upon it; for, may be, he is as far advanced as any of his teachers. All teachers once were scholars, and all that they can teach they had once to learn. The mere retailer of other men's opinions is the man who places on his memory, or on the pages of his scrap-book, the sentences which contain other men's thoughts; and, instead of having a stock of knowledge stowed away in his mind, he has his memory stuffed with *signs* of other men's ideas! His scrap-book may be full, but his mind is empty!

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Great care is necessary in the great battle of opinions of this time, to guard against presumption, fanaticism, and uncertainty in the interpretation of the New Testament. For the benefit of a numerous class of elders and evangelists, who have not enjoyed a liberal education, I will give a few hints, taken mainly from my own experience. Almost all the rules which are given are generally of little use to any but those who are just come from College, with all the honours of *Alma Mater* blushing thick upon them. Without a guide, (for not many honours are given to them who instruct the ignorant) and by the force of hard necessity, I have fallen upon the following plan. First, then, I possess a strong and unconquerable desire to understand and fully to appreciate all God's communications to men. This I *cultivate* daily by prayer and study, until I find it grows upon me every year.

I am afraid of prejudice as of a snake. I loathe it with my utmost abhorrence. I have no partialities for either orthodoxy or heterodoxy, *as such*. I try to be independent enough to think with the *multitude* or with the *few*, as they may have the truth on their side. I love truth herself, and not her ornaments. Error I detest with all her *harlotries*. I love God, and godliness in all my race. In judging on all subjects I aim to keep my mind, like the balance beam, free from every thing but the weight in the scales. I fear no toils, as I often labour hours after the meaning and the source of a word—yea, even a preposition, and unweariedly watch his movements through the rounds of speech.

When religion found me, or I found religion, my knowledge of it was rather shadowy. I had some knowledge of English, for it was my vernacular. Eight or ten years' schooling had inducted me into the common mysteries of education. At twenty-one, all of that which remained unforgotten was my stock in trade. The Scriptures are a great quarry, but I had no knowledge of the chisel and the gunpowder. In other words, the divinely inspired Scriptures were written in Hebrew and Greek, and these I knew nothing about. My head too often went a-head of my heels; for I often found myself up to the neck in dissertations upon Hebrew points, and the various readings in Greek manuscripts; against all which I warn my reader. It is all lost when it is out of its place. When you go up a ladder, be satisfied to rise *step by step!* That's the secret of success. Some are "ever learning, and never come to the knowledge of the truth;" the reason is, they are too impatient of the toil, and too anxious to pluck the fruit of their industry.

After many efforts and many failures, many quittals and resumings, I learnt a little Greek. I wonder if Job, good man, ever tried to learn Greek! May be he lived before the Greek was born, and therefore it never tried his patience. I possess, then, five Greek Testaments, of different editions. I have Leusden's, Griesbach's, Greenfield's, Knapp's, and Bloomfield's. In the various reading's department I compare them together, and find that in proportion as Griesbach was an ardent pruner, Bloomfield is an ardent retainer: I therefore check the former by the latter. Knapp is as steady and as sure as a draft horse, and must be differed from with great caution. The chances are sadly against the man that differs with Knapp.

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I have ten translations of the New Testament which I read and compare with each other: these are, Tyndale's, the common version, Purver's, Wynne's, Wakefield's, Boothroyd's, Thomson's, Montanus', the Rhemish Testament, and the new version by brother Campbell. In any difference among these, sometimes I take the majority, sometimes the unprejudiced, and very often I appeal from all to the original. What I mean by prejudice among translators, is a leaning towards their party or particular views. As, for instance, I dare not trust Wakefield on the character of our Lord, nor upon the Holy Spirit. On all questions bearing on the Trinity I go to the original. And, as I do not profess to be master of the Greek, I use the best helps I can get in the case.

I have ten Greek Lexicons, eight Greek and English, and two Greek and Latin. These are Donnegan's, (large edition) Groves', Jones', Parkhurst's improved by Rose, Robinson's, Greenfield's, Hincks', Wright's, Screvelius, and Bretschneider's. Four of these are Lexicons to the New Testament, viz., Parkhurst's, Robinson's, Greenfield's, and Bretschneider's. In interpreting words and passages which have been twisted and warped by sectarian zeal and polemic boldness, I check the religious interpreter by the literary amateur. When, for instance, Parkhurst or Jones leave me in doubt, I balance the account with Donnegan, Wright, or Hincks. And again, when Germanisms or fanciful etymologies, and far-fetched interpretations intrude, I check them by Robinson, who is always sound, and by Rose, who, in his additions to Parkhurst, has kept a sharp look out on Hutchinsonian fancies, and Neologian latitudinarianism. The little pocket edition of Greenfield is beyond all praise. It is so clear and concise that in all ordinary cases it answers every purpose.

In addition to these helps I would recommend Horne's Introduction to the Study of the Bible; or Carpenter's Guide to the Study of the Scriptures; Flatt and Storr's Elements of Biblical Theology, and Knapp's Lectures on Theology. Of commentators I cannot say much, as, when I stood most in need of help, I found them poor crutches. The time it takes to consult comments had better be spent upon the text. Try it who may, the best scriptarian is the best theologian. If you only know English, get Horne, or Carpenter, and Knapp, and make yourselves familiar with what they have written in proof of the truth of Christianity, and in proof of the genuineness, authenticity, integrity, authority, and inspiration of the Holy Scriptures. Then, as you go through your Bible (which ought to be at least twice in the year,) read the preface to each book furnished by Horne, and you will have more light on the Scriptures in one year's labour than in three with notes and comments.

I very much fear that some may think that I set up for a critic in languages. This I do not profess. I began these studies too late in the day to be a critic in them. Still what I know, I know; and if a man cannot run, he may be allowed to walk; and if he wants to move and cannot walk, a generous public will allow him crutches! I say to all who love God and want to do good, press on and be not easily daunted. Kings and emperors never crossed the Alps—Hannibal and Bonaparte both did! If, however, you feel prompted by ambition,

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and wish to have a name in this world, pick up Blackstone and Coke, and Cullen and Macintosh: the New Testament is not the book for you! Ambition here is sinful, unless indeed it be Paul's ambition, expressed so forcibly to the Corinthians—"I am ready to spend and to be spent for you, though the more abundantly I love you the less I be loved." Any man who is willing to do good for such wages, this is a good man.

In all benevolence, dear reader, in scanty means and a large anxiety to learn and be useful, I subscribe myself largely thine to help and to sympathize, MATHETES.

RULES FOR LADIES.

1. MARRY not a profane man; because the depravity of his heart will corrupt your children and embitter your existence.

2. Marry not a gambler, a tippler, or a haunter of taverns, because he who has no regard for himself will never have any for his wife.

3. Marry not a man who makes promises which he never performs, because you can never trust him.

4. Marry not a man whose actions do not correspond with his sentiments—because the passions have dethroned reason, and he is prepared to commit crime to which an evil nature unrestrained would instigate him. The state of that man who regards not his own ideas of right and wrong is deplorable, and the less you have to do with him the better.

5. If Christians wish to live happy, grow in grace, be useful in the world, and die in peace, "*let them marry* ONLY *in the Lord.*"—ED.

ORIGINAL COMMUNICATIONS, &c.

MODERN SPIRITUALITY.—No. II.

Tullylagan, December 11th, 1845.

To Mr. TENER.

My Dear Sir.—Will you permit me to make use of you as the medium to convey to the editor of the *Christian Messenger* a few remarks on the *critique* which appeared in the number for this month of that periodical, on my letter to you of the 14th of October last, on the subject of water baptism? Not having any idea at that time, that my letter would ever meet the public eye through the pages of a magazine, it was written in the free and careless style in which one would address his friend. In the following remarks, as far as it appears to be necessary, I shall adopt the consecutive plan, so much desired and pursued by my critic.

First, as to the heading of the subject, "*Modern Spirituality*," allow me to say, that if he will take the trouble of looking into ecclesiastical history, he will find so far back as the third century of the

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Christian era, that in those times many denied that grace was universally given by baptism. Augustine condemned Julian the Pelagean for denying exorcisms and insufflation in the use of baptism, all which protestants of the present day, I believe, deny. Thus we see in the early times doubts were entertained respecting the efficacy of water baptism, and while those who were considered orthodox accused the others as heterodox for differing from them on this point, the former, in their turn, hold opinions on other subjects repugnant to the spirit and genius of Christianity. Mosheim tells us, that in the third century, "The sign of the cross was supposed to administer a victorious power over all sorts of trials and calamities, and was more especially considered as the surest defence against the snares and stratagems of malignant spirits." And in the darkest times of popery many suffered martyrdom for denying that water baptism had any efficacy in children or adult persons. P. Pithœus mentions in his fragments of the history of Guienne, which is confirmed by Johannes Floracensis in his epistle to Olisa, abbot of the Ansonian church, "I will (says he) give you to understand concerning the heresy that was in the city of Orleans on Childemas day; for it was true, if ye have heard any thing, that king Rolent (of France) caused to be burnt alive fourteen of that city, of the chief of their clergy, and the more noble of their laicks who were hateful to God and abominable to heaven and earth; for they did stifly deny the grace of holy baptism, and also the consecration of the Lord's body and blood."

This is sufficient to show, that the term, "*Modern Spirituality*," is inapplicable in the present instance to those of the present day who continue to deny the efficacy of water baptism, as there were those who testified against the practice in all ages of the church, and the application of this new term would lead us to suppose that it was a new thing and of recent introduction. (1)

Nearly the first page and half of the *critique* is taken up in showing how illogical I was in saying that, "Water baptism was non-essential and an ordinance of man." In thus expressing myself my mind was fixed on the water baptism of the present day, not on the water baptism of John which, although of divine origin, was only intended to continue for a time, and to be finally superseded by the more spiritual baptism of Christ. However, I admit it was a loose mode of expression, but I dare say it produced the effect intended, that of showing you in a few words that our views on this subject were diametrically opposite; still, the phrase was one calculated to lay me open to the strictures of the more accurate reasoner, or the censure of the nice casuist.

In the second division, for so the writer has arranged his reply, he says, "In the patriarchal and Mosaic dispensations, there were hosts of good men who were striving for perfection in the sight of God. These men were under the influence of the Holy Spirit, when they performed mighty deeds in the strength of God." And he adds, "Yet not one of this cloud of witnesses was ever said to be baptized with the Holy Spirit." In this he endeavours to draw a distinction where I can discover no distinction, for I believe this emanation of the light of Christ experienced by good men in all ages of the world,

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was a manifestation of *that spiritual baptism*, for it was the Spirit of God operating on their minds, and which is called in the New Testament "the baptism of the Holy Ghost." Paul, in referring to these good men, assures us that they "all eat the same spiritual meat, and drank of the same spiritual rock, which followed them, and that rock was Christ."

When the veil and cloud of forms and ceremonies was removed from the Jewish religion, then the purity of that worship which had the Omnipotent for its author, became fully apparent; and all good men of the Old, as well as the good men of the New Testament, believed in the influence of the Holy Spirit to direct, guide, and govern their actions, if submitted to. This was the belief of David, as expressed in Psalm xlviii. 14. "For this God is our God for ever and ever; he will be our guide even unto death." The Prophet Micah chap. vi. 8, says, "He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The Prophet here not only corroborates the words of David, but he tells the people what true religion is. And both point to Christ who even under the law was as much the light and guide of his people as when he took upon him the form of man, and appearing on earth abrogated the old ceremonial law, and declared to the woman of Samaria, "that the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and in truth."

Since, therefore, God has not left us ignorant in a matter of such vital importance, it behooves us, as far as in us lies, to divest religion of its outward clogs and hinderances (which, it is to be feared, many place too much reliance upon), lest such a dependance should unhappily lead us, like Mary at the sepulchre, to be found seeking the living amongst the dead.

To the *Messenger's* conclusion I cannot subscribe, "That from the beginning of the world to the day of Pentecost there was only one instance of baptism with the Holy Spirit, and that there has never been another instance since." He adds, "So then, as the influences we now enjoy cannot be termed 'baptism of the Spirit,' the 'one baptism,' in connexion with the 'one faith,' must be baptism in water." With the miraculous outpouring of the Holy Spirit on the day of Pentecost, and the case of the men of Cesarea, we have now nothing to do; that it was a miracle, and intended to display the power and majesty of God to an unbelieving generation, is very apparent—but that such a visible baptism is not now experienced in the church, does not take away from the belief that true Christians do not still hold an intercourse with heaven, and feel the still small voice of Christ operating in their hearts, and which, if attended to, we are told will be as a guide and lamp to their feet. And what was that glorious manifestation, and this still small voice of Christ experienced by believers, but one and the same thing, the spiritual baptism promised? (2)

Now, as respects the outward baptism with water, we find that so exact were the divine directions given to Moses concerning even the most minute parts of the ceremonials under the law, that "Bezaleel was filled with the Spirit of God, in wisdom, and in understanding,

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and in knowledge, to whom was added Aholiab, and wisdom also put in the hearts of all the wise hearted, that they might be able to make and execute all that was commanded." Ex. xxxi. If under the Gospel dispensation it had been intended that any of these ceremonies should have been perpetuated, surely, some explicit directions would have been left for that purpose; but we find that no such directions were given by Christ as to the manner of performing those ordinances which some of the Christian family still allege are required of them—the want of such directions has been the futile source of much dissension and discord among them. Thus, those who advocate the practice of immersion (which appears to be the literal meaning), and adult baptism, condemn those who adhere to sprinkling and infant baptism, and both condemn the believers in a more spiritual system, the former saying that the practice of the first is as "unreasonable as it is unscriptural, and that they can have no more fellowship with the infant sprinkling of the one class than with the spiritual baptism of the other, considering both to exhibit either gross ignorance or remarkable depravity."

Now, I am one of those person who are accused of "either gross ignorance or remarkable depravity," being unable to get over the corroborative evidence of the four evangelists, who all agree in their testimony, and all represent John the Baptist as using language similar to the following: "I am but attempting to prepare you by my baptism, which is only temporary and must decrease, for the spiritual baptism of the infinately more worthy Messiah, who will pour out upon you his Holy Spirit, whose operations will be enlivening, powerful, and purifying."

No man can become a true member of Christ's church except his heart and life be thoroughly changed, and a new vital principle of holiness formed in him. And this is not to be effected by the dead formal ceremony of water baptism, as the most that can be said in its favour is, that it is the representation of the thing, but not the thing itself; but it is an inward grace given by the Spirit of God, that in reality regenerates the heart. By this the Christian receives the Messiah as God's free gift, and depends on him for salvation; and by this, as Paul tells us, he can say that "Jesus is the Lord." And every one, Jew or Gentile, who believes in Christ as freely offered, is freed from the condemning sentence of God's law; but whosoever rejects or neglects him, remains under the curse. (3)

As I have now, in reply to the *Messenger*, sufficiently, for the present, explained my views of the subject under discussion, I shall in conclusion refer him to the different writers who show the connexion between the Jewish and Christian baptism, our English friends being amazed that I should in any manner connect them. The Jews are said by many writers to have used baptism together with circumcision and sacrifice, in the admission of male proselytes; all these ceremonies having been observed in their admission into covenant with the Deity at Sinai, when they washed their clothes and sanctified themselves. The female proselyte was admitted by baptism and sacrifice, and in cases when the proselyte had children, they both circumcised and baptized, or baptized them only according to their sex. The baptism of

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a proselyte was what they called metonymically his "regeneration," or "new birth."

The connexion, or rather similitude, between the Jewish and Christian baptism as been exhibited by Dr. Wall, as follows:—

1. The Jews required of the proselytes a renunciation of idolatry, and to believe in Jehovah.	1. The Christians require to renounce the devil and all his works, and to believe in the Trinity.
2. The Jews interrogated the proselyte while standing in the water.	2. The Christians put interrogations as the catechumen was about to enter the water, when he had before answered in the congregation.
3. The Jews baptized the infant children of proselytes.	3. The Christians baptize infants.
4. The Jews required for an infant proselyte that either his father or the church of his place, or three grown persons, should answer for the child.	4. The Christians observe a similar custom.
5. A Jewish proselyte was said to be born again when baptized.	5. Our Saviour and his Apostles call baptism regeneration, or being born again.
6. The Jews told the proselytes that he was now clean and holy.	6. The same term is used in the New Testament: the baptized Christians are called the saints, the holy, the sanctified,—sanctified with the washing of water.
7. The Jews declared the baptism to be under the wings of the Divine Majesty, or Shechinah.	7. Among Christians this was shown by the gifts of the Holy Ghost: to this end the laying on of hands was used, a custom probably taken from the Jewish church.
8. At the paschal season, the Jews baptized proselytes, that they might eat the passover.	8. The Christians at Easter administer baptism in a solemn manner.
9. The Jews had the proselytes of the gate.	9. The Christians had their catechumens.

(4)

As a sacrament of initiation, baptism, according to many writers on the subject, corresponds with circumcision in the Jewish establishment, being the badge of distinction between the church and the world. The analogy between these two ordinances appeared so forcibly to the church, in the time of Cyprian, that his opinion was requested upon the point, whether baptism ought not to be delayed till the eighth day after the birth of the child, in order that the resemblance between the Jewish and Christian sacraments might be more perfect. Gregory Nazianzen was an advocate for the eighth day. Circumcision has been considered, from a very remote period, as a type of baptism, and those arguments in behalf of infant baptism have been deemed valid, which are drawn from the practice of circumcision, under the ceremonial law. Paul himself appear to teach the analogy of the two ordinances in the following language: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of [illegible] in baptism" Col. ii. 11, 12. (5)

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The Church of England admits equally to the sacrament persons of both sexes—adults or children. Considerable opposition of opinion, nevertheless, prevails at present, with respect to the validity of infant baptism and its benefits. There is, however, no Christian church in the world, the Baptists excepted, who hold the external form to be necessary, that does not admit of infant baptism; and, in my mind, there is no practice more calculated to throw discredit on the whole system; for, if there is any thing in the form, it should only be administered to such as are arrived at years of maturity, and who can comprehend it as only a part, and a very subordinate part, of a more spiritual operation.

Clinical baptism, which was used in the first centuries of the Christian era, was baptism administered to a person on his death bed; of which custom mention is made by Cyprian and Eusebius. But, in consequence of the superstitious notion that baptism alone washed away all the sins of the past life, may persons delayed the consideration of Christianity till the last moments, intending, just at that crisis, to make use of baptism, and thus die in the hope of heaven. Gregory Nyssen, Chrysostom, Nazianzen, and other fathers of the church, inveighed against this delusion. The two most remarkable instances of this superstition are found in the Emperor Constantine and his son Constantius, who both were baptized on their death beds.

Different opinions appear to have been held by the fathers upon the subject of lay baptism. Tertullian admits laymen to administer it in cases of urgent necessity. The same sentiment was expressed by Jerome. Calvin also confesses the antiquity of the opinion; however, Basil and others forbid laymen to baptize.

To constitute valid baptism, the Church of England contends that it should be administered in the name of Father, and of Son, and of the Holy Ghost. But, in the early days of the church, it was a question much agitated, whether it should be thus administered, or in the name of Jesus Christ alone. The advocates for the latter opinion brought forward for its support Acts ii. 38, vii. 16, xix. 5; Rom. vi. 3; Gal. iii. 27. The Church of England also holds—"That baptism in the Christian church answers to circumcision under the Jewish dispensation, and is the sign of the new covenant, as that was of the old. That the washing with water is emblematical of moral purification; the sprinkling of the element on the body figures the sprinkling of Christ's blood on the conscience; and the immersion of the frame in the stream, and its rising above it, exhibit the death unto sin, and the new birth unto righteousness. The Jews employed baptism as one of the rites necessary in the admission of converts from Gentilism to the true religion." (See Notes in Common Prayer Book, under the head, "Public Baptism of Infants.")

As this letter has run to a greater length than I intended when I commenced it, I shall, in conclusion, concisely enumerate the different opinions that prevailed in the early ages respecting baptism. In the second century Marcion permitted women to baptize—affirming, that none but virgins, widows, or celibates, were fit subjects for baptism—and allowed baptism to be repeated thrice. The Montanists baptized the dead. The Valantinians, instead of baptizing in the name of the

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Father, &c., used a mystical form, "in the name of the Unknown Father of all things, in the truth the Mother of all things, in Him that came down on Jesus, in the union, and redemption and communion of powers." Instead of using water, they poured a mixture of oil and water on the head, after which they anointed the persons so baptized. In the third century, the Manichees affirmed that baptism by water was not necessary to salvation, and, accordingly neglected it. In the fourth century, Arius baptized in the name of the Son only. Pelagius, in the fifth, affirmed that infants were baptized for other reasons, and not because of original sin. (6)

Yours, sincerely, THOMAS GREB.

REPLY TO THE ABOVE.

To THOMAS GREB, Esq.

Respected Sir.—We commence with your objection to our heading "Modern Spirituality." Your references to history are decidedly authentic, and we could furnish you with many more of the same class; but of no use to your argument. That you may definitely and firmly grasp our meaning, bear this in mind—*Not one of the parties to which you refer, nor any other sect or individual of the early ages, denied or doubted the perpetual obligation of baptism as an ordinance of Christ.* Many of them denied that infant baptism was of divine authority—and many of them denied that baptism had any saving power except in connexion with the repentance and reformation of the subject—but they all agreed that baptism in water was an ordinance of divine authority and perpetual obligation. We are, therefore, justified in our heading of "Modern Spirituality;" the denial of water baptism as a Christian institute being a fancy of modern growth—in fact, no older than the period of George Fox.

(2) All that you affirm concerning the holy men of a previous dispensation, and their communion with God, was already granted. "They drank of that spiritual rock that followed them, and that rock was Christ"—for Christ has been the channel of every spiritual blessing since the fall of man. All spiritual privileges have flown from his work prospective or actual. But our argument was, that "baptism with the Spirit," designated a peculiar and supernatural work. We furnished, in support of our position, evidence and argument. You have offered a contrary *opinion*, but you have furnished no contrary *evidence;* and our opinions are worth very little apart from the REASONS on which they are grounded. It is taking an unwarrantable and dangerous liberty with the Word of God, to apply the designation of a miraculous event to ordinary influences. It is confounding as well as dangerous, tending to destroy the symmetry of the divine plan; for the Oracles of God do not give us ideas without words, or words

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without ideas, but grand facts and truths in precise and masculine language. Be so kind as explain what you mean by the "still small voice of Christ," and tell us whether that voice is heard in any other way than through the Revelation of God.

(3) If the conflicting opinions on baptism led the Society of Friends to reject water baptism entirely, how criminal and unjustifiable was their conduct. All the great principles which lie at the foundation of truth and holiness—all the grand truths which give light and life to the world—all the gracious facts which minister consolation and hope to the human heart, have been doubted, denied, and reviled. Shall we take the existence and character of God? What a scene opens before us—from the fighting and lecherous divinities of Homer, down to the brute godhead of Spinoza, or the blind force of Robert Owen. Spinoza said the universe was God. Shelley declared that the God of the Bible was an almighty fiend, and he manufactured another of a fantastic kind to swim in the etherial regions without power or personality. Robert Owen says the laws of nature are God, and his more intellectual son Dale Owen modestly declares that he neither believes nor disbelieves, knowing nothing of the matter. Shall we take the person and work of Christ? What a rush to the stage of Arians, Socinians, and Trinitarians. What gradations from Athanasius with his three gods and his cursing creed, to Arius with his super angelic redeemer midway between the Father and the celestial hosts—to Socinus with his merely human Saviour, whose death was but the death of a distinguished martyr, whose blood had no expiatory power. Shall we take man himself? Helvetius and Priestly declare that he has no *soul;* Berkely and Hume that he has no body; so that all at last we find ourselves merely spectres of mystery, sailing in a universe as meaningless and as shadowy as ourselves. But are we to lose confidence in our adorable God—our Divine Redeemer—his sacrificial blood, and our own existence, moral agency, and eternal destiny, because guilty men, in the pride of intellect, have philosophised themselves beyond the dominions of common sense? No! These are sublime realities after all. God has spoken plainly on these subjects. He has done the same on the divine origin and perpetual obligation of baptism in water.

(4) The advocates of human systems are often visited with judicial blindness, and during such periods are made instrumental in the destruction of their own work. This was remarkably verified in the case of Dr. Wall, in the parallel you have quoted. It never occurred to him that he was revealing the similarity between two *fallen and apostate churches*—corrupted Judaism and corrupted Christianity. Yet this was the actual and the only work he was accomplishing. Had it beamed into his mind that he was justifying one *human tradition*

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by *another*—that he was illustrating the apostacy of Christian reverends by adducing the corruption of unbelieving rabbins, perhaps he might have furnished us with a nobler work in the cause of God and of truth. We need only say of proselyte baptism, that it *can* be found in Maimonides and in the Jerusalem Talmud, but it CANNOT be found in the Oracles of God. Moses and the Prophets know nothing of it. Indeed, it was not invented until a considerable time after the introduction of Christianity into the world. We will allow, then, that Dr. Wall has established the likeness or analogy between *Rabbinism* and *Episcopalianism*. But this is all that he has done.

(5) As you have referred to Cyprian, we cannot do better than pursue the subject a little, to show the spirit of that age, and the character of its theology. After the breaking up of the council of sixty-seven bishops, in which it was decided that infants might be baptized before the eighth day, Cyprian wrote an epistle to Fidus containing the reasons on which their decision was grounded: here they follow—"That whereas none are to be kept back from baptism, and the grace of God, much less new-born infants, who in this respect deserve more of our aid and God's mercy; because, in the beginning of their birth, they presently, *crying and weeping, do nothing else but pray*. The mercy and grace of God is to be denied to none that are born of man; for the Lord saith in the Gospel that the Son of Man came not to destroy *men's souls*, but to save them; and, therefore, as much as in us lies, if it may be so, no soul is to be lost; and *therefore*, at all times, *all infants are to be baptized*. If any thing could hinder from obtaining of grace, greater sins should hinder men of years from it; but that they, when they believe, obtain forgiveness, grace, and baptism, by how much rather is an infant not to be baptized, who, being newly-born, hath not sinned, except in that being born carnally according to Adam, he hath contracted the contagion of ancient death, in his first nativity, and in this respect *comes more easily* to receive remission of sins, *because, not his own sins, but another's are forgiven*." Only think of a council gathered for such a purpose, and of the reasons which their collective wisdom put forth, through Cyprian, their mouth-piece. In the reasons which they assign for such a pernicious practice, there is an awful destitution, not merely of scriptural knowledge, but likewise of health and sobriety of mind. First, they demanded baptism on account of their *eminent devotion*, which, consisting in *crying and weeping, was nothing else but prayer;* and second, they required baptism to save their souls, by washing away the *contagion of Adam's transgression*. We turn away, sick at heart, from such dwarfish impiety, verily convinced that such men were capable of inventing or perpetuating any thing, where sin and folly were blended.

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(6) A few general remarks seem called for on the strange practices and conflicting sentiments to which you have referred. We have long been familiar with them, and with many worse, which may be allowed to slumber in the grave of oblivion. The great Apostle of the Gentiles said, that even in his day, the mystery of iniquity was working, only it was under compression by the established heathen power. It was not until the Pagan dragon was taken out of the way, that the Roman beast could find room to grow. When this came to pass, there was an eclipse of the sun of righteousness, during which portentous darkness, the wolves of heresy, and the dreadful mis-shapen monsters of depraved imagination crowded into the sanctuary, tearing and blotting the bright lineaments of original Christianity. Baptism for the dead, clinical baptism, exorcism, baptism of infants, were all generated by that same spirit of evil which originated connexion of church and state, transubstantiation, purgatory, prayers for the dead, and priestly absolution. It was a work of rapid stages, leading the human mind, and human society, down into a pit of soul-destroying gloom, worse than that Egyptian darkness "which might be felt." In company with Mosheim, Gieseler, De Fleury, Father Paul, Dupin, and Neander, we have wandered in the desert of ecclesiastical history. It is a fearful journey: a pilgrimage which we would not recommend to any man, unless he were previously well grounded in Christian doctrine and Christian evidence as unfolded by the Apostles. There is such a midnight horror reigning, such a stench of blood, which tumbles in rivers of pollution—such confusing and confounding cries from perishing weakness and triumphant power—from hopeless ignorance and guilty knowledge—that no man should journey that road without a strong, sure, and faithful guide. But, leaving to oblivion or to infamy the records of human guilt and folly, let us again approach the Records of God. As you are an advocate for spiritual guidance, allow us to refer you to a few connexions where the leading of the Holy Spirit is strongly marked in deep and lasting characters. On that day when Christ was glorified, and the Holy Spirit poured down in plenitude—when the church of the living God was organized, and the kingdom of heaven opened—Peter proclaimed the headship of Christ, as a Prince and a Saviour, able and willing to grant repentance and remission of sins. Such was the force of the testimony, and the grandeur of the evidence, that three thousand were pricked to the heart, and exclaimed, with the earnestness of stricken men—"Men and brethren, what shall we do?" A question of vast moment, requiring a solemn answer and a faithful direction. "*Reform and be baptized every one of you, in the name of Jesus, for the remission of sins,* and ye shall receive the gift of the Holy Spirit." All that gladly received this welcome testimony were that same day baptized,

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and thus added to the saved. Can you imagine, for a moment, that amid the solemnities of that marvellous day, the inspired Apostle gave a false or an erroneous answer to the serious question propounded —thus laying the foundation of a ruinous delusion? Or is it not more reasonable and more reverent to conclude, that the Apostle was strictly administering that commission of his Lord which runs thus— "He that believeth and is baptized shall be saved?" Again: the Ethiopian eunuch, returning from Jerusalem where he had been worshipping, was reading the Prophet Isaiah. Philip was directed by the Lord to join himself to the chariot, and began by the question—"Understandest thou what thou readest?" "How can I, except some man should guide me." Philip began his discourse at the same Scripture which speaks of the sacrificial Lamb of God, and he preached unto him Jesus. Not a word of the discourse is given to us; yet we know what the preaching of Jesus included by the simplicity of the result. No sooner do they come to a water deep enough for the purpose, than the eunuch exclaims—"See, here is water: what doth hinder me to be baptized?" Nothing hindered if the proper subject were there—the believing penitent. "If thou believest with all thine heart, thou mayest." "I believe that Jesus is the Son of God." On this confession, they both went down into the water, both Philip and the eunuch, and he baptized him; and when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more; and he went on his way rejoicing. Great reason had he for gladness of spirit, and in that full rich melody of the renovated and adopted soul, he went on rejoicing, having found the pearl of great price. Is it not manifest, dear sir, that the Holy Spirit of God presided over this scene, from first to last, guiding the administrator to the subject—leading them both to the water, and never calling away his messenger until his work was done. On your hypothesis, the Spirit should have called away Philip before the baptism! But is it not better to conclude that the deed was in the regular order of heaven, therefore necessary and sanctified. One more case we notice in the conclusion of this letter. Saul, the persecutor, was arrested in his savage career by supernatural light, and heard the voice of the Lord testifying, "I am Jesus whom thou persecuteth." "Lord, what wouldst thou have me to do?" "Go into Damascus, and there it shall be told thee what thou must do." The first scene in this interesting narrative closes with the believing penitent being led away in his blindness to Damascus to await the unfolding of the divine plan. The second scene opens by Ananias being expressly sent by the Lord to introduce him into the liberty of the saved. "Brother Saul, the Lord hath sent me that thou mightest receive thy sight and be filled with the Holy Spirit; *and now, therefore, why tarriest thou? Arise,*

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and be baptized, and wash away thy sins, calling on the name of the Lord." Saul obeyed. The scales had fallen from his eyes, and now his spiritual vision was likewise cleansed and purified, until he was ready for the great work before him. Again we must say, that over and through all this work the Spirit of God presided and directed. The Lord informed Saul that in Damascus he should be informed what he was to do; and the Lord sent Ananias to comfort him and baptize him, that his sins might be blotted out. It is our conviction, then, dear sir, that the authority of God our Father—the pleasure of our Lord Jesus Christ—the special guidance of the Holy Spirit of truth—could not be more deeply engraven, or more powerfully enforced, than they are in the inspired Record concerning baptism in water. Commending the subject to your continued regard,

I remain, sincerely yours, G. GREENWELL.

ASPECTS OF THE REFORMATION OF THE NINETEENTH CENTURY.

Kirkaldy, December, 1845.

IT is admitted by all that there is in man a strong tendency to degenerate. It matters not how pure the principles of any system are, to his pride, arrogance, and presumption, they must bow. They must be modified to suit his depraved taste. Mighty truth must be confined within the iron cage of error, lest walking at large, glorying in his native might, he should overturn the aerial phantoms of man's depraved intellect and feelings. No truth has suffered more in this respect, than that designated "THE TRUTH,"—that which has been communicated to man from God by direct revelation. Hence the necessity for pious, noble, and daring spirits, to arise and exhibit the truth in its native form, divest it of those robes that man has wrapt round it—which mar its beauty, destroy its symmetry, and impair its might. In the present century there is being made an attempt at reformation in religion; but whether it shall merit the appellation it has arrogated to itself, remains yet to be proved. That it is a reformation in theory, we doubt not; but unless it produces a reformation in deed it is unworthy of its name.

As a foundation for the few remarks we are about to make on the Reformation, we shall in the first place state its fundamental principle.

First: Its fundamental principle is that it receives into its bosom all disciples who acknowledge in theory and practice, "The Bible, the whole Bible, and nothing but the Bible," all who believe, repent, and are baptized, and declare their resolution to begin, in future, guided entirely by its simple dictates; at the same time the fullest liberty is given to all in matters of opinionative things not plainly or fully revealed, or matters in which human judgment alone can be the guide. This is its fundamental principle, its essential attribute, its distinguishing characteristic. It is this principle put into full operation that will make this Reformation worthy of the exalted appellation it

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has arrogated to itself, but without this it sinks into a mean and despicable sect. This principle in all its fulness has been adopted by this Reformation; it has turned the tongues of its advocates to exalted strains of eloquence; it has been presented by them to the Christian world as the only bond of union authorized by the Word of God, and, consequently, the only one on which all Christians can unite. But a question here occurs, Is this principle fully carried out by all who have enlisted in the ranks of the Reformation? We unhesitatingly answer, No! There are some in it who have manifested the most tyrannical disposition, who have exhibited their own judgment as infallible; and the individual who dares to think otherwise, (it matters not how conscientious he is), he must be cut off from the kingdom of Christ. Alas! how has the fine gold become dim. That this Reformation may be a reality, that it may effect the great end it has in view—the union of all Christians on the primitive foundation—it is absolutely necessary that its great fundamental principle be put into full operation. Let all then, who love the truth, beware of the worst of all tyranny—that which is manifested on account of a difference in opinion or judgment.

Second. There is another very unpleasant feature manifested by a number in this Reformation. We shall notice, It is a mad democratic spirit that abounds in many a strong desire to bring to a common level the worthy and the worthless, the individual of intelligence and high moral standing to the level of the ignorant and degraded; in short, there is not due respect paid to worth. The natural effect of this is, that shameless presumptuous ignoramuses, having no restraint, put themselves forth as teachers, as examples of God's heritage, and speak with so much pomp and assurance, that one would imagine they possessed the wisdom of Solomon. They are always found to oppose the teaching and plans of the aged, the experienced, and the intelligent, and exhibit their own as preferable. By their "great swelling words of vanity," and their low sophistry, they beguile unweary souls. Many who have the cause of truth really at heart, are by such turned aside from the truth, and have a devilish spirit instilled into their souls instead of the Spirit of Christ. Until such are purged out of this Reformation, it never can prosper.

Third. Another thing in this Reformation demanding notice is, a very strong desire to have multitudes brought into the kingdom, without giving due attention to whether the means are possessed to keep them in after they have been converted. Unless there is intelligence and moral standing sufficient to guide and govern them, instead of being made better they will be made worse. It is through deficiency in this respect that the evil-disposed carry out with so much care their bad designs. It would, in our opinion, be of more advantage to this Reformation, were it to turn its attention more to the acquiring of intelligence and moral standing, than it has hitherto done. But we would not be understood to intimate that the truth ought not to be proclaimed. By no means. Wherever there is intelligence and moral worth, there is binding duty to disseminate the truth, provided the means are possessed to feed with spiritual food those who fall

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under its influence. The grand effect to be producedon man by the Christian system, is to make him a "new creature," to renew him in the "spirit of his mind." This is not effected by merely bringing individuals into the kingdom, but by presenting to them the Word of God as doctrine, reproof, correction, and instruction in righteousness. This can only be done by those possessing intelligence and moral standing.

We submit these few ideas to the brethren as worthy of their serious consideration. T. S.

INVITATION TO A. CAMPBELL.

Nottingham, January 22nd, 1846.

BELOVED BROTHER CAMPBELL.—May favour, mercy, and peace from God our Father, and from the Lord Jesus Christ, rest upon you, and upon all who love and keep his commandments in sincerity and truth.

I am now requested to address a few lines to you on a subject of great importance connected with the Reformation in this country. You must be aware that for several years past there have been many individuals in England, Ireland, and Scotland, who have had a strong desire to see you amongst them for a while. On several occasions, when the hope of this desirable object has been all but realized, so far as we are concerned, some unexpected event has transpired which caused the whole affair to be given up until now.

Just previous to your debate with Mr. N. L. Rice reaching this country, the disciples of Jesus, in several districts, were in a united state to receive you; at the same time they were making suitable contributions to pay all necessary expenses that might be incurred in such an undertaking: but when the debate had been examined by several of the leading brethren, and when it was discovered that according to your own expressions in the said debate, "That you had viewed with great satisfaction the fact, that some Presbyterians, on their OWN responsibility, and that too without being the subjects of Christ's one baptism, had sat down at the Lord's table with the disciples of Jesus," the affair was again given up and the contributions also almost brought to an end.

The subject of open communion as apparently thus advocated by you, produced a complete change in the minds of many of our leading brethren, and it was concluded that unless a good degree of the spirit of union and co-operation, both in the congregation and with the evangelists, was in existence, it were better for you not to come at that time; even had you been able to do so. It is, I believe, a well known fact, that without there be in existence unity and love among the advocates of primitive Christianity, no great things can be effected that are either valuable to man or acceptable to God.

I need scarcely inform you that we have had many difficulties to encounter, and these have existed more or less in almost every congregation. Indeed, whatever has been a source of trouble and division among the congregations with you, has in some degree been the case with us in England; at the same time, we have not had that moral power, to any great extent, amongst us—I mean that power which

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always flows throught he medium of intelligent, courageous, and upright minds, and which is necessary to resist the baneful influence of those who are *factionists*, and enemies to sobriety, truth, and righteousness, as revealed in the Bible. Still, the cause we plead is the Lord's, and there are many who have abandoned all human speculations, being determined to hold fast that which is clearly made known in the Bible, and to contend earnestly for the faith formerly delivered to the saints—for after all, it is by this alone that we can be saved from the evils of this present world, or be qualified for the enjoyment and fruition of that eternal state which is yet to be revealed. But I perceive I am wandering from the object of my present communication.

In the month of October last the subject of you being again invited to visit England was brought up and discussed over by a few brethren in this vicinity, after which it was agreed that an address should be drawn up by our much beloved brother Frost, (now no more with us) which was first read to the elders, afterwards to the congregation in Nottingham, who unanimously requested that it be published in the *Messenger* for November, and which I hope you will have seen long before this reaches Bethany.

This call upon the brethren to co-operate together has been responded to by upwards of twenty-seven different congregations, and the sum of one hundred and seventy pounds already contributed, with many promises of still greater liberality. By this you will perceive the invitation is based upon a more public and united effort than at any former period, and my prayer is that the Lord will open the way for you, so that our desire may be consummated some time early in the coming spring. Of course it is not for us to dictate, nor can we tell by what means you can arrange so as to leave your numerous obligations at Bethany. We may, however, indulge the hope, that you are surrounded with those able and talented brethren, who will at once say, *go, brother*, and visit the islands of the sea, and we will for a time do our best to carry on the work at home.

If it were needful, I might urge the following motives:—

First. The congregations here are weak and feeble; many of our able brethren have been removed from amongst us—some by emigration—some by going back to business—and others have fallen asleep in Jesus. What, then, is to be done? We have no hope of seeing men raised up, except through the instrumentality of labourers visiting us from the United States.

Second. Another motive we would urge is, that, in the judgment of many, the time has arrived when there ought to be a closer union, and a more general system of co-operation existing among all the disciples of Jesus throughout the world.

Thirdly. As a greater degree of light, and a more extensive knowledge of the truth is breaking in upon the world, there is a general anxiety for some bond of union and co-operation to be proposed, upon which all Christians can unite.

Last, though not least. Sinners are perishing on every hand! Come then, brother, try and make this one effort, and the Lord shall have all the glory.

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In conclusion we may remark, that if the brethren in Kentucky and Virginia would unite and be determined to send some brother with you, of ardent zeal, combined with great fidelity and love, it would, no doubt be gratifying to the brethren, useful to the community at large, and most acceptable to God. The whole matter must now be left with you. The brethren, on whose behalf I write, will anxiously wait your reply, and may the Lord direct you in this, as well as in all other things pertaining to his kingdom and glory.

Yours, affectionately, in the hope of eternal life,

J. WALLIS.

P.S. It was intended this letter should be sent off by the steamer of the 4th of January, but personal and domestic affliction prevented it.

A BRIEF ENCYCLOPEDIA.

WHEN the world was created—this was natural philosophy. When man was created—this was intellectual philosophy. When laws were given him for the government of his conduct—this was moral philosophy. If you add to these, arts, history, and language, you have a summary view of all human learning. And if you add still further, the Bible—the catalogue is complete!

Reading and study of various kinds, aid us in forming a better estimate of the Bible, as the book of all wisdom.

REVIEW OF BOOKS.

ORTHODOXY AND HETERODOXY. *The authentic Report of the Theological Discussion between the* Rev. W. COOKE *and* Mr. JOSEPH BARKER, *held during ten nights in Newcastle.* Certified by the reporter, John Selkirk.

OUR age is by no means remarkable for the successful study of moral and theological science. It is a busy mechanical age, generating in rankness feverish earthy schemes, and crowded with material interests. We possess very few men of spiritual elevation, and not many books of such a class are published, which will endure for half a century. The men whom we have shortly to introduce to our readers on the battlefield of theological polemics, are not of the highest order—not gigantic in stature—nor commanding in resources and influence. The reader must not think of the single combats between St. Augustine and Pelagius, Claude and Bossuet, Luther and Eck, Milton and Salmasius, Locke and Stillingfleet, Hall and Kinghorn. Yet, although the men are far below those we have mentioned, in splendour of natural power and affluence of acquired resources—they

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are, in these qualities, considerably above the common standard. As they have rendered themselves public property, we design, with even-handed justice and impartiality to examine their own claims, and the character of the antagonistic systems which they respectively represent. In noticing the circumstances out of which the discussion originated, the character and career of one of them will especially come under review, as a necessary preliminary to a right understanding of the debate. A few years ago, Mr. Barker occupied a prominent position as a minister among the New Connexion Methodists. At that time he sent out, for some years, a periodical called the *Evangelical Reformer*. Among the bulk of the people Mr. Barker and his magazine were both popular; but the principles unfolded were occasionally either too liberal or too wild for the most of the ministerial authorities. In consequence of this Mr. Barker became a suspected man, and all his enterprizes were keenly scrutinized with jealousy and fear. Cautions, and warnings, and reprimands were multiplied, until his life became a conflict with the system which he had subscribed. As it may reasonably be supposed there was much impropriety on both sides—his ministerial colleagues were not sufficiently benevolent in spirit, and he was not sufficiently frank in avowing his sentiments; for, although for years cherishing convictions directly opposed to the formularies of the Connexion, he was receiving regular support as a minister, concealing the worst of his views, and equivocating about those that were venial. Our readers will remember that a few years ago the apostles of Robert Owen were making a strenuous effort to imbue society with their theological and social principles. Mr. Barker stood forth as the determined enemy of their godless system. In exposing their impiety and sensuality, he spared no energy of body or of mind, but, hiring another man to fulfil his appointments in his circuit, followed their advocates from place to place. It may not be denied that he was successful. This success, however, was rather the result of a strong cause and imbecile antagonists, than from any strength of his own. Our readers may consult his debates with Lloyd Jones at Oldham, and with Campbell at the Staffordshire Potteries. They will easily perceive that Mr. Barker exhibited nothing extraordinary in depth of knowledge or originality of mind. His antagonists were men of strong passions and limited information. He was calm, self-possessed, with tact and humour, and likewise had sufficient Bible knowledge to meet and overthrow their superficial objections. These discussions, however, increased the influence of Mr. Barker to a great extent, and rendered it necessary that the authorities of the body to which he belonged should definitely understand the course which he designed to pursue. He therefore received notice that he would be called to account before an approaching conference to explain his

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views on benefit societies, creeds, baptism, the Lord's Supper, and a few other items. While these matters were pending, many who mourned over the desolation of apostate churches, fervently hoped that he would throw his influence into the scale of primitive Christianity—that his emancipation from human creeds, and human government, would lead him closer to God, and make him a blessing to man. But all these hopes were suddenly and cruelly blasted. Out came a pamphlet on water baptism, in which Mr. Barker maintained that it was not an ordinance of Christ, nor designed for all ages. He likewise, in the same work, published his discovery that the Apostles were mistaken on such matters, and that the *Acts of the Apostles was not a canonical book*. Of course, it was easily perceived that the "Acts" were too much crowded with baptism to quadrate with the theory of Mr. Barker. It was likewise perceived, as clearly, that the liberty which he was battling for was only unhallowed license. When the astonishment subsided a little, and his tract was closely examined, it proved to be little more than a re-publication of an article from *Robert Barclay's Apology*, much weaker in the transcript than in the original, and only consisting of sophisms and falsehoods, which had been hundreds of times exploded. Mr. Barker's own portion of this performance was very lame, and very dishonest. It chiefly consisted of a number of references to very practical portions of Scripture, with an exclamation at the end of each reference—"Nothing about baptism here!" It was demonstration as sound as that which might be employed by a man, who would deny that such a place as London is in existence. He might travel through Liverpool, Manchester, Birmingham, Sheffield, and Nottingham—exclaiming, in each stage, with insane exultation—"London is not here!" An honest man, or a wise man, would have gone direct to the numerous and striking places where the institution *was* to be found, and have earnestly sought for its meaning. Reflective men and scriptural students well nigh lost their confidence in Mr. Barker after this essay; yet his trial and expulsion by a conclave who knew little more about baptism than he did himself, awakened much sympathy in his position, and his admirers crowded around him. A great number followed him from the New Connexion—some kind of organization was attempted—and another periodical started, the *Christian Investigator*, to represent their views, and form a link of connexion among them. For some time, the *Investigator* contained many important articles on practical holiness, among much rubbish and vague generality of doctrinal statement. But the *Socinian heresy* was working in Mr. Barker's mind, and in a short time the blood followed the water. The sacrifice of Christ was not vicarious—not for the expiation of sin—and, of course, the *Epistle to the Hebrews* being so instinct and animated with that doctrine, was discovered to

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be *spurious!* The banishment of two of the witnesses on earth from Mr. Barker's scheme, led Mr. Trotter, Mr. Dyson, and a few more sober-minded men, to look about them seriously, and disclaim any further connexion with one travelling the downward road in such headlong plunges. The *Investigator* was discontinued in a short time, but Mr. Barker still continued to issue, in rapid succession, a series of flimsy tracts, duly announcing the birth of all his deformed children. The crowning discovery was, that Jesus Christ was the *son of Joseph by natural generation*, and that he became *a very pious young man*. This discovery rendered it necessary to reject as spurious, those introductory chapters of the Gospels, wherein the supernatural conception of our Lord is so distinctly declared. The *Book of Revelation* very soon followed, as might be expected; for the sacred flame, which renders that book so grand and soul-inspiring, is kindled from the divine glory of the mighty Son of God. In the mean time, the congregations gathered by Mr. Barker, in different parts of the country, were rather giddy and staggered for a while, but soon became accustomed to the feverish whirl, and followed their master with strange excitement. They became, however, *mobs* rather than churches. Without oracles, or dignified officers, or ordinances, or settled rule, or solemnity, or piety, they assembled very often merely to read the productions of Mr. Barker, and wonder what would come next! In journeying through many towns in England, we had the opportunity of observing the conduct of his disciples. The most of them are gathered from the class who have very limited education, and it may be easily conceived how the training of such a *master* would mould such *followers*. It was the most pitiable sight we ever witnessed, to find men who had not studied the grammar of their own tongue, and could not even read a chapter with propriety, prating about *spurious documents!*—striving to soil and mangle the glorious oracles of God!! It might be supposed, by thoughtless men, from the vast uproar raised by Mr. Barker and the company who cheer him onward, that he was or is a remarkable critic. The fact is, he does not possess one grain of critical sagacity, the coarse and mediocre quality of his mind quite unfitting him for any profound research. The questions he has thrown open among ignorant people about canonical books were long ago settled by an overwhelming amount of moral and historical evidence. All his authorities are superficial and second hand, and he cannot enact any other part than that of an inferior Polyphemus —a one-eyed leader among blind people—or a fire-brand among the stubble.

In all Mr. Barker's descending stages, one fathom after another, he never loses his confidence—or rather he never acquires a grain of modesty. He speaks with self-sufficient arrogance concerning the

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absolute truth of all his propositions, and the infallible logic of all his deductions. The principles held one month are self-evident, glorious and eternal. Another moon comes, and they all vanish into thin air! But what signifies this: other divinities have fallen down from Jupiter, or risen up from beneath, more effulgent in unearthly lustre, and invulnerable in mightiness of power. Another season comes, and these gods are likewise profaned and slighted. We can hear them wailing in their death-song among the fallen columns of their own temples, and the expiring embers of their own sacred fires. But Mr. Barker is away! worshipping in another house built on the sands of the desert. There he denounces his former idols; and, while his footing remains, he loudly declares that the principles he now holds will live for ever, and grind all opposing systems into powder. We can only state that this headlong course and complacent trumpet-sounding, in every stage, reminds us of nothing so powerfully as of the famous John Buncle, who adored and married a succession of wives, each of them, for the time, being not only *better* than all that went before, but the very *best* in the creation. In addition to his measureless confidence, Mr. Barker has likewise rancour and unchastened violence. This is the more astonishing as coming from him. Time was when he could mildly rebuke all who departed from gentleness and courtesy. Love was his perpetual theme. We were to breathe to each other in persuasive whispers, and our sentences to trickle down like fragrant gum from the tree, or flow in a stream of oil. We suspected, even then, a moderate infusion of cant, for the ravening wolf sometimes looked out from beneath the strange skin, in his own proper visage, and treated us with a howl very unlike the bleating of a sheepfold. But ferocity of spirit is now undisguised and revolting. He denounces in coarse and violent terms—he accuses with malice wholesale and undiscriminating. We judged these preliminary remarks necessary, and shall, in our next number, examine the discussion announced at the head of this article. G. G.

ITEMS OF NEWS.

HOME NEWS.

Lochwinnoch, January 12th, 1846.

A FEW years ago when the Scotch Baptists in this quarter were dividing upon the extent of the Atonement, Calvinism, &c., a division took place in the Scotch Baptist church at Beith. Some of our brethren then in connexion with them, dissatisfied with the spirit of division which at this time reigned throughout their body, (especially about questions and strifes of words not so much as named in the law), resolved, for the purpose of securing peace to

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themselves and a more speedy triumph to the cause of Jesus, to substitute the bond of union laid down by Christ and his Apostles, in place of abstract theories and hereditary dogmas of human invention, which had nothing to do with the religion of the New Testament. Being joined by one or two from the Independents, who saw it their duty to put on Christ by being baptized into his name, we mutually agreed to consign over to the moles and to the bats, every thing given to the world in the name of Christianity not borne out by approved example or express precept from the Word of God. In the absence of the contracted spirit of sectarianism, the church has enjoyed the utmost peace and has been learning the way of the Lord much more perfectly, for all of which we are indebted to the superior wisdom and goodness of God in constructing his church in such a way as to permit his people to receive one another without regard to difference of opinion.

For the last three months we have been visited successively by brethren from neighbouring congregations, who have proclaimed the Gospel very faithfully, during which time six have been immersed and added to us, with some prospect of a few more following their example soon.

In the hope of the Gospel, R. M'LEAN.

Kilmarnock, December 28th, 1845.

TO-MORROW there is to be the annual meeting of the Kilmarnock association at Beith where there has been some effort made of late, and six persons have been added to the little church there by immersion. I think the association will likely agree to continue their efforts a little longer in that quarter. Two men were lately immersed by brother W. Linn, of Glasgow, at Newton Stewart; so that there is now a little meeting there of eight brethren. I expect that a young man, a teacher in the neighbourhood of Dalgig, will be forthwith immersed, and that some other fruit of our labours will shortly appear there. The Morisonian minister here has declared himself a Baptist, and no doubt is baptized by this time. He is said to continue still to labour among them on the free communion principle. No small stir has been created among these people by this event, and we are hopeful that good will eventually ensue from it. I hear he is for a discussion with us as to the design of Christian baptism. This I have little objection to, only for his own sake I will not hurry it on lest it may prejudice his own mind against the truth, as I am hopeful, from his being a bold and conscientious man, and having good talents, that he will progress more if left for a little to his own reflections. I think he will soon perceive that he has got into an untoward position. If, however, he insists upon discussion, I am prepared to meet him, and, upon approved conditions, discuss the matter with him. I will write you more at large on this and some other subjects, in a short time, God willing.

Yours in the faith, J. LAWRIE.

Grangemouth, January 14th, 1846.

IT is sometime since you heard from us, and consequently may think we are not so interested in the cause of truth as we ought to be. However, I beg to mention that we are living in peace with one another, and to the best of my knowledge, so far as in us lies, with all men, endeavouring at the same time, to hold fast the faithful Word as we have been taught. We have had several additions of late; but I am sorry to inform you that three of our number have ceased to walk with us; two in consequence of our maintaining that no man can adopt the language of the Apostle Paul, "He loved me and gave himself for me," but by a knowledge of and belief in the love of God to the human family, as stated by our Lord in his conversation with Nicodemus. One in consequence of having thrown off allegiance to our Lord the King, thereby causing us to resort to the painful alternative of cutting him off from the body. Another of our members has been called away from this scene of things by death, by which event the brethren here have been awfully reminded of the uncertainty of human life. Our brother's death was caused

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by an explosion of gas. We have lost in him an active member of our body who was ever ready to join in every good work. We are still enjoying the information and instruction of the *Messenger*, receiving seven numbers monthly, one the property of the church, and six to individual members of the same. A number of the brethren highly approve of your wisdom in providing a fund for the anticipated visit of brother Campbell, and the enclosed is a post-office order for the amount subscribed among us for that object.

Yours in love, R. GRAHAM.

London, January 6th, 1846.

THE following item deserve a place in your valuable magazine, and I would say to its readers, Go you and do likewise.

Brother Scott, who some months since removed from Horncastle to Seale, a small village about seven miles beyond Guilford Surrey, found there only one building dedicated to religious purposes, namely, the steeple house; but remembering our Lord's declaration, "Wheresoever two or three are gathered together in my name, there I am in the midst, and that to bless them," they, the two, brother and sister Scott, "continued steadfast in the Apostles' doctrine, the fellowship, the breaking of bread, and prayers," and this, combined with a constant display of Christian love and meekness, has even by this attracted the attention of those around, and some say, "There must be something superior in Mr. Scott's religion."

Some four weeks since, I spent a first day with them, and only wish it was something less than forty miles from London, that I might be enabled to be often there; but before proceeding further, permit me gently to request, that when you visit London you will so arrange as to spend a first day with them.

I was glad to find a goodly number assembled in the evening to hear the ancient Gospel proclaimed, and more to receive a request to immerse into Jesus one who has had ample opportunity of hearing the truth from brother and sister Scott, which I need not inform you, was joyfully attended to. May the little one become a thousand!

In conclusion, let me ask a question. Are there not many two's and three's who for want of a larger company do not observe the institutions, and thus cause the light that is in them to be darkness? Let such read the above, and go and do likewise, that they may be enabled at the great harvest to return bearing precious sheaves with them; let them take care, lest by neglecting this work they may, when we all stand before the judgment seat of Christ and looking at the produce of our brother's example, be overwhelmed with shame!

Yours in the Gospel's glorious hope, D. KING.

[We should be very happy to visit brother Scott, but shall not be able at present.—J. W.]

NOTTINGHAM.—In the congregation at Nottingham there have lately been three removed by death, two sisters and a brother. Four have confessed the faith by being immersed into Jesus, two brothers and two sisters. Three have turned their backs on the truth, having loved this present evil world.

BULWELL.—Two have confessed the Lord and been added to the brethren in that place.

OBITUARIES.

FROM brother M'Crone, of Sanquhar, we learn the death of a highly respected brother DAVID LAING, shepherd, of Blackgunoch, in his eightieth year. He was one of those extraordinary men, so seldom chronicled, whose knowledge and holiness shed divine lustre over the common walk of life.

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Brought up in a sequestered glen between Sanquhar and Moorkirk, he had little intercourse with the great world; but in his solitude he was not solitary, for he held calm and constant communion with God, and grew in true greatness by the study of his Bible. In his youth he was a member of the succession body; but about fifty years ago, merely by reading the Scriptures, he became doubtful about the authority of infant baptism. The minister of the parish gave him a hearing, but could not remove his doubts or increase his light, so that he felt constrained to separate from such fellowship. After much conflict of spirit, and many earnest supplications for divine guidance, he became providentially acquainted with a stationer of Sanquhar, who put into his hands Mc'Lean on the Commission. Shortly afterwards, in the strength of his God, he journeyed to Glasgow, a distance of furty or fifty miles, and on a simple confession of faith in the Son of God, was baptized by Dr. James Watt. From that period to the time of his death, he was distinguished by his reverence for God and his benevolence to man, by the simplicity of his theological views, and the purity of his life. Such a man needs no marble to perpetuate his memory, for all the grand and rugged hills, where he walked with God, and all the living beings with whom he came in contact, are the witnesses of his sanctity, and will speak when the time comes.

G. G.

Saltcoats, December 24, 1845.

THE church at Stevenston has sustained a severe loss in the removal by death of our beloved brother HUGH ORMOND. He died of erysipelas on the 23rd inst., after an eight days' illness. With moderate abilities, he zealously, and with much humility, endeavoured to edify the body of Christ; and his calm, unassuming, affectionate manner, which made him universally esteemed whilst among us, will embalm his memory and make him a blessing to the church below even while he is sharing the bliss of the redeemed above. His latter end was peace. Although his bodily sufferings were severe, he expressed his confidence that all was well with his soul.

Yours in the kingdom,

J. SERVICE.

Sunderland, January, 1846.

ON the 3rd inst., at D'Arcy Terrace, Bishopwearmouth, aged sixty-nine years, deeply lamented, Mr. ALEXANDER WILSON, for thirty-three years pastor of the Baptist church, Sans-street, Sunderland. The deceased was of very humble origin and received little or no education in his boyhood; he afterwards, by dint of great application, under numerous social and personal difficulties, acquired a proficient knowledge of the English language, chiefly by what is termed self-tuition, being associated with the late excellent Dr. Morrison, missionary to China, while the latter was working with Mr. W. Thompson, clog and pattern maker, Bodlewell-lane, in this town. His researches and subsequent acquaintance with the sciences of geology, chemistry, astronomy, &c., were truly surprising in one whose means were always of so limited a character; but above all, the study of divine truth obtained the first and fullest investigation, as he frequently observed, "The knowledge of God is the best of the sciences." He was a man of mild and gentlemanly deportment, deep humility, high moral worth, and fervent and unaffected piety. His views were enlarged and his principles deeply rooted in his mind. For many years he was president of the temperance society, and gave efficient service to the cause of sobriety in this and the neighbouring towns. The Sabbath and infant schools were frequently benefitted by his untiring labours, and in them he took great delight. These and other benevolent institutions have lost a warm friend and advocate, and although his means were limited, (for as a minister he laboured without charge to his flock), yet by the most rigid domestic economy he was always able and ready to give according to and above his ability, to further the cause of truth. Having wrought as a glass-maker till within seven years of his decease, it was only by a very careful improvement of his time, and great industry, that he was enabled to labour so efficiently in the cause of Christ. He has left one sister,* besides several nephews and neices. At the death of the former, his little property is to be paid

* Mother to our brother Greenwell.

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to the Baptist Bible Translation Society, Foreign, Home, and Highland Missionary Societies, in which he took a deep interest. During the last few weeks of his life he was much affected by the melancholy intelligence of the decease of that great Biblical scholar and translator, Dr. Yates, of the Baptist Missionary Society, Calcutta, whose remains were deposited in the Red Sea as he was returning to his native land for the benefit of his health; and, subsequently, by the sudden removal of that devoted missionary and philantropist, William Knibb, of Jamaica, with whom he was personally acquainted, and whose zeal in the cause of humanity he so much admired. There can be little doubt that the disease of the heart, from which he suffered, was increased by the above mournful intelligence. He said in a most impressive manner, a short time before he expired, "I am hanging on the arm of my Saviour, just as a child rests on the arm of its mother." His end was peace. His earthly remains were interred in the burial ground attached to the chapel in which he had so long and usefully laboured, and appropriate addresses were delivered on the occasion by Mr. Banks and Mr. Sample of Newcastle, his old and intimate friends. The audience was large and respectable, among whom we noticed some of our most influencial fellow-townsmen of various political parties and religious creeds, as well as several friends from Newcastle and Shields, who thus evinced their appreciation of his religious and moral worth.

Nottingham, January 22nd, 1846.

DURING the last month the church at Nottingham has been called to suffer a severe and unexpected bereavement. It has pleased our heavenly Father, after a short illness, to remove from amongst us by death our much beloved and faithful brother JOHN FROST. On the morning of the 25th of December we took a long walk together, conversing upon matters and things pertaining to the kingdom of heaven. Brother Frost was unusually social and happy. After one o'clock we separated, expecting to meet again at five the same evening, in connexion with the whole church, to take tea together on the ninth anniversary of the Reformation in Nottingham. The address prepared to be delivered on this occasion by our brother, was on the importance and necessity of prayer, being one of the consecrated channels through which the life of God in the heart of a Christian can be maintained and grow to maturity. To deliver an address on such a subject our brother, though a young man, was eminently qualified—but, alas! we were not permitted to hear it, nor were the church permitted again to see his face or hear his voice in this world. At two o'clock on the same day he was suddenly seized with a fit of shivering, after which sickness and vomiting came on, which prostrated him on that bed from which he was not permitted again to rise. For two days it was supposed by the best medical advice that could be obtained, to be an attack of typhus fever, but on the third morning the erysipelas in the most violent form began to appear in the head and face, and all efforts to stop its onward and fatal progress were utterly in vain. On Monday the 29th he became delirious, and with the exception of one or two short intervals remained so until Saturday the 3rd of January, when he gently fell asleep in the arms of Him whom he joyfully owned as his Saviour and Judge. Thus at the age of twenty-six years and three months, and after a confession of the name of Christ, which took place in April, 1837, and continued faithful for eight years and nine months, during which time he laboured hard and zealously in the vineyard of the Lord, we have lost, or rather have been deprived for a time, of the presence of a brother whose praise was in all the churches. Although the world, the church, and especially the family, consisting of two small children and a beloved wife who is near her confinement, have thus unexpectedly been deprived of one who was their anticipated hope for many years to come, yet we sorrow not as those who have no hope; for as we believe that Jesus died and rose again, so also those who sleep in Jesus will God bring with him. The heavenly Father does all things well. Be still and know that I am God. The truth had accomplished its intended design, and our brother is taken to his rest. "Blessed are the dead who die in the Lord; yea, saith the Spirit they rest from their labours and their works do follow them." The last two numbers of the *Messenger* contain

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articles from the pen of our beloved brother, and they stand as monuments of his intelligence and sobriety of thought. The Indwelling of the Holy Spirit, p. 353, in the December number, and the answer to What is it to be an Heretic? p. 29, in our last, are the articles to which we refer. We recommend our readers carefully to peruse them over again. The interment took place on Friday the 9th inst., in the presence of a numerous and deeply affected audience. The following notice in reference to this mournful event, is taken from the *Nottingham and Newark Mercury* of the 16th inst.:—

"THE LATE MR. JOHN FROST.—In our obituary of last week we announced the lamented death of Mr. John Frost, of St. Mary's-gate, in this town, whose remains were interred in the Cemetry, on Friday morning, the 9th instant, accompanied by several merchants and tradesmen of this town, among whom we noticed W. Felkin, Esq., J. Hine, Esq., Mr. Rossell, Mr. Mallett, and Mr. Hill. As the mournful procession moved along the various streets leading to the Cemetry, it was joined by a large number of the congregation attending Barker-gate chapel, where Mr. Frost was a member, several of whom came from Loughborough, Bulwell, Basford, Arnold, Carlton, and other villages, to pay the last tribute of respect to the deceased. On arriving at the Cemetry, the funeral service was performed by Mr. G. Greenwell, of Edinburgh, in the most impressive manner; and at one o'clock the remains of the deceased were consigned to their last resting-place. Until last Christmas day Mr. Frost attended to his business with his usual efficiency, when he was attacked with the erysipelas; and although his physician (Dr. Hutchinson) and Mr. Darby were in frequent attendance, he never rallied; and after an illness of eight days, expired on Saturday, the 3rd inst. He was an honest, disinterested, and sincere friend, an intelligent and cheerful companion, and was universally esteemed by those who knew him. On the following Sunday, an excellent address was delivered in Barker-gate chapel, by Mr. Greenwell, in the presence of a crowded and sympathising congregation."

J. W.

AN ELEGY.

OCCASIONED BY THE DEATH OF JOHN FROST.

ANOTHER golden consecrated lamp,
Extinguished suddenly in charnel damp:
O, friend and brother! whither art thou fled,
Down to the voiceless mansions of the dead—
To perish slowly in a dreamless sleep,
And never more appear to those who weep—
But ever banished from all life and light,
And curtained round with everlasting night?

Ah, no! were this the case the tears of blood
Might fall from many eyes a crimson flood,
The mortal agony of this vain life
Would break the spirit in th' unequal strife;
Hope would expire, and all the stagnant air
Mutter the dark dominion of despair—
Over thy grave what sobbings of deep woe
Would wrench our souls, and darkness darker grow—
Till life seemed but a dread mysterious curse,
Moving in torture on from bad to worse,
And God himself a dream, inspired by hell
To mock us with a lying oracle!

Far, hence! the doctrine of the Sadducee,
Who sails his bark upon a shoreless sea;
No stars above, no haven in his eye,
But ice and midnight piled from earth to sky.

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But welcome to our hearts that Prince of life,
Who on earth's battlefield began the strife,
And still in heaven pursues the wondrous plan,
Which kindles hope and brings God near to man.

Our godlike elder brother led the way,
Offer'd himself to death a willing prey.
But was it possible to hold him bound?
Oh, no! he burst the chains that girt him round—
Conquered the tyrant on his own domain,
And sprang triumphant into life again:
Down to the caves of deep and central night,
He poured a flood of keen immortal light;
From the old scorpion tore the barbed sting,
And rising upward on his rapid wing—
Marshalled by angels on his glorious way,
He dragged the spoil of darkness into day—
The rebel principalities of woe,
As captive slaves were made an open show.

Death is abolished, and eternal youth
Freely bestowed on all the sons of truth;
Heaven opens, and its vales of living green
Glisten and wave in their ethereal sheen,
Rivers of life and love their voices raise
In the rich melody of solemn praise—
While all the stately trees entranced sing,
The victory of our Immortal King.

Then, as the despotism of the grave
Is smitten down, and Satan does but rave
In conscious weakness, we can dry our eyes,
Serene thy rest and glorious thy rise.
Thy faith was firm, thy hope was calm and bright,
The cross of Christ was thy supreme delight,
And from that fount, the springs of sacred love,
Ascended to their holy source above.

He comes again! We hear his mighty tread,
Whose voice will animate the countless dead:
O what a splendid army rushes forth,
Gathered from east to west, from south to north;
The solemn Prophets come in radiant fire,
Each martyr presses to his crown and lyre;
And all who washed their robes and made them white,
Crowd to the gathering of the sons of light.
A new song gushes up—a thrilling hymn
Prolonged in heaven by burning seraphim,
And renovated earth is moved to hear
Such a grand anthem in the Godhead's ear.

Oh, sainted brother! our loss is thy gain,
And if by favour faithful we remain,
Our fellowship of love will vanquish time,
Our transport be perpetual and sublime.
Inspired by such a hope—so sweetly blest—
We lay thee down to thy untroubled rest.

G. G.

T. KIRK, PRINTER, PETER GATE, NOTTINGHAM.

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. III. MARCH, 1846. VOL. II.

ESSAYS, DIALOGUES, &c.

NOTES ON A TOUR, BY A. CAMPBELL.

[THE following is the conclusion of Notes on a Tour, by brother Campbell, which took place in the months of April and May, 1845.—ED.]

AFTER a salutary repose in Petersburgh, we went on to Nottaway, helped forward on our journey thither by brethren Johnson and Foulkes. After spending a pleasant evening with the latter gentleman, on the next day we met with a large and deeply attentive audience at a meeting-house singularly denominated "*Mercy Seat!*" We had the company of the venerable brother Shelburne and the zealous and indefatigable brother Bullard, whom we found awaiting our arrival at the residence of brother Foulkes.

At Mercy Seat we discoursed on various topics, arresting the attention of the auditors to the importance of the faith and hope of the Christian, in contrast with the opinions and disquisitions of speculative and fallible men. It were well, indeed, if still clearer, broader, and more definite lines were drawn between science falsely so called, human inferences, and hypothetical theories of religion and morality, and "*the faith*" originally "delivered to the saints." Facts, precepts, and promises, are easily defined; while inferences, opinions, and theories of things, are not so obvious to all. It is long since we attempted a clear delineation of these things. But many of our present readers and hearers require the same instructions to be again propounded.

Testimony is to be *believed*, precepts are to be *obeyed*, promises are to be *hoped* for; while doctrines are merely to be *understood*. The first three correlates—*testimony* and *faith*, *precept* and *obedience*, *promise* and *hope*, are almost self-evident. Faith presupposes testi-

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mony, obedience, precept; and hope, a promise. But doctrines and theories are the mystic things. Philologically and philosophically we cannot believe a theory or a doctrine. We may, indeed, assent to it with the understanding; but such assent wants the active confidence of faith and hope.

Proud men are much more devoted to doctrine and theory than to faith, hope, or obedience. There is supposed to be more genius, eloquence, or philosophy in theory than in practice. Hence the progress of some men of genius, or fancied genius, to show off their sagacity, genius, talent, and eloquence, on doctrines, theories, and speculations, who have little or no taste whatever: I mean no spiritual relish for faith, hope, or obedience—for a practical piety or an efficient humanity. Hence most of all the sects and parties of modern times have originated in the passion for intellectual, rather than for moral development and eminence. Few, alas! have grown out of an ardent desire for faith, hope, and love; and comparatively few have been the adherents to those who plead for piety and humanity, rather than for doctrine, or theory, ceremony, or show, compared with the millions that rally under the symbols of doctrine and the pomp of ceremony.

The fact that men have much less trouble in ascertaining the testimony, the precepts, and the promises, than in comprehending the doctrine or the theory, is no inconsiderable presumptive evidence in favour of the divinity of the one and of the humanity of the other. Faith, hope, and love, are open and acceptable to all; while doctrine, theory, and eloquence, are possible and intelligible to but comparatively few. Could the church of Christ maintain her apostolic institutions and cultivate a comprehensive and well grounded faith—a vigorous and ardent hope—a pure, and constant, and increasing love —we would have more peace, more brotherly kindness, and more fruits of holiness and righteousness to praise God and bless mankind.

On the day following our address at Mercy Seat, where we hope that both righteousness and mercy may long sit enthroned in the affections and admiration of the communities that assemble there, we appeared at Lunenburg court-house, in the midst of a very large and interesting audience. Our regret was that not much more than a third of the congregation could hear us, or convene in any one place where we could address them. Much preparation had been made by the citizens in fitting up and seating the court-house yard, with the impression that we could stand in a window and address a congregation, within and without a spacious court-house, at the same time. A little more of the philosophy of the human system, and especially of the human lungs, together with a very little acquaintance with my peculiar idiosyncracy, would have prevented our very zealous and inquisitive friends from such an expectation, and the very considerable labour and expense incurred. I shall, therefore, once for all, enter my remonstrance against any such enterprize in all time coming. No invalid, no man of a delicate constitution—indeed, no man of ordinary vigour of constitution, can for one hour speak in two currents of air—a heated current on the one side, and a cold one on the other. Does not every one of observation perceive how much more injurious and sometimes fatal it is to place one's self before a broken pane in a window,

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than in the open air, or before a large aperture? The cause and the philosophy of indisposition in that case are the same as in this. He that speaks on one side to those in a heated atmosphere, and on the other to those immersed in a cold air, must alternately inhale a hot and a cold atmosphere, while it is impossible for the lungs to accommodate themselves so mechanically and so rapidly to such antagonist influences. Multitudes kill themselves, or rather are sacrificed by their dear friends, by such irrational and unphilosophic arrangements. I can at all times speak with less risque, with much more safety in an atmosphere very hot or very cold, than in one alternating with every movement of the body between more gentle extremes of heat and cold.

As it was with our feeble health on that day, we addressed from the centre of the building as many as could crowd into it and throng around its doors and windows; also, on Monday, we delivered two discourses in the same house—one on the summary of our views of Christian religion, and one on the subject of education. These discourses were heard with much apparent interest.

We spent the Lord's day evening, by a special request, with our friend elder James W. Hunnicutt, formerly a Methodist minister of much popularity in all southern Virginia; but who on a thorough examination of the subject, renounced Methodism, was immersed and became a preacher of the New Testament dispensation, claiming to himself the right of dispensing with immersion as a term of communion in certain cases. I received from him a copy of his *Defence of the Doctrine and Practice of Free Communion, or the Communion of all Saints, in seven letters, by James W. Hunnicutt.* In this well written and spirited pamphlet elder Hunnicutt affirms as follows:—

"The Union Baptists, for reasons subsequently to be offered, assume the affirmative of the preceding proposition. We believe and maintain that 'It is the scriptural privilege and Christian duty of all Christians, godly and truly pious persons, to unite in the celebration of the Lord's supper, regardless of any sectarian or denominational distinction: provided that none be invited to commune but those who support a good moral and Christian character in their own church or churches.'"

In support of this position no better arguments are offered than were offered by Robert Hall for his scheme of free and open communion. He occupies one letter (No. 2,) in proving that "confiding faith in the atoning blood of Christ, and genuine repentance towards God, are the conditions on which sins are forgiven and sinners stand acquitted before God." This proposition, though universally true, does not prove the allegation at all: for then all ordinances may as well be dispensed with as one, and Christian communion is a mere circumstance. If faith and repentance, in all cases, secure pardon; and if security of pardon frees a person from baptism, it frees him also from communion, and every other positive institution. There is no soundness in the reasoning on this position. For prayer is necessary to forgiveness sometimes, and so is baptism on some occasions, else Peter

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deceived the first thousands that obeyed the Gospel in commanding the penitents who had both faith and repentance to be baptized for the remission of sins. If they had not been baptized, would *their* sins have been forgiven? (!!!)

His third letter and second argument are not less exceptionable than the first. He confronts Baptist concessions with Baptist practice, reprobates their communion in the pulpit and before the throne of grace with Pedobaptists, while they refuse to them the sacramental cup. He censures their style of addressing them as "branches of the church," while withholding from them the ordinance of the church, &c. &c. But a thousand such inconsistencies will not justify a new or another inconsistency. Elder Hunnicutt's logic would seem to justify one inconsistency by another of another category. Two wrongs will not make one right.

His third argument, (Letter 4,) deduced from the fact that the Messiah instituted the supper before he instituted baptism, no more dispenses with baptism in order to communion, than did his instituting the supper before he died rendered his death unnecessary to our celebrating it. The order or date of enacting any thing does not fix the time of its observance. The Jews ate the passover under circumstances which never controlled another observance of it. Their sacrificial lamb was killed before the angel killed the firstborn, and it was probably roasted and eaten before the firstborn was slain. Certainly its blood was sprinkled before one Egyptian firstborn died. But no other observance of it was accompanied or preceded with such peculiarities.

His other arguments, such as the fact that the Apostles never were immersed into Christ after his baptism was instituted, and that there will be no Pedobaptist or Baptist in heaven; and, therefore, as all will commune together in heaven, so ought they while on earth, &c. &c., with all those quotations from Robert Hall in vindication of open and free communion, &c. &c., are no stronger than those already noted. We have no time nor space for analyzing and refuting them. We can only now say that Abraham was never circumcised as Isaac was; that Moses was never consecrated as he consecrated Aaron; that Samuel was never anointed as he anointed Saul and David; nor was John the Baptist ever baptized by any one, &c. Yet these facts never were pleaded by any person against either the validity, necessity, or propriety of circumcision, consecration, or Christian baptism; nor can they, by any rules of interpretation, justify any man for such an anomalous course of action as that of systematically setting aside a divine institution because certain men are prejudiced against it or have mistaken its meaning. Whatever may be done in any particular case, such as the occasional participation of any individual on his own responsibility, no community can, to suit the taste, prejudice, or error of another community, set aside the Christian law for their special accommodation, and thus make the ordinance of God of no value by their tradition.

As to what we shall do in heaven, that will be decided when we are admitted into that pure and happy place. We shall there and then have no symbolic or commemorative ordinances to observe. One

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might, indeed, as well argue against marriage on earth, because we shall have no husbands nor wives, no separate families in heaven, as to argue against strict or close communion on earth, as they call it, because we shall have none such in heaven. This is a very plausible, but a very imaginative, false, and dangerous mode of reasoning. The Bible is not the law book of heaven, but the law book of Christ's church on earth. Therefore, no prudent man will dare to argue from what will be done in heaven, to what ought to be done in religious ordinances on earth; or presume to say that we ought to have no family worship on earth, because we shall have no family worship in heaven.

I very much admire the fine taste, the pure and elegant sermon style of writing—the good sense, as well as the generally correct views of the justly celebrated Robert Hall; still I have, for many years, regarded his whole plea for open communion as weak and imaginative—the result of his kind feelings for some distinguished Pedobaptists with whom he was leagued for life in a very warm and generous friendship. I have often thought of reviewing it with some care; but the opportunity has not yet been vouchsafed me.

Brethren Shelburne, Coleman, Bullard, and myself, spent a very pleasant night with elder Hunnicutt and his amiable lady, at their residence, and found him a very companionable and clever gentleman, zealously engaged in founding an academy for the education of young men as preparatory to a college course of instruction. We still hope to hear of his abandoning this incongruous and inutile scheme—neither acceptable to Baptist nor Pedobaptist consciences. I am always pained to witness the solicitude of such generous spirits to be more liberal than the Lord, or more kind than genial nature. I sympathize with them as with the yearnings of a kind hen, whose young brood, part ducks and part chickens, she endeavours to warm and invigorate with her wide extended wings. But no sooner are the little creatures solaced under her feathers, than each class separates to its natural element—the young ducks plunge into the pond, while the young chickens wander into the fields and gardens, and leave their tenderly affectionate mother in an agony for their return.

From Lunenburg court-house we repaired some ten miles to the residence of brother Stone, where, on the day following, I addressed a very large assembly of brethren and citizens for more than three hours. We were never more exhausted than after this protracted discourse. We had before us, as we learned, some of those brethren whose minds had been corrupted with the tares of sleeping, mortal, corruptible souls, and who once had believed in absolute destructionism, with all their kindred speculators—terminating in the assumption that *the Lord Jesus Christ, during his life on the earth, had not in him any more immortality than Balaam's ass; that the principle of immortality was given to him after he rose from the dead; and that when after his resurrection he said he had flesh and bones, and was not a spirit, he meant that he had* "IMMORTAL FLESH AND BONES" —(I use their own words as printed.) "If Jesus had not been raised he would have perished." He, too, though the offspring of the Holy

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Spirit and Mary, had nothing in him more incorruptible than the beasts that perish; * for "a spiritual body is an immortal soul; and until men have these new bodies, they have no immortal spirit in them.

I was, from the recollections of these crude conceptions and questions full of discord, led into an analysis of the fifteenth chapter of the 1st Corinthians; never once, however, formally alluding to any person, circumstance, or thing connected with those things which had transpired in some of those counties, some years ago, whose paralysing tendencies had made the cause of Christianity to languish among a population, that, but for those chimerical notions, would have generally united in one great community of churches devoted to primitive Christianity. We had the satisfaction to learn that our long address had been heard with pleasure and conviction, and that many of those who had been, more or less, harrassed with some doubts and difficulties, had, for some time past, betaken themselves exclusively to the Book, and were delivered from all these vain imaginings and unprofitable strife of words. Still there are, in these regions, a few scattering pupils of the school of "mortal spirits" and "immortal flesh and bones," who resemble more a blighted tree, touched from heaven, than one refreshed with the dew of Israel or the verdant showers that fall upon the hill of God. But as the body without the spirit is dead, their religion, (if I may call it religion) being a perfect phantom, without one ennobling, animating, or quickening conception in it, must of necessity explode in the gas of idle talk and vain speculation.

We next delivered an address at the church proximate to the residence of brother Shelburne, and the next day spoke two hours in an arbour at Sandy River church, in Prince Edward, to a large and deeply interested audience.

We thence proceeded to Jetersville, Amelia county, and arrived at brother Dr. Jackson's, never more fatigued, a distance of some twenty miles. Next day we addressed a congregation in Jetersville; but so exhausted with labour, and a most oppressive atmospheric heat, that, instead of hastening on next day to an appointment in Powhatan, at the pressing and kind remonstrance of brother Jackson, I returned to his hospitable residence, and put myself under his medical advice. On the next day, much relieved by the salutary influence of ten grains of calomel, I was emboldened to accept of the doctor's carriage and proceed to Richmond, if possible, to meet the brethren there on the Lord's day at their co-operation meeting. We were not disappointed in our design; for we safely arrived on Lord's morning in the city of Richmond, a distance of some forty-five miles from Jetersville. I felt so much improved by the ride as to address a very large assembly for more than an hour in the morning, on a part of the eighth chapter of the Epistle to the Romans. We also delivered a lecture next day on education, and on Tuesday departed for Louisa, where we spent two very pleasant days at the residence of sister Pendleton—delivering, meantime, one address to the church meeting at Mount Gilboa.

* This doctrine was publicly set forth in 1837. See Thomas and Watts' Debate, pages 80—114.

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These co-operation meetings in Eastern Virginia are more a name than a reality. Some brethren do, indeed, derive the very great advantage from them of seeing each other, and of uniting in social worship, and of exchanging Christian salutations and congratulations in the Lord. The most devoted brethren and sisters who can leave home, and whose distance is not too great from the place of convening generally attend these meetings; and hence one may expect the pleasure of meeting with those who are most spiritedly and zealously engaged in the work of the Lord. This, indeed, is a desirable object. Great meetings are, on this account alone, worthy of public favour. One of the greatest attractions in the Jews' religion was its great anniversary meetings. Three times in every year all their males who could travel went up to Jerusalem, the city of the great King. These grand religious national conventions on memorable occasions—the Passover, the Pentecost, and the Feast of Booths—were delightful times. They are in harmony with the genius of human nature. If all the Christians in a state or large district could meet at some grand central point, once a-year, to spend a few days in social singing and praying, in exhorting, teaching, and comforting one another, with one grand communion season around the Lord's table in the midst of the scene, methinks it would amply repay all expenses in the joyful refreshments from the presence of the Lord, and in the joint participations of the tokens and pledges of brotherly love—a real feast of the soul —the marrow and the fatness of the fare of heaven on earth. On this account alone great meetings are a great blessing to a Christian community; and the more frequent, spirited, and animated, the better.

But as to co-operation measures, they are generally badly concerted. There is generally no representation of the desires and will of Christian communities—through the want of interest or the want of means, or the want of conviction of the necessity and utility of such efforts to diffuse Christian light and love. Indeed, as was observed at the Richmond meeting, there is an evident want of organization in all these proceedings, and a want of concerted action in the great cause of man's redemption from ignorance and unbelief. Two objects, the one general, the other special, local, or limited, call for co-operation; and hence there are two sorts of co-operation meetings. The one may consist of two or three churches in sending out a single evangelist to cultivate a particular field of labour. The other may require a whole state, province, or district, for such objects as require all the resources of a particular kind for some great common interest abroad or at home. All the churches in Judea, all the churches of Galatia, all proconsular Asia may be alike interested in some great movement, to accomplish which their co-operation is indispensable. The special and local co-operations are numerous and easily managed; while those of a very general and important character require wisdom and means on a larger scale—such as that held in Jerusalem concerning the extent and obligation of the Jewish peculiarity upon Gentile Christians. But of these matters we cannot now speak particularly.

From Louisa we ascended to Albemarle through the finest atmosphere, the finest scenery, and the best cultivated region in eastern

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Virginia—I speak, of course, of all that I have seen and experienced. I never before realized the difference between the mountain air and that of the low lands. It requires a degree of debility and inanimation which I had never before experienced, to make a person a good judge of the relative salubrity and vigour of different states of the atmosphere. I revived every hour as I approached heaven, in ascending even from the comparatively healthy Richmond, to the beautiful village of Charlottesville, and the celebrated Monticello. The boldest and finest landscape in Virginia, or perhaps in the Union, is that of the region round above the grave of the far-famed Jefferson. Men of truth, whose feet have trod the mountains and plains of Italy, Spain, Portugal, France, concur in awarding to this delightful region the greatest amount of attractions, the most to please and admire, the most to raise, excite, and transport the mind of a scientific and cultivated beholder.

We spent two or three pleasant days in this beautiful horizon, and delivered some two or three addresses to a large assemblage of citizens and brethren. From Charlottesville, on Monday evening, the fifth of May, we commence our return homewards; and, after sojourning one night with father Baker, near Gordonsville, at the railroad depot, next morning at six o'clock, we took the cars for Washington city, and arrived at Baltimore, a distance of about two hundred miles, at seven in the evening of the same day. We spent one day in the city, and had a pleasant interview with a good number of the disciples at the hospitable mansion of brother Austin. Next morning at seven we took our seats in the western line for Wheeling, and in thirty-six hours arrived at West Alexander, a point on the national road, eight miles from Bethany, from which I was carried safely home the same evening. Thus terminated a flying trip of some two thousand five hundred miles in two months, without accident or disaster whatever, though exposed to many perils by sea and land. Our labours were, indeed, laid out with a too liberal hand, and were more than any person of ordinary health, in the prime of life, ought to have undertaken. It was not only the fatigue of delivering a public address for almost every day during two months—more than fifty in all—many of them pronounced with much energy of voice because of the concourse; but still more fatiguing the almost constant conversation and excitement, evening and morning, occasioned by a thousand questions on the difficulties of things doctrinal, sentimental, and economical, in the administration of things social and ecclesiastic. These are what consume the vigour and wear out the constitution of man. Late sitting in the midst of new parties and social circles every evening, are incomparably more exhausting and debilitating than the mere labour of the day. Our brethren are not the most sparing of the lives and health of their public servants. No slave in the commonwealth performed more labour or endured more toil, during those two months than I underwent. For my part, I regard mere manual labour but amusement—a sort of recreation, compared with the nervous toil and labour of the vital functions of the human system in those efforts of the mind and body necessary to an energetic delivery of thought,

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sentiment, and feeling, in that soul-absorbing subject of the Gospel of salvation. I was often almost compelled to exclaim—

> "Oh! for a lodge in some vast wilderness,
> Some boundless contiguity of shade,"
> Where rumour of debate and strife of tongues
> Should never reach me more.

I learned the philosophy of sundry incidents in our Lord's life and labours better this time, than ever before. I allude to the secret withdrawals and hidings of himself in recluses, deserts, and oratories for the sake of worship and repose. No man can long endure the toils which the brotherhood, in their zeal and mercy for mankind, impose upon their public men. They ought, occasionally, to flee into the woods and to the mountains for the sake of a little rest and refreshment from the presence of the Lord. I have resolved, I have firmly resolved, never again to be so yielding to the importunities of men on the subject of public labours. I am compelled to this by the experience I have had, and by the growing cupidity for labour of this sort. It is impossible to satisfy the insatiable demands of the human ear. "The eye is not satisfied with seeing nor the ear with hearing," Solomon affirmed, and I have proved it. Thanks to the Lord who has stood by and strengthened me; and peace and rest to all the holy brethren! A. C.

INCIDENTAL ARGUMENTS FOR IMPORTANT TRUTHS FOUND IN THE APOCALYPSE.

HAVING no religious nor theological library with me, at present, while seeking repose and invigoration in this delightful abode of health and comfort, my Bible and Greek Testament are my only religious instructors and companions. I have long desired a Patmos of at least a few days or weeks, where I could read my Bible and muse on things spiritual and divine, without any annoyance from without. Strange to tell, I have made one for myself for a few days at this delightful watering-place, in the midst of three hundred visitants. I see them, indeed, thrice a day, gathered round the festive board, and have a sort of silent communion and fellowship with them there and at the mineral springs; still I shrink from their society and speedily retire to my solitary room or lonely walk, fearful only of becoming acquainted with any one that might abstract my time from study and repose. Those whom I recognize, or those by whom I seem to be recognized, are equally secluded by my manner from any intercommunication that is not altogether transient and ordinary.

Meantime, the Apocalypse has again arrested my attention, and as I have sent home a sheetful of thoughts on the first seven chapters, I wish to edify myself, and some of my readers, by noticing very emphatically one or two incidental arguments on two long debated points which occur in these chapters. The one is the conscious identity and independence of the human spirit, whether in the body or out of it; and the other is the supreme majesty and glory of the

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Lord Messiah. I was, to-day, forcibly impressed with these words—"*I was in the Spirit on the Lord's day.*" I have been accustomed, from early education, to quote this verse in favour of being spiritually minded on the Lord's day; a duty indeed, and a privilege too, in which all sincere Christians are agreed. But it is not *hen en pneumati;* but *egenomeen en pneumati.* I became (*or was being*) *in spirit;* not in *the* spirit, but *in spirit.* This mode of expression is also found in Rev. iv. 2, And immediately I was *(egenomeen en pneumati)* in the spirit—*I passed instantly into a spiritual state.*

Paul and John harmonize in this view of persons being suddenly translated out of the body into a spiritual state—a state in which the body and all its organs is completely absorbed, and in which the spirit is, as it were, disembodied. Thus Paul, 2 Cor. xii. 2, says, "I knew a man, about fourteen years ago, *whether in the body or out of the body* I cannot tell, caught away to paradise"—"caught up to the third heaven." Thus John was (Rev. iv. 2) immediately in spirit, caught away to heaven, and saw all that he relates in that sublime chapter. An invincible argument, indeed, incidentally brought in, but clearly indicative of the fact,—that, in John's esteem, as well as in Paul's, a man's spirit may, without his body, be employed in the contemplation of things invisible and inappreciable by mortal sight, and that those holy men believed that a human spirit could exist separate from, or out of the body, as well as in it.

The evidence in proof of the divine majesty of Jesus of Nazareth afforded in the Apocalypse, is, as it appears to me, though of the incidental character, unanswerably clear and conclusive; nay, more clear and convincing than any evidence afforded either in the Gospel or in the epistles of John. Before instituting any particular argument in proof of his supreme grandeur as possessed of a divine nature, from any passage or fact stated in the Apocalypse, I will treat my readers to a collation of titles assumed by himself, and to others bestowed upon him by John, or by the celestial hosts found in this single treatise. And first, of those assumed by himself.

"I am the *Alpha* and the *Omega* the *Beginning* and the *Ending*, who was, and who is, and who is to come, *the Almighty.*" "I am the First and the Last," Rev. i. 8—11. "I am he that liveth and was dead, and behold I am alive for evermore; and have the keys of hell and of death." Rev. i. 18. "*The Son of God.*" Rev. ii. "He that hath the seven spirits of God—he that hath the seven stars." Rev. iii. 1. "He that hath the key of David; he that openeth and no man shutteth, and he that shutteth and no man openeth." Rev. iii. 7. "The *Amen*, the *Faithful and True Witness*, the *Beginning of the Creation of God.*" Rev iii. 14. "I am the Alpha and the Omega, the Beginning and the Ending, the First and the Last." Rev. xxii. 13. "I am the Root and the Offspring of David, the bright and the Morning Star." Rev. xxii. 16. Such are the assumptions of names and honours avowed by the Messiah himself in his own person, and again and again repeated.

The author of the Apocalypse, the beloved Apostle John, calls him "the Faithful and True Witness"—"the first born from the dead"—"the Prince of the kings of the earth." One of the senators of

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heaven, as reported by John, calls him "the *Lion of* [*the tribe*] *of Judah*"—"the ROOT of *David*"—and they all designate him in their worship as "*the Lamb that was slain*," and ascribe "blessing, and honour, and glory, and power to him that sitteth upon the throne, even unto the Lamb for ever and ever." Rev. v. 13. John having thus heard him worshipped in the heavens, proceeds to call him "THE LAMB." Rev. vi. 1. And again, Rev. vii. 9, 10, "I beheld a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne and before the *Lamb*, clothed with white robes and palms in their hands, and they cried with a loud voice, saying, Salvation to our God who sitteth upon the throne and to the Lamb." "These shall make war with the *Lamb*, and the *Lamb* shall overcome them; for he is Lord of lords, and King of kings." Rev. xvii. 14. "He is called Faithful and True, and his name is the WORD OF GOD." Rev. xix. 11—13. "And he hath on his thigh a name written, *King of kings, and Lord of lords*." Rev. xix. 16. "The Lord God Almighty and the *Lamb* are the temple" of the heavenly Jerusalem. "The *Lamb* is the light of it." Rev. xxi. 22, 23. "Now may the favour of our *Lord Jesus Christ* be with you all for ever. Amen." Rev. xxii. 21.

Two distinct arguments are deduced from the premises before us in attestation of the divine majesty of the Redeemer. The first is from the titles assumed by himself and bestowed by others. The second is from the worship and the honours paid him by all the nobility of heaven. What titles are indicative of divinity and grandeur more perspicuous and striking than the *Alpha* and the *Omega*, the Beginning and the Ending, the *First* and the *Last*? Is there any thing previous to THE FIRST, or any person or thing beyond THE LAST? The *First Cause*: for he is called the ARCHEI—the BEGINNING of the creation of God; and the *Last End*: for to him be glory *for ever and ever!* Is there any divine power beyond THE ALMIGHTY? or eternity and immutability beyond him that liveth for ever and ever, who was without a beginning and without an end—THE FIRST and THE LAST?

But when we see all the senators of heaven, the principalities, and the powers celestial, not only upon their knees, but prostrate on their faces before his feet; and there with their harps and incense singing a *new song*, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and has redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and heard the voice of many angels round about the throne, and the living creatures, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, even unto the Lamb, for ever and ever. And the four living creatures said,

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Amen. And when the four-and-twenty elders fell down and worshipped him that liveth for ever and ever"—to all this who will not say *Amen* and *Amen!* Can we then forbear to worship him!! I do not wonder that many Unitarians have doubted the divine inspiration of the Apocalypse: for that being admitted, who can withhold his admiration and worship from the Son of God!

His ability to read the volumes of human destiny, which no one in the whole creation of God could read, is a sublime and irrefragable proof of his omniscience. Never did the finite powers of all created ranks of intelligence in all the dominions of God, stand in such sublime contrast as on this occasion. Such an exhibition of his peerless majesty and divine supremacy is itself a good reason for such a volume as that of the Apocalypse, if there were no other reason for it. Thanks be to God for his "unspeakable gift"—"the unsearchable riches of Christ"—"in whom dwells all the fulness of the divinity bodily."

White Sulphur Springs, July 25th, 1845. A. C.

FAMILY CULTURE.

No. XI.

CONVERSATIONS AT THE CARLTON HOUSE.

Olympas. Some of you said that there were some important points omitted in the ninth chapter. Who will mention them?

Thomas. The first six verses of the ninth chapter, so far as recollected by me, were passed by without much or any notice.

Olympas. Read them Thomas.

[He reads them.]

Olympas. What are the points of importance here?

Reuben. There is the grant for flesh for food, which seems to be a new arrangement.

Olympas. Wherein does it, Thomas, appear to be new?

Thomas. Because allusion is in the grant to a former one—"As I have given you the vegetable, so now give I you the animal kingdom for food." So it would seem to read to me.

Olympas. I will now wait upon the second and third class for their voluntary remarks on this passage. You of the second class will therefore proceed with your own remarks and interrogatories.

William. I have seen the second verse fully accomplished on many occasions while travelling with my uncle through the wild woods where no person lived. God said to Noah that he would put the fear and dread of man upon all the beasts of the field, and upon every fowl of the air, and upon all reptiles. Hence when man appears they all flee. I have seen squirrels, wild turkeys, and various birds all assembled in one place, and familiarly sporting together; but when a man appeared among them they all fled. There is a reverence for man, a dread of his presence upon all animals, differing much from their fear of one another.

Mary. God, in bestowing flesh for food to man, did not allow him to eat the blood. Is it, therefore, still wrong for us to eat blood?

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Edward. I should suppose it was, because this seems to have been a precept to the whole world; for as yet there was neither Jew nor Gentile, but one family included all human nature.

Eliza. I wonder what harm there is in eating blood, more than there is in eating flesh; or why it should be wrong to eat blood, and not wrong to eat the flesh formed out of it and nourished by it.

Olympas. A divine precept always settles what is right and what is wrong. The doctors say blood is unwholesome—a very indigestible substance. But this is not the reason given. "*The life is the blood.*" This was never known to naturalists till since Hunter's time; but God made it known to Moses long before. It would seem not only to be a prohibition of cruelty, but also to have some reference to the great fact that blood was given for an atonement, and to be in sacred use for expiation. But the fact that God prohibits blood is enough. The man that eats blood sins against the precept of God given to father Noah for the benefit of all his children. Do you remember any allusion to this precept, or any similar prohibition in the New Testament, Eliza?

Eliza. The decrees passed at Jerusalem, on a reference from Antioch in Syria, forbid to the Gentile Christians blood, whether by itself or in animals strangled, having the blood in their bodies.

Olympas. This, then, is enough. Blood is forbidden the Jews, the Gentiles, and the Christians. Surely, then, we ought to abstain from it. It has often been observed that the eating of blood brutalizes those who are addicted to it; and certain it is that they are savages who drink it from the veins of animals. Still I opine that our heavenly Father, intending it for a most sacred and to us salutary use, enjoined an abstinence from it chiefly on this account.

William. There is yet a very obscure point in this context which I cannot understand. It is in the fifth and sixth verses.

Olympas. I have reserved these for the senior class. I ask the views of the senior class on this passage.

Reuben. The fifth verse begins with a solemn declaration that God would require the blood of human life from the hand of beasts. Whether the Lord meant he would demand human blood for cruelty shown to beasts, or that he would not allow a beast to live that had ever killed any one, I am not confident. I refer this point to some of my class-mates.

Thomas Dilworth. Had not some preacher in my hearing strongly affirmed that this passage referred to all acts of cruelty to beasts—such as horseracing, cockfighting, and all manner of cruelty to brutes—I should not have found any difficulty in understanding it. To me it seems to indicate that God would require at the hand of every beast the blood which it shed. Of course it is human blood. By this phrase I would understand that he would allow any animal to be slain for slaying man. Nay, indeed, not only allow it to be slain, but he solemnly requires it to be slain.

Francis. While I accord with the preacher who says that all cruelty, oppression, and hard service imposed on animals, deserves the frowns of indignant Heaven; and while I believe that the man who for his pleasure, or even for his interest, abuses a horse, an ox, or a dog, will

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be charged with it in the day of judgment, if he repent not; especially horseracers, bullbaiters, and cockfighters, I think this is fully taught in other places, and that here exclusive reference is had to shedding human blood.

Rufus. Truly, I think that he that said, "Thou shalt not muzzle the ox treading out the corn," will not hold that man guiltless who starves his horse, who overworks his ass, or wantonly torments any creature detrimental to his existence.

Mary. Mr. Cowper, on this subject, exactly expresses my idea, only more elegantly than I could have done it—

> "I would not place him on my list of friends,
> Though polished with fine manners and good sense,
> Who heedlessly would tread upon a worm."

Olympas. I may conclude, then, that we all agree in the sentiment, while we repudiate this as the sense of the passage.

Thomas Dilworth. I think in this case, as in all others, the context helps us out of the difficulty. The preservation of human life from violence seems to be the mind of the Spirit in this connexion. It may read, "At the hand of every beast, and at the hand of man will I require the blood of your lives." Nay, farther he adds, "At the hand of *every man's brother* will I require the life of man."

Reuben. And this certainly is confirmed by the following unequivocal precept: "Whoso sheddeth man's blood, by man shall his blood be shed." Does not this command some person to kill the man that has voluntarily killed his brother? And if man must die for killing man, surely a beast ought to die for the same deed, although incapable of reason, and therefore not a subject of moral law.

Rufus. But this would not simply allow, but constrain the punishment of murder by inflicting death in every case. And was this the law ever since the flood?

Francis. It was not the law before the flood; for Cain, the first murderer, who literally slew his own brother, was not put to death, although his blood called to heaven for vengeance? And is it the Christian law?

Olympas. Cain was not killed—civil government was not yet set up—nor, indeed, does it appear that civil government was instituted by any divine authority before the flood. And this may explain the reason why the earth was filled with violence, private vengeance, and retaliation. But in newly organizing human society after the flood, God early provided against the outrage of the antediluvian age by making it the duty of man to set up a magistracy clothed with power of life and death.

Thomas. Are we, then, to understand that it is now the duty of the civil magistrate to punish murder with death, in consequence of a precept given to Noah? Is not the Old Testament done away by the New, and a better—that is, a milder, a Christian government set up? I read something about the *lex talionis*, the law of reprisals, and retaliation, as being contrary to the genius of Christianity. I would be glad to understand this matter.

Olympas. The Scriptures called the "*Old Testament,*" said to be

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done away, is that described by Paul which came from Mount Sinai in Arabia. That was the covenant of the Jewish peculiarities. It was an episode or digression from the patriarchal institution, and not being identified with it at its rise, or in its history, it could not be abolished with it. Some learned men have, indeed, confounded this precept with the law of Moses, and thus subjected it to the same abrogation. But this precept is older than Abraham by three hundred and fifty years, and older than Moses by more than seven centuries. *The precept is therefore as old and as universal as the present world.* The Jewish code had its cities of refuge for the innocent manslayer and its death for the murderer, and various other regulations on this subject. But here is a precept of God antecedent to it, not confined by it, and as broad as the whole stream of human nature, and extending through all dispensations and generations of men, neither vacated nor abolished by law or Gospel.

Reuben. Does not the sermon on the mount teach, "No longer eye for eye, tooth for tooth, stripe for stripe, burning for burning?"

Olympas. So it does; but that sermon was addressed not to civil governments, but to Christ's disciples. And what have Christians, as such, to do with putting men to death, or of sitting on civil judgment seats? There is no compulsion in Christ's kingdom—no prosecution of disciples of Christ by disciples before civil magistrates on any account known in the New Testament. It proves nothing here to admit that Christians are not to retaliate any injury whatever. The question is not what Christian or Jewish governments, but what *human* governments are to do. The text says, "He that sheddeth *man's* blood, by *man* shall his blood be shed." This is a positive statute of man's Creator; and if civil government be an ordinance of God, then the ministers of that government have sin upon them who disobey the precept which institutes all civil and political rule. For to what precept, if not to this, shall men look for civil authority of any sort! This precept has in it the whole of civil government. In giving to man power over the life of man, as God's minister to execute wrath, power over the entire person and property of man is delegated, inasmuch as the greater always includes the less. God has sometime and somewhere given the sword to the civil magistrate. It is a real sword, and not a picture of one, which the civil magistrate wears upon his thigh. It is a sword to shed the blood of him that has taken the life of man in deliberate wrath or malice. Now if God has given the sword, when and where did he do it, if not in the text before us? This, my young friends, is the true and primitive and divine institution of civil government which has to do with *man* as *man*—not with man as a Jew or a Christian; but, I repeat it, with man *as man*. Those who would strip the magistrate of the sword, have mistaken God's precepts, and have aimed, without intending it, a mortal thrust at all civil government. When there is no world, but all church, we will need no jails, pillories, scaffolds, swords, or magistrates; but till then I plead for the civil magistracy and the civil sword for a terror to evil-doers, and for a praise to them that do well.

If God's precept was obeyed, and every duellist and murderer was promptly put to death as the Lord has commanded, many lives would

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be saved, and the world would soon stand in awe of the righteous judgment of God. But I fear there is much blood-guiltiness on the heads of this land for their winking at various forms of murder, and therefore disobeying a positive command of God, "*By man shall his blood be shed.*"

Rufus. Ought the civil sword of which you speak to be employed in shedding any other blood than that of the murderer? For example, Ought the thief, the robber, the burglar, or the man guilty of arson, to suffer death?

Olympas. By no means: except in case of house-burning human life be not taken. It is a disgrace to the intelligence of England, that she values a man at five shillings! England is not half civilized on this point. That proverb is more than true in England, "A man had better be hanged for stealing a sheep than a lamb." In England a man had better be hanged for murdering a king than for stealing a guinea! This is her own teaching, not mine. She has it printed in her code—she has it published to the ends of the earth; inasmuch as she has one and the same sword for the petty thief and the monster who would kill his sovereign. She boasts of philanthropy, and sympathizes with the American negro sold for two hundred guineas, while she hangs her thousands per annum for stealing one pound two shillings and ninepence, for forging twenty shillings, or any other sum less than the price of a Virginia slave.*

Francis. But the reason given for slaying the murderer, or for enforcing the precept, is to me somewhat mysterious. It is, "For in the image of God made he man."

Olympas. This speaks a volume. It is not in the spirit of retaliation, nor of restitution, that the murderer is slain. It is because he has profaned the image of God by casting it to the ground. To kill a man wrongfully is to despise the image of God, and for this alone the malefactor deserves to die. No man, therefore, has a right to forgive murder. It is an offence which man cannot forgive; for it is more than the simple breach of a divine law: it is a marked contempt for the very person of the Lawgiver himself. It is a crime that caps the climax of human daring, and leaves a brand black as hell and deep as eternity on the face of him that perpetrates it. "No murderer can have eternal life abiding in him." The devil's worst character is, that he was a murderer—a duellist from the beginning.

My sons, be admonished by this lesson never to cherish an unkind feeling to any human being. It is dangerous to get angry with your brother. Cain's murder was the fruit of Cain's passion. Anger sleepeth only in the bosom of a fool. Let not the sun ever set upon your wrath, and it will never rise upon your guilt. Regard that class of murderers called "duellists" as unworthy of your company. Remember that however men in their folly may wink at their crimes, the broad stamp of Heaven's indignation is upon them, which nothing but the blood of Christ, accompanied by the purest tears of heartfelt

* Our readers will remember that the laws on this matter have been revised, and that the extreme penalty of capital punishment is *chiefly* confined to wilful murderers.

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sorrow that ever dimmed the vision of the sincere penitent, can wash away. To appear before the tribunal of Christ with the blood of God's image resting upon one's conscience, is the most hideous and appalling thought that ever pierced with anguish the human heart. Remember the petition—"Lord, abandon us not to temptation, but deliver us from evil."

I had intended a few questions for Susan, James, and Henry, as well as for John who has been so long absent from home, but the time will not now admit. We have finished, I think, the first ten chapters of Genesis, and are now fairly up to the eleventh—to the building of Babel, and the confounding of human speech, which, after my return from the city, I intend to take up in order. Meantime, you will reconsider the past, and prepare for the sequel of Genesis. A. C.

THE POWER OF RIGHT POSITION.

See this illustrated in the history of Jesus Christ. His moral position in all respects was right. His character was pure and holy. As a being under law, he stood in his true relation to God and the world. The claims of the law, under which he had voluntarily placed himself, were by him fully and perpetually met. In his whole life, he obeyed and honoured the law. Its justice he demonstrated; its utility he proved; its benevolence he manifested. In all his ways he was perfect. He was holy, harmless, undefiled, and separate from sinners. Love in him was embodied—in his life was perfectly illustrated.

It was this position, or this perfect character, that constituted the great element of his power. Without this, though possessing all his other qualifications, he would have been utterly powerless to reform men. Holiness, righteousness, virtue, and truth; these are the great elements of moral power; these the materials of benevolent accomplishment.

A man can do nothing towards elevating and saving his race, until he takes a right position—until he stands in his true relation. He must be holy. It is true, he may improve men in a given particular without a thoroughly holy character; but this after all, is too low a work to be called *Christian*. A partial or piecemeal reformation was not what Christ aimed at. But even this cannot be secured without taking a right position as to the particular thing to be reformed. How little is known of the power of a right position!

THE BIBLE.

The Bible is an agricultural work. It instructs the labourer how to sow the seed of righteousness; cultivate the soil of the heart; secure an abundant harvest of the bread which shall never perish; root up the thorns of care and the love of wealth; and rear up the plants of grace which shall be transplanted to a more friendly climate and a more congenial soil, and bloom and flourish throughout an eternal season.

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It teaches political economy. Egypt, Edom, Assyria, Media, Persia, Greece, and ancient Rome! where are they? Numbered with the things that were! Known only in history. Perished with the wise heads that founded them, and the strong arms by which they were defended. The bows of their warriors are unstrung, their coats of mail corroded, and the very names of many of the jurists, statesmen, and legislators, under whose protection they throve for a moment, rest in everlasting silence. But the kingdom of Christ shall stretch from shore to shore, and the generation of the righteous shall never pass away.

The sayings and doings, proverbs and maxims, of sages and economists, have conducted many a man from caverns of obscurity and the depths of ignorance, degradation, and poverty, to worldly wisdom, honour, and opulence. But God's Word contains wisdom, compared with which all human science and worldly wisdom is mere folly. It points to the lost, perishing, and needy, the sure road to immortal distinction and imperishable fame. It teaches the art of *accumulating* ETERNAL WEALTH, and of *saving* the SOUL.

It is a law book. It teaches God's law. It contains the opinions of an *omniscient* jurist, and the statutes of an infallible legislator.

It contains a system of medicine. Not for the body, but for the soul: and advice and prescriptions gratis, from him who made both body and soul. Whosoever shall follow them shall live for ever, and that too in possession of unfading beauty, undecaying youth, and uninterrupted health.

It teaches navigation. The latitude and longitude of the mariner upon life's stormy ocean, may, with the utmost certainty, be determined by a reference to its shining tables, the hidden dangers of the treacherous deep avoided, and his frail vessel brought safely into the blissful port of immortal glory.

It is an universal history. It begins in eternity before time was, and ends in eternity where time shall be no more.

It is a faithful and accurate history of the past, present, and future. It clears up the doubts which hang lowering over the remote ages of antiquity, and affords a view of that interesting hour when the eternal Architect spread out the heavens like a curtain, spoke the earth from nothing, and to the astonishment of countless myriads of immortal spectators who had assembled to witness the mighty exhibition, launched it forth upon the trackless ether, "while all the sons of God shouted for joy." It raises the veil from the awful future—reads to the sinner his destiny—and points the gladdened saint to his most glorious home. It describes the condition which lies between death and judgment, portrays the scenes of that eventful day, and tells what lies beyond it—onward—onward—onward!

Parents, study this book and teach it to your children.

DEATH.—A Christian in this world is but gold in the ore; at death, the pure gold is melted out and separated, and the dross cast away and consumed.—*Flavel.*

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ORIGINAL COMMUNICATIONS, &c.

THE LIVERPOOL CONFERENCE.

Our readers will be aware, that lately there has been a solemn assembly of orthodox ministers in Liverpool: their avowed design being to construct some plan for concert in sentiment and labour—to find or rear a platform, where they may meet in the concord of full communion. We will give, first, the notice furnished by a brother in Auchtermuchty; second, reflections on the subject by Mr. Sorley, minister of the Free Church in Selkirk; and, finally, conclude with a few remarks of our own on the nature and deficiencies of the plan in contemplation.

NO. I.

A few free thoughts on a proposed evangelical alliance, intended to embrace all evangelical Christians throughout the whole world, with a view, among other objects, to resist the efforts of popery. This proposed alliance, your readers must understand, has originated in a gathering of the clergy, (with a slight sprinkling of wealthy and influential laymen,) which took place in Liverpool, in the month of October just by-gone; and, in order to secure what they consider the proper materials for their alliance, they define an evangelical Christian to be one who holds the following sentiments, which they divide into eight particulars:—

1. The divine inspiration, authority, and sufficiency of Holy Scripture.
2. The unity of the Godhead, and the trinity of persons therein.
3. The utter depravity of human nature in consequence of the fall.
4. The incarnation of the Son of God, and his work of atonement for sinners of mankind.
5. The justification of the sinner by faith alone.
6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
7. The right and the duty of private judgment in the interpretation of Holy Scripture.
8. The divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of baptism and the Lord's supper.

From the face of this synopsis of evangelicism, it is very apparent that practical Christianity does not form an element thereof; so that it is not likely to result in any other effect than that of diverting men's minds from the obedience of the Gospel, and extending more widely the sway of theoretical Christianity.

In reflecting upon the influence which such schemes are to have upon popery, it is mournful in the extreme to think that, instead of

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exciting an effort against popery, by the clerical traditions embodied in their definition of evangelicism, they are sanctioning the very first principles, by which the man of sin took his rise, and, step by step, mounted the imperial throne. Are all the greatest reverends of this day so completely inebriated with the wine of Babylon, as that they cannot distinguish between a human dogma and the Oracles of the God of love? or have they, by long use, acquired such a taste for their assumed power, in their respective localities, that nothing will please them but the throne of a world? It is certainly high time to cry aloud to all that have ears to hear, that such a scheme is on the wheels, that they may be upon their guard, lest they should be ensnared by this eight-fold cord of evangelical alliance, and, ere they are aware, find themselves yoked to the car of this modern Juggernaut.

But is it really so, that men of reputed learning, and certainly retaining some fragments of common sense, can so far deceive themselves, and those that are duped by them, as to imagine that they can, by the gossamer threads of scientific theology, bind evangelical Christians into an alliance, which the seven-fold cord of unity, the product of the Spirit of inspiration, has hitherto failed to accomplish, and at the same time talk about the "sufficiency of Holy Scripture?" Tell it not in Rome, publish it not in the streets of Dublin. (See Eph. iv. 4—6.)

If, when the crowned heads of Europe took a fancy, some years by-gone, to form a holy alliance, how much did it alarm the friends of liberty throughout the world—and justly so; and shall a scheme for inveigling the whole world be put forth by modern divines to *centralize* their own influence, that it it may tell upon the poor excluded heretics, who prefer the teaching of the Spirit of truth, in its naked simplicity, to all the nostrums of scientific theology, put forth by the would-be successors of the Apostles throughout Christendom, for the last three hundred years?

Let any simple-minded and reflecting Christian read again the first clause or ply of the eighth cord, and bear in mind by whom it is put forth and sanctioned, namely, by a class of men called doctors, reverends, &c., &c., and he will readily come to the conclusion that the unity sought for is such as will maintain and uphold their assumed eminence, superiority, dignity, and influence in its present overgrown state, and the whole multitude bowing to them, cap in hand.

NO. II.

THE vast importance which we attach to union, properly so called, and the conviction to which we are fully alive, that our great strength will be found in it, when the trumpet shall again summon us to the war, causes us to tremble at the element of discord which, in the vain imagination that we are establishing peace with others, we are assuredly introducing amongst ourselves. A second disruption in our own body, if it consist of faithful men and true, is the consequence to which defection, in any point, from the principles avowed in our protest and deed of demission must eventually lead. Should this result be realized

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we shall make the late but unavailing discovery, that we have cast out from the midst of us the best friends of our cause. In attempting to identify the various departments of the great Christian army with our own, we may conceal, without extinguishing, many differences of opinion which the day of controversy will again disclose, and which the jealous spirit of partizanship will then invest with an importance as exaggerated as the affectation of indifference to them now would be dishonest and unreasonable. By all means let us avoid the disaster that must ensue from disunion amongst ourselves. *The unity of the Spirit* is the only bond of peace. If we depart from the high ground of our righteous testimony, division comes in, and, in the evil day, we will not and cannot stand.

The recent conference at Liverpool, held for the purpose of promoting Christian union, challenges a controversy for which it becomes us all to be preparing, and for which, at the same time, we have abundant materials at our command. The sentiments of various parties, connected with this conference, are set forth in the published writings of their leading men. Will it not, therefore, be the sacred, though it may be the painful duty of all who hold the truth in righteousness, carefully to ponder and to investigate anew documents so expressive, and thereby to discover the probable tendency of the present popular movement, from the decision that has already been pronounced as to the grand constituents—the essential elements—of the Gospel system? For ourselves, we have only to say, that the basis of the whole scheme —the plan on which it is proposed to rebuild the dilapidated and ruined temple of Christ's visible body—instead of presenting us even with the faint outline of what we have hitherto been accustomed to deem indispensable to the fulness of Christian faith and doctrine, appears to be consistent with many of the worst and most dangerous heresies that have ever sprung up in the church, to the dishonour of the Son of God, or to the despite and grief of the Holy Spirit of grace.

Even the lauded peculiarities of the new plan of union—if new it be—form, perhaps, the most objectionable of all its provisions. The temple is to be so constructed that, in one vast hall, the countless throng, whose tickets of admission are engraven with a few vague articles of an œcumenical confession, will have space enough to meet, unite, confer, and communicate, whilst it will open into many distinct apartments on every side, consecrated to the interests of a narrow and bigoted sectarianism. By this arrangement, it is proposed that the most rigid separatist may withdraw to his own little sanctuary, for the purpose of enjoying his denominational opinions, and of mourning, it may be, over the unhappy darkness of those with whom he has just been engaged in the services of a common devotion, and yet upon whom, in terms of the compact he has formed with the church universal, he has virtually engaged never to press his esoteric doctrines home. If it be so, we must be permitted to say, that the true unity of the church has been denounced and discarded as an idle dream, and that proud man has determined that the Redeemer's intercessory prayer in behalf of his wounded, lacerated, bleeding body, shall never be fulfilled. The disciples of Jesus are members of his body, of his flesh, and of

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his bones. This is a great mystery; and though we are authoritatively forbidden to speculate upon the nature of the union which it describes, in so far as it relates to Christ's own mystical connexion with his church, we are happily informed, in language not be misunderstood, of its essential attributes—its characteristic features—its distinct and peculiar properties, as manifested in the common bond of brotherhood and fellowship, amongst the faithful themselves. Of one Lord, one faith, one baptism, one mind and judgment, the disciples of the Redeemer have a glorious calling. Until they are perfectly joined together, and come to the unity of the faith, and the knowledge of the Son of God, they have not reached the stature of perfect men —they have not attained the measure of the fulness of Christ. So far, therefore, as there are divisions amongst them, they have not learned Christ aright; they dishonour their holy vocations; they are carnal, and walk as men. To some, it has appeared that the theory of union which has recently been propounded at Liverpool, far from contemplating the removal of these divisions, retains and fondly rests upon them, as the most striking proofs of its enlightened, generous, and comprehensive character, and as so many noble testimonies to the spirit of mild and tolerant wisdom in which it has been conceived. As such, may it not be feared that it has a tendency to embellish and to beautify that very system of carnal policy, against which it ought rather to put the unwary on their guard, and to encourage that very disposition to walk after the manner of men, of which it ought rather to have provided for the correction and the cure?

The more are we inclined to apprehend that it may be so, when we are told, as the next great peculiarity of the Liverpool scheme, that the proposed evangelical alliance is to be formed of members, admitted on the footing of their personal Christianity, and without any reference whatever to the Scriptural constitution and character of the churches to which they severally belong. Where is our warrant for determining a man's personal Christianity, apart from his known and avowed views of the truth? Whence our authority for declaring him, on the one hand, to be so unsound in the faith, that we must not, in his ordinary forms of worship, bid him God speed, or welcome him to the privileges of our own denominational sanctuaries; and yet, on the other hand, affirm, that neither *his* peculiarities nor *ours* have any thing whatever to do with genuine spirituality of mind, or with that growth in grace which betokens the vigorous exercise of the divine life in the soul? Above all, where have we learned to describe, as a fine specimen of Christian union, the combination, for certain common purposes, of individuals belonging to every religious sect, who can subscribe the general formula, and pledge themselves to its creed? Or, if it be said that it is not a scheme of union, but one of co-operation, that is meant, why such pains to construct a confession, by which men may be deluded into the fatal notion that it comprises all the essential doctrines of the Gospel, and that, in embracing it, they have obtained the badge of genuine discipleship, and have themselves complied with every thing necessary to restore the broken unity of the church?

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We are well aware that, though the remarks we have thus offered apply to the great majority of those who have taken part in the proceedings of the conference at Liverpool, and to its abettors and advocates generally throughout the land, who, in their extravagant fondness for union, are now openly proposing that parties at variance should simply define their conflicting principles, and set them at rest, and who point with rapture to the strictness of the sect, as a pleasing relief to the broad and expansive liberality of the great company of the faithful; there are others who have given a different account of the scheme that has been actually devised, and of the progress made towards the object it contemplates. From a recent exposition of the articles agreed upon at Liverpool, it appears that some of the ablest and most enthusiastic members of the conference regard them not by any means as a sufficient basis of union, but solely as a passport, or ticket of admission to meetings, hereafter to be held, for full and free consultation as to the means of promoting that glorious end; and that, though many years should elapse before the object be gained, they are resolved to prosecute the holy undertaking on which they have started, and never to rest until they shall have succeeded in making the divided church truly, and in all great essentials, one. Equally magnificent and bold is the design, and for the success of the mighty project we heartily pray. At the same time, it must not be forgotten, that in so far as this design has been formed by men who are sworn to a particular confession of faith, and to a distinct form of discipline and government, judicially found and declared to be in accordance with God's Word, it is accompanied with many and most formidable difficulties. It either pledges them to be satisfied with nothing short of the accession of the whole alliance to the same creed which they have themselves adopted, and from which they never mean to resile—and, if so, we believe that the simple intimation of such a purpose would at once exclude them from the council-chamber, and, in so far as they were concerned, bring its business to a close; or it requires them again to deliberate and to consult, with regard to matters already with all solemnity, determined—in which case they have a high and difficult argument to manage, and a great responsibility to encounter. Admitting, in reference to the argument, that, abstractedly, there may be truth and reason in the proposal to revise, as fit opportunities occur, the creeds, and the confessions, and the formularies, which human beings have constructed, we humbly think, in reference to the responsibility attached to the task, that it is too weighty to be assumed by any individuals, however distinguished they may be for wisdom and for worth, until they have received the sanction, and can therefore act in the name of the church, to whose cause they are devoted, and with whose symbolical documents even her most gifted sons are not at liberty to tamper. Is the free church prepared to accommodate her confession, her catechisms, and her testimony, to any basis of union which the evangelical alliance may be supposed likely to adopt? If not, let her be armed for a fiery trial. Let her beware of the great popular movement now begun. Let her prayer be that of the good king of Judah, who commanded his people to seek the God of their fathers, and who prevailed in the evil day. "Lord, it is nothing with

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thee to help, whether with many or with them that have no power; help us, O Lord our God: for we rest on thee, and in thy name we go against this multitude."

NO. III.

We will now, after giving Mr. Sorley a hearing, offer a few general remarks on the statement of principles which are expected to give a doctrinal bond of union.

1. "The divine inspiration, authority, and sufficiency of the Holy Scriptures." We hold this item in its highest and plenary acceptation. But we may reasonably inquire—Do the men who have made it the leader in their outline, cling to it as a reality? We trow not. It is only a barren abstraction, without life or authority in their actual conduct. If the Scriptures be *inspired, authoritative,* and *sufficient,* why outrage their authority, and question their sufficiency, by the formation and maintenance of human creeds? Only cling to this grand principle, with practical earnestness, and allow the fleshless anatomies of creed-makers to rot into corruption and oblivion, and we may soon realize a blessed union of the most enduring character. But so long as each party will insist upon a creed, in addition to the Bible, the assertion of this article will appear false and hollow, and the hope of union only a monstrous dream, having neither the sublimity of truth, nor the beauty of romance.

2. "The unity of the Godhead, and the trinity of persons therein." In the unity of the Godhead we likewise firmly believe. God is revealed as Father, Son, and Holy Spirit, in carrying on the stupendous work of redemption, for the promotion of his own glory and the elevation of man. Nay, further, we cannot conceive of any such thing as spirituality of mind, or fervency of love, without knowledge and faith on this wonderful subject, for every thing magnificent and spirit-kindling in Christianity springs from these relations, which God sustains to man. Yet we, with many others, cannot receive the scholastic barbarism, "Trinity of persons." Must we be rejected, because we are unable and unwilling to adopt phraseology which only darkens and confounds the simple verities of the Gospel?

3. "The utter depravity of human nature, in consequence of the fall." We firmly belive that human nature is in a diseased condition, and that there is no other physician but that glorified Nazarene, who gave his blood to be the life of the world. But, then, we likewise hold that *actual transgression* has much more to do with the present dreadful state of things than the original sin which began the disorder. Neither can we speak of *utter depravity,* so long as earth remains under a remedial system, and is not actually transformed into hell. If men

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were *utterly* or totally depraved, they could neither grow better nor worse, but wrath would come upon them to the uttermost.

4. "The incarnation of the Son of God, and his work of atonement for the sins of mankind." In this we believe and glory as the loftiest and sweetest theme which can be uttered by the lips of grateful men on earth, or swept over the lyres of wondering angels in heaven. But, even here, we are stumbled; for, among the evangelic conclave who assert this sublime fact, there are those who hold that Christ took our nature for the salvation not of mankind in the broad philanthropic sense, but of a handful, who were predestinated to eternal life, while the bulk are miserably left to perish without a gleam of kindling hope, or a throb of awakening love. Unless these men are willing to abandon their dark and merciless creed, what can they do among men who joy in the faith that Christ was a sacrifice for the sins of the whole world, and that election has reference to character rather than to person?

5. "The justification of the sinner by faith *alone*." That faith is the spring of new life, the blessed beginning of reformation in the sight of God, we cheerfully acknowledge. Still we conclude that the wording of this article is not in consonance with the philosophy of the human mind, the history of religious man, or the oracles of inspiration. Faith cannot be *alone*. As soon as ever it begins to live, it begins to act and to reign. It is not a stagnant, but a working principle. It works by love, and the sacred river of love flows in the channels of obedience. If *justification* is employed by these theologians as equivalent with pardon, then we feel at liberty to affirm that from Abel to the present time, there never was a human being pardoned or justified by *faith alone*. In every dispensation of mercy, God has provided some hallowed institution, through which the faith of the believer has been bodied in action, before he could receive the assurance of divine love. Let any pleader for *faith alone* read the commission of our Lord, and the *Acts* of the men who executed his commission and administered his will. Such readers will certainly discover that there was no sense of acceptance in the beloved, until faith in action led the penitent, in a constitutional manner, into the kingdom of God.

6. "The work of the Holy Spirit in the conversion and sanctification of the sinner." This is exceedingly vague. What is the work of the Holy Spirit? Is it the immediate influence of one spirit upon another, without instrumentality, or the working of that Spirit which for ever lives and flames in the Record of truth and mercy? We firmly believe in the work of the Holy Spirit, and as firmly in the fact, that the most of the theologians who teach on the question are wildered on a dark sea of speculation. They strive to separate the

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spirit from that moral apparatus of means and motives by which he carries onward his illuminating and sanctifying work.

7. "The right and duty of private judgment in the interpretation of Holy Scripture." In an age when the superstitious and enslaving dogmas of Rome are revived in high places, this is an important article, and deserves all the prominence which it has gained. We have no quarrel either with the principle, or the language in which it is couched.

8. "The divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of baptism and the Lord's supper." Must the Christian ministry be fashioned after the monarchial plan, or does right to prophesy, or liberty to minister, belong to all God's people who are endowed with the mental and moral attributes which are required? What is baptism? Is it the sprinkling of a babe, or the immersion of a believer for a spiritual purpose?—a dead ceremony, or an institute pregnant with celestial life? Is there any law concerning the celebration of the Lord's supper? Is it an essential part of Lord's day worship, or a matter left to human discretion or caprice in the regulation of time and manner? All these questions rush upon the mind in considering the last article, and it is extremely painful to find men, who are ranged on different sides of these questions, imposing on themselves by the phrases *authority* and *perpetuity*, without any definition of the *things* which are to be authoritative and perpetual. But, if such mummery pleases them, let them have it—men who can thrive upon such food are always worthy of it.

On the whole, the document we have glanced at is not a dignified one—not worthy of the occasion or the framers. It has a double deficiency. On one side, it contains too many unmeaning shibboleths, which simple scriptural students cannot pronounce. On the other side, considered merely as an exclusive creed, it is too loose in its texture to serve the purposes in contemplation. We cannot treat it with reverence on account of its conformity to the Word of God, nor with admiration as an abstract exhibiting masterly human policy.

But, leaving this general commentary, let us briefly consider the great object proposed. Unity is, no doubt, that perfect condition of the church which the Son of God proposed and solemnly pleaded for, and that to which his redeemed people should be continually aspiring. But there is vast danger that those who are marching onward towards *unity* should forget or sacrifice *truth*. This is the great absorbing question which demands consideration as preliminary to union. These sects, which were represented at the Liverpool meeting, are surely already united in the great questions which they assert as fundamental and have nailed up at the door-way. Grand gatherings

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for prayer and speech-making will not draw them any closer together in reference to the things wherein they are already agreed. Their distinguishing object should have been to compare notes on the questions respecting which they differed. To bring their discordant creeds before the open Volume, seeking true unity of faith and organization by close adherence to the Word of God and the ancient order of the congregation as reared by the Apostles. But this object cannot be secured without *full and free discussion*. We are not acquainted with any other high road to truth; and unity, without truth, would be a sad mockery for angels to weep over, as they have done before.

As it is no part of their design to discuss the principles and practices wherein they differ, or compare the principles in which they agree with the Oracles of God, we conceive that this gigantic confederation will accomplish nothing valuable for God or man. It may blaze for a time in popular esteem, and call forth much high-sounding eulogy, but will very soon explode in ruin and confusion—a signal monument of energy without plan, and labour without direction. G. G.

TESTIMONY.

THE Christian contends that testimony is adequate to produce conviction of the truth of Christianity; that the voice of those who were eye and ear witnesses of what Jesus Christ did and said on earth, is sufficient to engage the belief of reasonable men. The sceptic and the philosopher (?) deny that it is. The infidel holds, that nothing but a miracle can convince a reasonable man of the truth of Christianity. The infidel, however, in arguing thus, contradicts himself—destroys his own principles of philosophy. If miracles had been continued in the church to this day; if those who believe in Christ could now raise the dead, heal the sick, and open the blind eyes, still the whole matter of the origin and design of those wonderful works, as well as of the Christian institution, would be dependent on testimony. For the question would arise, Where did miracles commence? For what purpose was the power to work miracles given? Who gave such a wonderful power to man? Were miracles originally connected with the Christian institution? &c. These and a thousand other questions would be suggested, not one of which could be solved without reliance on the testimony of those who first saw and heard.

This consideration should stop the mouths of vain and ignorant men, and prompt them to investigate again. There is no fact of any kind but what must be established on testimony to the great mass of mankind, if established at all. Testimony is sufficient to establish any fact whatever. And he who denies it, must deny the certainty of the eye, ear, and feelings, in conveying correct impressions of sensible objects. The Apostles affirm that they saw, conversed with, and handled the Lord Jesus after his death; that they saw him eat, and finally ascend to heaven. In this matter they had as good grounds on which to ascertain the truth as any man has of ascertaining his

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own existence. And to say that they were deceived, is to deny every evidence by which the mind is led to believe in the reality of what the eyes see and the ears hear. To question their candour and sincerity, is to question every evidence of candour and sincerity man can give. To reject their testimony, is to reject every means of knowledge in every sense of the word. For, if the senses are not to be relied on, and if sufferings and martyrdoms cannot establish a man's candour and sincerity, then there is no certain truth or virtue in the universe. Every thing is like an image in troubled water. The sceptic, in objecting to the foundation of the Christian's faith, objects to the order of the moral world, the nature of man, and of every thing else. I have long thought that infidelity is the manifestation of a vain and haughty spirit; and that, when completely analyzed, is merely a complaint, a murmur, against the constitution of things natural and moral. It is satisfied with nothing that God has done; and is pleased with what it does itself only.

If there is one idea of spiritual things more dark and lowering than another, it is the idea that the Gospel is a fable! What has the unbeliever to hope for in contemplating the future? Nothing but sorrow, pain, and death. "To die, to lie in cold obstruction and to rot," is all the infidel can expect in the devolopments of coming time. The Christian, however, has peace and virtue behind him, and the hope of heaven before him. This is the difference!

J. W. Cox.

DISCUSSION ON CHRISTIANITY.

[Continued from page 37.]

Brother King continued. These were startling items; they were of such a nature, that to place a Jew before the mind's eye, is to *see* and to *feel* that God is in history and the Christian system is divine. Need we carry this matter further? We need not, only to remark that, notwithstanding their dispersion and suffering, the Jews are now in a position to return; already Jerusalem is crowded—their hearts and their spirits are there—and, though born in every country, they have retained their original characteristics and have remained a separate people, and thus when the fulness of the Gentiles is brought in, can be again engrafted. He would allow Mr. Sullivan a reply, and require another evening to present other prophesies as remarkable as the foregoing.

Mr. Sullivan arose and refused to debate the subject after that evening, and informed the audience that, as the next evening was the sixth night, it must be reserved for the last question, viz., "What are the effects of the Christian system." He could not, for his part, allow the discussion to be extended beyond the prescribed period.

Brother King regretted the gentleman's refusal, alleging that the third question would, as a consequence, receive only a very partial investigation.

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Mr. Sullivan was inexorable, and would not continue the subject beyond the six nights. He then proceeded to say that there were many Scriptural declarations concerning the future, which were not only unfulfilled, but had positively been seen to be false; and, this being the case, if in this one instance (the Jews) it happened to be right, it would be no great wonder, seeing it was quite possible, in guessing many times, to be once correct; and, therefore, these would not answer the purpose for which his opponent had adduced them. Mr. Sullivan continued, but did not attempt to show the predictions were not fulfilled, but alleged that Mr. King had not proved them to be so, because he depended upon Josephus, and this his witness admitted *he was convicted of falsehood*. And, again, the destruction of Jerusalem could easily have been foreseen, the Jews being but a quarrelsome handful, not worthy the name of a nation. These were the principal items advanced by Mr. Sullivan, which he again and again repeated.

Brother King, in conclusion, noticed them in order, and said it was not a matter of guessing correctly in one instance, as stated by Mr. Sullivan, but a presentation of some nine or ten distinct instances, and that in connexion with one subject, thus forming a definite complexity, containing ten times more power than would exist in the fulfilment of ten separate predictions of one item each. Brother King denied that Josephus had admitted himself "convicted" of falsehood, and called for proof. Mr. Sullivan stated that the admission could be found in the first page of his book against Apion, which brother King read, showing that no such admission could be found, Josephus only having stated that some Greeks did not believe some of his statements, which in that very book he (Josephus) proved true. But, as Mr. Sullivan had some objections to Josephus, he would produce two witnesses, such as sceptics often required, viz., the unbelieving. He would call the infidels Gibbon and Volney to complete the establishment of his position, and then read an extract from the former, showing the fallacy of the declaration made by Mr. Sullivan—"That Judea could not support a numerous people." "Syria," says Gibbon, "one of the countries that have been improved by the most early cultivation, is not unworthy of the preference. The heat of the climate is tempered by the vicinity of the sea and mountains, by the plenty of wood and water; and the produce of a fertile soil affords the subsistence and encourages the propagation of men and animals. From the age of David to that of Heraclius, the country was overspread with ancient and flourishing cities. The inhabitants were numerous and wealthy." "Syria," says Volney, "unites different climates under the same sky, and collects within a small compass pleasures and productions which nature has elsewhere dispersed at great distances of time and places. To this advantage, which perpetuates enjoyments by their succession, it adds another, that of multiplying them by the variety of its productions. With its numerous advantages of climate and soil, it is not astonishing that Syria should always have been esteemed a most delicious country, and that the Greeks and Romans ranked it among the most beautiful of their provinces, and even

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thought it not inferior to Egypt." Some portions from the Old Testament were then cited, and Volney's travels read to show their fulfilment, some of which are here subjoined :—

SCRIPTURES.	VOLNEY.
"Destruction upon destruction is cried, for the whole land is spoiled." Jeremiah iv. 20. "And I will give it unto the hands of the strangers for a prey, and to the wicked of the earth for a spoil, and they shall pollute it." Ezek. vii. 21. "Wherefore I will bring the worst of the heathen, and they shall possess their houses." Ezek. vii. 24. "Mischief shall come upon mischief." Ezek. vii. 26. "Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled." Luke xxi. 24. "Your highways shall be desolate." Leviticus xxvi. 22. "They shall not drink wine with a song." Isaiah xxiv. 9. "The fonts and towers shall be for dens for ever." Isaiah xxxii. 14. "And the stranger that shall come from a far land, when they see the plagues of that land, and the sicknesses the Lord hath laid upon it, even all nations shall say, wherefore hath the Lord done this unto this land; what meaneth the heat of this great anger?" Deut. xxix. 22—24. "The anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this Book." Deut xxix. 27. "The earth is also defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." Isa. xxiv. 5.	"In the year 622 (636) the Arabian tribes collected under the banners of Mahomet, seized or rather laid it waste, since that period torn to pieces by the civil wars of the Platimites and the Ommiades, wrested from the caliphs by their rebellious governors, taken by the Turcoman soldiery, invaded by the European crusaders, re-taken by the Mamelukes of Egypt, and ravaged by Tanerlane and his Tartars, it has at length fallen into the hands of the Ottoman Junks. In the interior parts of the country there are neither great roads, nor canals, nor bridges; the roads in the mountains are extremely bad; it is remarkable that throughout Syria neither a wagon nor a cart is to be seen." "Good cheer would expose them to extortion, and wine to corporeal punishment." "At every turn are found ruins of towers, turrets, and moated castles left as a dwelling for owls and scorpions."—*Travels in Syria.* "From whence proceeds such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed? Why are so many cities destroyed? Why is not that ancient population reproduced and perpetuated? Why are these regions deprived of the blessings they formerly enjoyed? A mysterious God exercises his incomprehensible judgments; he has doubtless pronounced a secret malediction against this land. In what consists that anathema of heaven? Where is the divine curse which perpetuates the desolation of these countries?"—*Volney's Ruins.*

These extracts, with quotations from Josephus, showing the number slain during the siege and overthrown to be about one million three hundred and thirty-seven thousand four hundred and ninety—thus demonstrating Mr. Sullivan's statement concerning their numbers to be incorrect. Here closed the second question; and, as the third occupied only one evening, I shall be able to give a somewhat more extensive exhibition of the argument.

THE OLDEST BIBLE.—We understand that Captain John Morgan presented a Bible to the Albany Institute, which was printed at Frankfort, Germany, in 1499.

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REMARKS ON "SCRIPTURE DIFFICULTIES, No. XIII."

A REGARD for the proper elucidation of the interesting subject of my former remarks on p. 141, No. 2, of the new series of the *Messenger*, and not any wish to involve myself or any one in an angry or discourteous discussion, prompts me further to pursue the matter.

J. D. will doubtless agree with me, that to detract from, and consequently impoverish the "body of Christ," or any of its legitimate nourishment, is not good, and must tend to retard the growth of each member composing the same. If, then, it be ascertained, by an appeal to the organization of the Christian churches, that *women* as well as men were allowed to exercise their gifts for the advancement and spread of the glorious Gospel of the blessed God, and the edification of the brethren, no one has a right to annul the practice.

I ardently wish all the members of Christ's church to enjoy their privileges, and judging from the teaching of J. D., that some would thereby be debarred from sustaining their true position in the churches, I felt it incumbent on some one to step forward, and endeavour to exhibit the matter in its true light.

It is altogether foreign to my desire, to cast any needless reflections on J. D's manner of maintaining the position with which he set out, but I think it would have been more prudent, in the absence of (as he judged) too little proof or sound argument on my part, to have called for the proofs; and not have designated them, "harsh denials," &c.; such a course being generally understood as indicative of a bad cause, and a wish to retreat. The readers after hearing both sides, would be competent to judge for themselves. I am not at all offended, nor do I wish to offend J. D.; but I do wish to elicit a right understanding on this and all other subjects. I can bear and forbear with brethren who think otherwise than myself, but (as will be conceded) if I judge them to be in the wrong, I am then bound in love to instruct.

I confess, before examining thoroughly for myself, I entertained the same views, in regard to the position of women in the church, as J. D., merely what all assert upon a superficial scan. I have found, however, after minute examination, the popular view involves discrepancies and contradictions in the language of Scripture.

From various portions of the Epistles to the churches, we learn that *all* disciples are one in Christ Jesus. "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond not free, there is neither male nor female, for ye are all one in Christ Jesus." The Epistles were addressed to all disciples indiscriminately.

In order to an understanding of the writings of the Apostles, it is necessary to observe, that the words *men* and *brethren*, in a generic sense, imply persons of both sexes.

The Apostles knew no such distinction in the church of Christ as is made by modern theologians. For example, J. D. in his Scripture Difficulties, NO. XIII., writes as follows:—

"Infinite wisdom, has then, for the good of all, here given directions

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that in the assemblies of the Lord's people "every where" the men shall pray; that is, the prayers there shall be uttered by the men, *not by the women*. The woman can join in these prayers, can lift her confiding and grateful heart in the petitions, supplications, and thanksgivings to the heavenly Father through the one mediator: but she is to do this in silence. Such is the divine will. In the assembled church the men only are to speak in prayer and teaching; females are not to speak; their part is to adorn themselves with modest apparel and with good works; and to learn in silence."

Such is the teaching of J. D. But what saith the Scripture?

"If therefore the *whole* church be come together into one place, and *all* speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if *all prophecy*, and there come in one that believeth not, or one unlearned, he is convinced of *all*, he is judged of *all*, and thus are the secrets of his heart made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth. How is it then, *brethren*, when ye come together, *every one* of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done unto edifying."

Now it is a general axiom that if a construction be put upon any portion of Scripture, which contradicts another, we may rest assured it is not a correct one. The Apostle's language in 1 Cor. xi. 5, &c., plainly refers to an undeniable fact, viz, that females were in the habit of praying and prophesying; but if, as some assert, the thirty-fourth verse of the fourteenth chapter contains a prohibition against their praying or prophesying in the church, then there is an evident contradiction. I would not, however, for the purpose of attempting to reconcile this apparent contradiction resort to a false, unreasonable, and unjustifiable mode of explanation. Now to the objection—"Let your women keep silence in the churches; for it is not permitted unto them to speak." The information I have been able to gather favours the idea that this is not correctly rendered. One Greek scholar says the original words mean prattling or speaking indiscriminately in the church: while another version renders it thus—"Let the wives keep silent," &c., which is supported by the context, "Let them ask their husbands at home"—that is, instead of prattling and asking frivolous questions in the church.

The Greek verb, *laleo-loquor*, to speak or talk, is used. Now the Apostle in saying, "Let your women keep silence," immediately adds, "For it is not permitted unto them (*lalein*) to talk or prate in the church;" but, if they will be instructed upon these minor points, "let them ask their husbands at home:" the church when assembled has more important duties to attend to. (Query—Who are the women to ask, who have no husbands?) The word (*lalein*) in the common version rendered "speak," can in no sense be applicable to praying or prophesying, which would be in direct contradiction of the Apostle's language in 1 Cor. xi. 5.

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In the second chapter of the *Acts of the Apostles*, Peter, speaking by the Holy Spirit, vindicates himself and the other Apostles from the charge of drunkenness, by quoting a prophesy by Joel—"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaids I will pour out in those days of my Spirit; and *they* shall prophesy." This evidence alone is sufficient to establish the point, that women have an equal right with men to use their gifts to the edification of the church. For the further fulfilment of this prophesy, see Acts xxi. 9—"The same man had four daughters, virgins, which did prophesy." And again, Phil. iv. 3—"I entreat thee, also, true yokefellow, help those women which labour with me in the Gospel." I perceive a case related on p. 42 of the *Messenger*, which *(Ecce homo!)* is an apposite illustration of the Apostle's meaning.

Having briefly noticed the popular objection, and laid down what I conceive to be the Scriptural position of women in the church, I will close my remarks with those beautiful words of Holy Writ—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "Knowing that whatsoever good things any man doeth, the same shall he receive of the Lord." E. T.

OUGHT WOMEN TO BE PUBLIC TEACHERS?

The arguments for women teaching, praying, &c., in the public assemblies of the saints, are generally founded on the following passages of Scripture. These are not presented as an answer to E. T., but simply to show what is said in the New Testament on that subject.

1. "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon *all* flesh: and your sons and your *daughters* shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my *handmaidens* I will pour out in those days of my Spirit, saith the Lord; and they shall prophesy." Acts ii. 27, 18.

2. "The next day, we that were of Paul's company, departed, and came into Cesarea: and we entered into the house of Philip, the evangelist, which was one of the seven, and abode with him: and the same man had four *daughters* which *did prophesy*." Acts xxi. 8, 9.

3. "Every man praying or prophesying having his head covered, dishonoureth his head; but every *woman* that *prayeth* or *prophesieth* with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven." 1 Cor. xi. 4, 5.

4. "For ye may *all* prophesy *one* by *one* that *all* may learn, and all be comforted; and the spirits of the Prophets are subject to the Prophets." 1 Cor. xiv. 13, 14.

Such are the passages pleaded in proof that women ought to

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teach and *pray* in the public assemblies of the saints, and which practice appears to have been in existence prior to the Epistles being written, and is pleaded for even now by some conscientious brethren.

We shall now read the subsequent revelations of the Holy Spirit on this subject :—

1. "Let your women keep silence in the churches; *for it is not permitted unto them to speak:* but they are *commanded* to be under obedience, as also saith the law; for it is a shame for a woman to speak in the congregation." 1 Cor. xiv. 34, 35.

2. "Wives submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife even as Christ is the head of the church; and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so also let the wives be to their own husbands, *in every thing.*" Eph. v. 22.

3. "For there is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a *preacher* and an *Apostle,* (I speak the truth in Christ, and lie not;) a *teacher* of the Gentiles in faith and verity. I will therefore that *the* men pray every where, (1 Tim. iii. 15) lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. ii.

Now, whatever might be the practise in reference to women teaching and praying in the congregation, prior to these portions of the Word of God being given to the disciples, it would certainly be an act of insubordination, if not of direct disobedience, afterwards to continue it. But our friend E. T. introduced a passage to our notice which ought not to be omitted—"For ye are *all* the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus." Now the question is—granting that the disciples of Christ, male and female, &c., are all one in him by faith, *baptism,* remission of sins, the Holy Spirit, adoption, and possessing the same one blessed hope—does it follow that they all have the same duties to perform? Is E. T. a married man, having a wife and family, consisting of five males and six females? And have these all the same duties to perform? Can the wife take the place of the husband—or the sons and daughters the place of the mother? &c. So in the congregation of the Lord. Even *nature,* without revelation, might teach the incongruity of requesting the females to baptize, preside at the Lord's table, or even to stand up to teach in a public assembly, when met for the worship of God. Having said thus much, we shall leave it in the hands of J. D. to send his reply.

J. W.

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REVIEW OF BOOKS.

ORTHODOXY AND HETERODOXY. *The authentic Report of the Theological Discussion between the* Rev. W. COOKE *and* Mr. JOSEPH BARKER, *held during ten nights in Newcastle.* Certified by the reporter, John Selkirk.

ON Tuesday, August 19th, the combatants met in the Lecture-room, Nelson-street, Newcastle. Dr. F. R. Lees, the well known intellectual leader of the teetotallers, was selected as the chairman of Mr. Barker; and Mr. J. F. Grant, on behalf of Mr. Cooke. Two most efficient chairmen they certainly were, yet owing partly to the looseness of the rules, and partly to the intense excitement of the audience, they could not maintain dignified order. The discussion was disgraced by many outbursts of senseless clamour, discreditable to both sides, and most assuredly unfavourable to the investigation of truth. The grand theme for discussion was couched in the following language: "What is a Christian, and what are his principles?" Mr. Cooke engaging to take the lead throughout. It appears that while the preliminaries were pending, Mr. Barker sent in a list of topics which he desired might be discussed in order. The following is the list:—

1. What is a Christian?
2. The doctrine of the atonement, reconciliation, and redemption.
3. The trinity; or three equal and eternal persons in one God.
4. Original sin; natural depravity.
5. The doctrine of future punishment.
6. Conditions of justification and salvation.
7. Grounds of acceptance and salvation.
8. The design and use of the Sacred Writings.
9. The constitution of the church; or, conditions of church fellowship.
10. The hired ministry.
11. Any other doctrine Mr. Cooke pleases:—the Sabbath; miraculous conception; pure and perfect humanity of Jesus; inspiration and infallibility of the Scriptures; the province of reason in religion; free inquiry, or the right and duty of each one exercising his own judgment in religion, and acting according to his judgment in all things.

How Mr. Barker could expect these topics to be discussed in *order* we cannot conceive, unless the discussion had been protracted to *ten years* in the room of ten days. Mr. Cooke very prudently selected from this undefined mass the salient points which were likely to bring to a regular issue, and clung to them with laudable perseverance and logical propriety. These main principles debated during the ten nights were,

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The miraculous conception.
The atonement.
The divinity of Christ.

Many subordinate matters were examined in episodes, but these great matters were the burden of the main action.

We have no room for extracts, nor is it necessary, the work being so generally accessible, and so reasonable in price. But we have a few reflections to offer on the manner and matter of both the gentlemen.

In all the arts of dexterous fencing, Mr. Barker is evidently superior to his opponent. Mr. Cooke has not been accustomed to the desperate tricks of the mere gladiator, and he may acknowledge his inferiority in this respect without any diminution of credit in the province of minds or morals. In scholarship, in refinement of feeling, in range of mental prospect, Mr. Cooke is immeasurably superior to Mr. Barker —the latter gentleman, indeed, unites the coarseness of a modern demagogue with the quibbling evasion of an ancient sophist, and this combination gives him the disastrous power of confounding and leading astray the mass of unthinking people. We conceive that Mr. Cooke has legitimately and triumphantly established the miraculous conception of Christ—the atonement of Christ, and the divinity of Christ; nor has he in so doing adduced one half of the evidence in existence. It has pleased God to surround these solemn and sacred things with numerous and massy bulwarks. But though concurring substantially with Mr. Cooke, we observe with sorrow that he has often employed confusing and unscriptural language. That God has revealed himself as Father, Son, and Holy Spirit, is true and glorious truth. But the man who in conveying his ideas on the subject, must needs borrow the uncouth jargon of Theophilus of Antioch, and talk about the trinity, is surely in a miserable strait. The current phraseology about trinity, and first person, second person, and third person in the Godhead, explains nothing and illustrates nothing, but only mocks the understanding and the heart with barbarous and repulsive technicalities. Many honest, though weak men, have been driven upon Socinian ground, by the re-action of mind and revulsion of feeling against a scholastic spectre of frigid anatomy which displaces the living realities of the remedial scheme, yet furnishes neither light nor heat. If the orthodox would destroy Socianism they must begin by the restoration of a "pure language," casting away the cold and dark abstractions of metaphysics, and clinging to the majestic simplicity of the Life-giving Word. The manifestation of God in Christ, and their combined operation in the hallowing influence of the Holy Spirit, is a sweet and solemn mystery in the pages of inspiration and in the depths of the spiritual mind—but if we substitute analysis for faith, by throwing the subject into the crucible of logic, there is nothing comes out of the fire but smoke and phantoms. Let us now

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turn to Mr. Barker. He has discovered, it would appear, that *sacrifice was of human origin; that God knows no more than we do what children will become, consequently, Christ, as a person, was not predicted; that the death of Christ was that of a martyr, not of a sin offering in the proper sense of the term; that inspiration was not confined to the Prophets and Apostles, but that all good and extraordinary men are inspired.* We might enlarge the list, for the man has been prolific in the germination of monsters—but the text is large enough for the commentary we have to spare.

In the writings of the ancient Prophets—in the sublime discourses of our Lord Jesus Christ—in the masculine argumentative pleadings of the Apostles—"will worship" is invariably branded with emphatic reprobation. The attempt to approach God through institutes devised by man, is always condemned as a corrupting, blinding, and wrath accumulating enormity. From this arises an argument of a very practical and apprehensible character. We may reasonably inquire, Would the Almighty, in the youth of the world, adopt a humanism, an invention of man, and elevating it to a prominent place in the temple, give it his sanction and authority as a perpetual ordinance? All men of reflection may perceive that if God had sanctioned sacrifice, though of human origin, and associated with it such dreadful mysterious and never ending consequences, this would have been laying the base for that profane system of will worship which has been the prevailing bane, the curse and the ruin of the human family. Were this the case we might look upon those who are perishing in their own delusions as unfortunate rather than guilty, the victims of calamity rather than of sin and crime. And we would always be wondering in strange anguish why God, in the early age, endorsed a principle or nourished a malady of the human heart which he has ever since condemned as a demon and treated as a disease!

Although we have had the melancholy reign of sin and death for many desolate ages, and the oppression of bleeding and broken hearts has become a standing spectacle, yet the violent extinction of life is still naturally abhorrent to the human mind. To shatter the shrine of existence and forcibly lay bare the purple fountain of vitality, still produces a thrill and shuddering in the soul. Could man ever have originated the idea that an offering of blood would be acceptable to God? We pity the man who assigns to the practice a human origin. The institution is revolting to human reason, and never could have entered into the conception of any human being. Its voice is entirely preternatural. It is not a warble from ancient paradise, or a spontaneous growth from the soil of human nature, fallen or unfallen. It is a positive institute from heaven in consequence of man's rebellion. It combines the tones of terror and of mercy, leading the trembling

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sinner to comprehend in one view, the deep hell of his ruin and the wonderous height of his prospective glory—the terrible consequences of sin, and the infinity of divine love. None but the great Father and Lawgiver could have devised an appointment so humiliating and so ennobling, so wounding and so healing, so living with the emphasis both of ruin and recovery.

If the reader will compare Gen. iv. with Heb. xi. he will discover how simply yet how conclusively the divine origin of sacrifice may be demonstrated. Cain and Abel drew near before God to render him homage. Cain presented as his offering the fruits of the earth—Abel the firstlings of his flock and the fat thereof. Cain was rejected, and his countenance fell, and his wrath was kindled—Abel was accepted, for God had respect to his offering. The comment of the Apostle runs thus: "By *faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was *righteous*, God testifying of his gifts, and by it he being dead yet *speaketh*." Yes, he speaketh yet in a commanding voice to all who have ears to hear. We are at no loss to ascertain why the offering of Abel was acceptable. It was an offering which imagination had not conceived, nor nature furnished, nor reason justified—but it was *divinely appointed*. Abel offered it in faith, and faith must have testimony to rely upon. Looking at the scene merely with human eyes the offering of Cain might appear the most hallowed of the two. He brought the fruits which had sprung from the soil glistening with the dew of heaven, and the sincerity of his homage cannot be denied. Yet he was rejected. The fact is, he drew near to God as a deist and a will worshipper. He is the father of all the class. He brought an offering which God had not required, and neglected the instituted plan of approach. He forgot that a curse was upon the earth—that man was only respited through a prospective sacrifice—and that while the ages were preparing for the advent of that Redeemer who would give his blood as the life of the world, sacrifices of blood were appointed to preserve alive the hope of his manifestation, and convey to the worshippers the consolations of heaven. By the descending volume of fire, which was the angel of God to receive the sacrifice of his obedient child, God testified his acceptance of the gift and the righteousness of the reverent worshipper, and he though dead yet speaketh. He speaks of the atoning blood which cleanses the soul—of the glory and excellence of faith and confiding love—and of the unfailing faithfulness and tenderness of God. There is likewise a voice from the work of Cain. It speaks in terrible tones concerning the darkness of deism—the guilt and infatuation of will worship—and the tremendous consequences of impenitence and alienation from the Father of lights.

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We may here concentrate this part of our argument in a few words:—

First. The entire aspect of severity against will worship which we find in the Sacred Volume is *presumptive evidence* that God would never give to an invention of man a distinguished place in his worship.

Second. It is further manifest from the nature of such an institute, that undirected man never could have conceived that offerings of blood would propitiate the Creator. It is *morally certain*, even from this single aspect, that divine institute was the source of the practice.

Third. But the evidence for the divine origin of sacrifice becomes *positive* and *absolute*, when we examine the history of Abel in connexion with the exposition of Paul. For we find that the holy man in his approach to God, was guided by divine teaching, and resting firmly by faith on divine testimony.

But let any one who wishes a more direct though not a more conclusive line of argument, read the book of Leviticus in connexion with the epistle to the Hebrews, and the idea of sacrifice being human in its origin, will appear as perfect insanity. It is a desperate resource to prop a desperate cause, and very few even of the Socinians themselves, have the hardihood to pursue such a track, though reinforced by infidels and by German dreamers, they would very gladly banish from Revelation those staminal principles which are its peculiar and distinguishing glory. The unenviable honour of talking confidently on the dark side of such a question, seems reserved alone for the illustrious man who has discovered among other things, that future punishment is annihilation, or simple destruction! that the Unitarians are a much slandered people of God,* remarkable for holiness! and that the Universalists are the *best of men!* He only requires now to discover that Judas Iscariot was a holy martyr, and that the devil is an eminent saint—and the Cycle of his discoveries will be almost complete.

But we find that we must devote one more notice to this work in our forthcoming number. G. G.

THE ADAPTATION OF THE CHRISTIAN RELIGION TO MAN AS HE IS. JOHN FISHER, HIGH STREET, PERTH.

THE discourse which we are about to notice was delivered in the Masons' Lodge, Perth, by one of our own brethren. We have much pleasure in introducing it to the notice of our readers. Robert Ander-

* What sport this discovery will create among the polished Unitarians of the great English towns, who are eagerly absorbed in the business of the theatre, the card table, and the political scuffle!

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son was well known to us when he was pastor of the congregation in Dumfermline, as an intellectual and earnest-hearted man, and his present discourse is a proof that since his removal to Perth, he has lost none of his mental or moral qualities. Peace be with him, and success to the great cause which he is pleading in such a single eyed and disinterested manner. May the old town of Perth, already rich in its historic and romantic associations, become as distinguished for the lustre of ancient Christianity: and while our brother is striving to kindle and preserve the sacred fire, may he himself receive both light and heat, as it is widened and reflected from place to place in multiplying brightness. We give the following extract as a specimen of the discourse:—

"INTRODUCTION.—MAN.

"Man is a being of a very curious and wonderful construction, as appears from the sayings of many philosophic and good men, and from the constant experience and observation of the thinking and intelligent. '*The highest study of mankind is man,*' said a wise sage and poet. '*Know thyself,*' said the heathen philosopher. '*Examine yourself,*' said the great Christian reasoner and Apostle of the Gentiles—Paul. If the reader has given this study some attention, and knows anything of the Christian religion, he will be ready to admit the truth of the following proposition, namely, That religion is made for man, and not man for religion—that it is adapted to all that is in him, and suitable for him in the very circumstances in which it finds him. The wisdom and benevolence of the Father of man is greatly conscious in thus adapting his remedial plan of mercy and renovation to man, not as found in the garden, nor to him in the enjoyment of heavenly bliss and purity—but to him just as he is, a fallen, depraved, impure, ignorant, but rational and intelligent being.

"This cannot be too strongly noticed, as it is one of the grand distinguishing features of the New Testament religion, over every other in the world, whether heathen or sectarianised Christianity.

"Man, to be properly understood, must be considered as a being composed of three parts: namely, body, soul, and spirit. First. Matter. Second. The principle of vitality or life. Third. The spirit. In this we agree with many philosophers; Paul amongst the number. We understand that these three, may, and do exist, independent of each other; but when combined under the wonderful and infinite skill of a supreme Creator, they present the appearance, and possess the properties we find in one another. Man, then, considered in this way, may be divided thus: in his first part, inanimate matter; first and second combined, animate matter, or a living animal; and the third part, the spirit, joined to these complete the structure, a rational human being—one of the best and most wonderful displays of the power and wisdom of the divine Architect.

"THE SEAT OF GOVERNMENT.

"It is not my intention to enter into a physiological or philosophical description of these three parts of man. To give a correct delineation

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of them, to separate the one from the other, to draw the distinguishing line between mind and matter, and to allot each its respective position and locality in the human structure, has been the effort of philosophy and science in every age; and how far they have succeeded, may be discovered from the obscurity in which these things are still shrouded: this much, however, is necessary to one subject.

"Infant man, however strong and robust his organization or constitution, is, for a long time, far longer than any other animal, a helpless, tender, and pitiable creature; dependant altogether on the care and watchfulness of others, and seems to have none of that thing called instinct, which characterises other living things at a very early age. His passions, seated in the animal part, are discernable very soon. Pain and hunger cause him to cry—while food and comfort make him pleased; but he possesses none of that watchful, self-preserving, providing instinct, possessed by the mere animal creation, and he may be seen, at two or three years, stepping deliberately and unconsciously into the jaws of death, walking over a precipice, or before the wheels of a carriage; while these, at a few months, will, with something like reason, scamper from the horses feet, or any danger near. These are little things, but they teach us a very important lesson: namely, That while the Creator has designed these animals to be governed by *sense*, man is to walk by *faith*,—or, in other words, while these are to be governed by their passions, feelings, and propensities, and for this purpose have received a more acute organization in these parts, man is designed, by his wise Creator, to be governed in all his movements by something altogether wanting in the brute creation—BY MIND. Spirit, that deathless, priceless, invisible, immortal part, which can range through the boundless ocean of eternity, can grasp with something like correctness the idea and perfections of a God—can scale the heavens, and flit around the throne of the Eternal—can revel in all the joys of an everlasting felicity, or quake under the idea of everlasting destruction! It is evident, from man's construction, that he is designed to be governed by his mind or intellect, and not by his passions and feelings; these, however, are essentially necessary channels through which the mind carries into operation its decisions or decrees; they are, in fact, designed to be handmaids, servants to the mind—necessary and useful in their purposes, but always subservient to, and under the entire control of, the third part—the spirit—the monarch and legitimate director of the man. But its

"PRESENT POSITION

is the reverse of this. Mankind generally, or those under the power of sin—the unregenerate—are governed by their passions and feelings—the spirit, or mind, has become the slave, and pander to the baser part of man's nature. This thing, the mind that is in all of us, is a very nice, delicate thing, but, at the same time, a thing of deathless existence. It is capable of being polluted and contaminated, and also of becoming again pure, and bright, and clean; and it is to man, with his soul in a state of degradation and pollution, that the religion of Jesus addresses him—to man, fallen from his high intellectual purity, contaminated by disobedience and sin—to man, in this state, religion

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is addressed; and it will be found completely adapted to all that is in him—hence the divine wisdom displayed in that remedial system of which Christ Jesus is the 'Alpha and Omega, the beginning and the end, the first and last.'

"Had man remained obedient, then reason, judgment, mind—the spirit—would always have remained seated on the throne, governing and directing the operations of the man, and these operations would have been in direct fulfilment to the mind's decrees. But experience, observation, and Scripture, unite in telling us that the mind and spirit of man has fallen from its lofty and dignified elevation! Torn from its throne, and made the vassal—the crouching cowardly menial of the passion—made to serve and administer to the lusts and affections, and grovelling propensities of the baser part. What debasement, what ruin and desolation is here! The immortal spirit of man, capable of the most sublime exercises, susceptible of the greatest enlargement even in eternity, capable of the most exquisite enjoyment, in value priceless, a world could not purchase the treasure; and yet, awful debasement! it has become the veriest, meanest slave to the most grovelling, base, and earthly appetites; still, amid all this debasement, there remains some sparks of its original intelligence—same particles of that brightness and purity which inherently belongs to it, and which nothing can prevent being elicited and brought out when the pure and holy Spirit of God comes in contact with it: this is done ONLY through

"THE MEANS AND AGENCY

which God employs. In different ages or dispensations, different plans or arrangements are pursued; but the agency and means are the same—it has always been the same—it is the same still. The means are these—*testimony, evidence, motive,* and the agent is '*the Spirit of God.*' When, then, the mind or spirit of man comes in contact with these means, it comes in contact with the Spirit of God—the Holy Spirit.

"There have been three ages of the world's history—the patriarchial age—the Jewish age—and the Christian age; these may be characterised as the star-light, moon-light, and sun-light ages; or the infancy, youth, and manhood of the world's history. During every one of these, God, the author and governor, has adopted his plans to suit them; but the means and agency have always been the same—*testimony, evidence, motive*—the Holy Spirit. These were but partially developed in the two first state of the world's age, just so much as suited the purposes of the great God, and the infant and youthful capacities and circumstances of the world, was given or manifested. But, when the fulness of the time was come; when that period had arrived which, in the decrees of omnipotence, had been appointed from all eternity, the sun arose in all his glory—blazing with a lustre and brilliancy so full and overpowering as totally to eclipse the star and moon-light luminaries which had preceded it. Then it was that the benevolent design of the Father of man shone out conspicuously in all its dignity and love; and an exhibition of divine love and disinterested philanthropy was given, which overtops all human conception and knowledge. Then it was that—in order to rescue the spirit of

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man from its thraldom and vassalage, and to restore it to the throne, to govern and direct the movements and operations of man—'*God himself was manifest in the flesh,*' and dwelt among men. Then it was that the mind or spirit of man came in contact with the Spirit of God, in the full development of all those means and agencies, which, like a mighty lever, was to lift man from the grovelling, base, ignorant, and polluted state to which he had sunk, to a position of moral purity and intellectual supremacy—as high and exalted as he had formerly been low and debased. Then it was the full swell of testimony, the testimony of God's love, was presented to man in the most enchanting and powerful manner; the spirit of man is brought in close collision with the Spirit of God, and discovers how completely adapted the remedial system of mercy is to man, as it finds him—a polluted, fallen, but a rational and intelligent being.

"'No man can call Jesus, Lord, but by the Holy Spirit'—or, in other words, no man can be released from sin by submission to the Lord, nor have the enjoyment of divine favour, but by and through the agency and influence of the Holy Spirit.

"It has been said that the Spirit of God is the agent in effecting the divine purposes regarding man. *The means which the Holy Spirit employs are testimony, evidence, motive. The testimony believed on the evidence afforded, produce motive: motive results in obedience; and obedience introduces the unclean into a state of purity and happiness. This state, maintained for a short probation, the whole process is consummated by a triumphant entrance into the enjoyment of eternal felicity, where the deathless spirit of man shall revel in all the joys of a glorious immortality—shall bask in the sunshine of the countenance of the Most High for ever and ever.*

"THE TESTIMONY

of God's love is contained in the Scriptures of truth, and is all concentrated and consummated in the character and mission of the man Christ Jesus. In order to restore man to the enjoyment of peace and happiness, it was necessary that some thing of a purifying nature should be prepared, which, when applied to the sinful and polluted souls of men, should purify and cleanse them from every stain; for, without purity, there can be no peace. The consciously guilty are always miserable; unhappiness is the natural consequence of guilt, and the reverse is the case—peace, happiness, and joy are the necessary results of purity. In order, then, to bring the mind or spirit of man into a state of happiness and peace, the appointed and natural means are applied. The great Physician of souls prepared a sacrifice: a lamb is slain from the foundation of the world, whose blood cleanseth from all sin. 'The history of sacrifice is the history of reconciliation, atonement, and redemption. It is as old as the first family: God accepted a 'slain lamb' from Abel. The greater part of sacrifices were lambs; hence, Jesus is called the Lamb of God—not because of his innocence or patience, but because he '*taketh away* (or *beareth*) the sins of the world." It is rather, then, with reference to his death than to his life that he is called the Lamb of God. Neither his example nor his doctrine could expiate sin, or cleanse the conscience:

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this required the shedding of blood; for 'without the shedding of blood there never was remission of sins.'' The blood of Christ derives its efficacy and cleansing power, not from any virtue or quality in blood, but from *his own dignity* and the appointment of God. He is 'the Christ—the anointed Messiah, or Saviour—the Son of the living God;' and the soul that comes in contact with that blood, is washed and made clean in the blood of the Lamb; and, rising from its state of vassalage and servitude to the affections and lusts, takes the government of the entire structure, and supported by a sense of the divine favour and forgiveness, effects a complete change on the whole man. Instead of exhibiting and fulfilling the lusts of the flesh—such as anger, wrath, hatred, malice, envy, strifes, drunkenness, lasciviousness—he now exhibits the fruits of the Spirit—joy, peace, gentleness, patience, goodness, and truth. The world beholds and wonders that he is so altered, and will not run with them to the same excess of riot as before. They know not, they cannot understand, that his spirit has been released from the power and dominion of sin—has passed from death to life—has taken the reigns of government into his own hands, and, with an imperious and triumphant dignity, *commands* the service and vassalage of its former masters. The affections, lusts, passions, and feelings—these again, having found their true and legitimate place in the human structure, become the useful and willing servants of the mind. Enlightened by the truth, he is now a noble being—saved, redeemed, justified, sanctified, and looking heaven and earth with joy in the face, he can triumph in the assurance that he is 'Christ's free man.' He is free whom the truth makes free, and all are slaves besides."

ITALY, AUSTRIA, AND THE POPE. By JOSEPH MAZZINI. H. ALBANESI, 8, QUEEN STREET, GOLDEN SQUARE, LONDON.

THIS is, in truth, an extraordinary work, written by the celebrated Italian, whose letters were opened by Sir James Graham. It sweeps away, with powerful blast, the looming mist, which has long concealed the Italian States from English eyes. It reveals to us the dreadful spectacle of more than twenty millions of human beings languishing out life in the black shade of two mammoth evils—the military despotism of Austria, and the papal superstition of Rome. God has intersected Italy with all the elements of splendour and grace; and man has polluted the paradise of Europe with all the foulest crimes, which cause us to shudder over human nature. The country is glorious in its productiveness, yet in partial desolation. The intellect of the people marvellous in quickness and strength, but strangled or misdirected. Industrial enterprise is prevented, the arts are expiring, science in deadly languor, and religion giving place to atheism. All these frightful evils in existence, because an immense tyranny has decreed immobility, by resisting progression, preventing the free utterance of thought, and the righteous direction of labour, material

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and mental. The people are *slaves* in their own country, amid all the sublimity and riches spread in such affluence around them, and *dumb* in their own castles, where household melody should evermore be heard.

We are sorry that we cannot find room for extracts; but we must state, that whoever would understand the social condition of Italy, must procure this pamphlet. We cannot doubt the substantial correctness of the statements. The author is a profound thinker and an eloquent writer. There is a mournful earnestness in the work, which indicates truth and sincerity, and the accents are of that mighty kind which arise from the depths of the heart. At some other time we may say a few words to the author about physical force, but, at present, we must forbear. G. G.

ITEMS OF NEWS.

HOME NEWS.

Dalgig, February 9, 1846.

I HAVE heard, while here, with sorrow, of the death of brother J. Frost, and my prayer to God now is, "Help, Lord, for the godly man doth fade away." I sympathise with you all in this affliction, and I trust that the consolation will much more abound. I am confident, however, that brother Frost is not lost to us; he has only got the start of us in getting home to our Father's house. How happy will we all be to meet him there! I have not seen this month's *Messenger* yet, where I expect to hear the particulars of the above. I arrived here at Dalgig on Friday last, and have since held four meetings for proclamations, here at Cumnock. I have good meetings, and the interest among the people respecting us and our cause is manifestly increasing. I had the pleasure of immersing one young woman last night. We have long sowed here in hope; and we are now more hopeful of the harvest than heretofore. I rejoice to hear that the work of the Lord progresses at Newton Stewart. Brother Ivie Campbell was there on the first day of this month, and proclaimed the Gospel. Two men were on that day added to them by immersion. There are now twelve brethren there, and their prospects are very inviting. They are also very desirous that some of the preaching brethren would visit them, and help them; but, alas, the labourers are few! I had the pleasure of holding meetings on the first day of this month at Drumclog, the place famous in the history of the persecution of the Scotch covenanters for a battle fought there with Claverhouse, and where they chased away his dragoons from the field. I fought, however, with no carnal weapons, and hope, by persevering efforts, to obtain far greater achievements. Brother Ivie Campbell, Dalgig, Cumnock, wishes to have a copy of the *Christian Baptist* and of *Christianity Restored*. He would like also to a have a full set of the volumes of the *Messenger*, from the first up to January, 1844. He is very anxious to have brother Campbell's monthly periodical, the *Harbinger*. Could you inform me how he could get it? You can write me what proportion of the above named books you can furnish, with the price, and he will send you an order for the amount, and you can afterwards send him the parcel. The churches in the Kilmarnock association are to have a collection on next Lord's day, for the grand object of brother Campbell's visit. I hope their liberality will abound. The efforts of the association are still being continued at Beith, with good success. The churches here, so far as I know, are in peace. But my time is up. I am yours, in the kingdom of Jesus, JOHN LAWRIE.

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Standhill, February 3, 1846.

PERHAPS you are not aware that there is a church of baptized believers, who meet at Bathgate. Our number at present is nine. We commenced our meeting there in the month of October. A few of us were in connexion with the church in Airdrie, previous to that time; but, as we were a great distance from it, (some of us at least thirteen miles) and as the church at Airdrie could get on without us, we conceived there was no necessity for us subjecting ourselves to so much travel. Our distance from the brugh of Bathgate is from three to five miles. Bathgate is eighteen miles west from Edinburgh, on the Glasgow road by Airdrie. We meet in the mason's hall—if any of the brethren were passing this way, we will be very happy to see them. We are very glad to know that you are making efforts to procure a visit of brother Campbell to this country, and, in order to assist in this benevolent undertaking, we resolved to make a collection to bring about this much desired consummation. This was accordingly gone into last Lord's day. It was committed by the brethren to my trust, and will be forwarded to you as soon as you announce brother Campbell acceding to our wishes.

R. CRUICKSHANKS.

OBITUARIES.

Ashton, February 13, 1846.

IT will be your part to record the death of another of the leaders in the present Reformation. Our beloved brother, ELDER JOHN SMITH, fell asleep in Jesus, on Friday, the 6th inst., after several weeks' confinement to his room, through great bodily weakness. His death appeared to be the result of the natural decay of his system, being in his seventy-second year. For more than thirty years he has contended for the Apostolic faith and order in the church—first among the Particular, afterwards among the Scotch Baptists. He was sober, sound in faith and doctrine, patient and meek, always prepared to hear those that differed from him, and to bring their doctrines to be tried by the Scriptures, and to receive or reject them according as they agreed or disagreed with the standard of truth. So he died as he lived, placing a calm and steadfast reliance on the mercy of God, through the sacrifice of Christ, his Redeemer.

N. HARRISON.

ON Wednesday, January 21st, died, WILLIAM JONES, M. A., pastor of the Baptist church, Windmill-street, London. He was in his usual health on Lord's day, January 4th, and intended to conduct the worship of the day. It appears that he fell heavily at the step of the door, and broke the neck of one of his thigh bones. Being a very old enfeebled man, between eighty and ninety, he had not sufficient strength left to resist the shock, notwithstanding the highest medical skill in the person of Sir Benjamin Brodie, and some favourable symptoms in his own appearance, he could not remain longer on this stage, but calmly expired on the 21st. He was buried on Wednesday, January 28th, in Bunhill Fields, Dr. Campbell, of the tabernacle, officiating as minister.

The deceased was well known as a veteran in the field of literature and theology. *Expository Lectures on the Apocalypse; Lectures on Ecclesiastical History; History of the Waldenses; Bible Cyclopedia;* were the leading and most esteemed works—indeed, with the exception of the first mentioned, they are a rich treasure to the serious Biblical student. Besides, he issued for many years a theological magazine of some value, and many discourses, reviews, and biographies. Not the least of his services in the cause of primitive Christianity, was the introduction of A. Campbell's writings into this country. We honour him for the deed, although he deserted the good cause through that petulance of temper which was through life his heaviest malady. His judgment, taste, and com-

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position, were formed under the guidance of the celebrated A. MacLean; and he was an honour to his teacher. He was instrumental during his reviewing days in lashing out of existence many productions corrupt in style and pernicious in sentiment. His historical works will live longer than his theological dissertations. They will not be admitted among the higher classics of our age. They are deficient in the picturesque style, the artistic grouping of materials, and the large grasp of philosophical reflection, which are all demanded as essential to vital history. But among the large class who have not yet discerned the necessity of these rare qualities, they will circulate, and repay circulation—for they certainly exhibit commendable research and candour, associated with compactness and vigour of composition, occasionally rising into eloquence.

Mr. Jones was honourably employed during a great part of his life in reviving attention to the institutions and usages of ancient Christianity, and might have advanced with more firmness and freedom of step, had he not been retarded by the iron cramp of Calvin. Yet, notwithstanding, he published much unfashionable truth, in a frank and fearless manner, and it has not been altogether lost. He has gone to his rest, and his works will follow him. G. G.

THE FALLEN ANGEL.

Is there more wrath to burst upon my head,
In pitiless and unrelenting force?
O, shall I never, never more rejoice
In fulness of tranquillity and joy?
The booming thunders that sublimely rock
The empyrean, and the jagged bolts of heaven,
That curve in flame around the cowering earth,
Have terrors unto man, but none to me.
Oh, could their scathing and convulsing power
Extinguish life and consciousness in me,
How would I ride upon the thunder cloud,
And clasp in frenzied joy the sheeted fire!

Oh, universe, bear witness! Since thy God
Hath closed the ear of his high majesty,
I have not come to thee in search of rest;
I have not woo'd thee for a mental calm;
I sought for death—I pray'd thee for a grave—
Oh, wilt thou never listen to my plaint?
Have I not met on hot and arid sands
The terrible Simoom in purple pomp,
And pray'd for death as seraphs pray for love?
Have I not climbed the drear volcanic hills,
When black-red smoke was shrouding up the sun,
And sunk myself in their cavernous wombs,
Amid the sulphery flame and molten stones?
Alas! the mighty torrent, when it burst
In horrible explosion o'er the earth,
Commingling light and darkness fearfully,
Slew only those who yearn'd for lengthened days,
Leaving my sum of agony the same.
It buried plenitude of life in death,
And left me death in life! Have I not from
The horrent rocks, older than death or time,
Dashed headlong into gorges dark and wild,
Where torrents moan in agony, through bars
Of ribbed and blackened stone? Oh, have I not,
When ocean hove her billows to the clouds,
Plunged deep into the gloom of the abyss,
Dreaming the savage anthem of her rage

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Might lull me into everlasting rest?
Have I not, when the earthquake rock'd the world,
A storm-blasts rock the ocean sunk amid
The shattered temples, and the groaning men,
Into the womb of darkness, and invoked,
With tears of blood, the fate which others feared?

Annihilation! Mortals think of thee
With awful shuddering. Thou art to them
As million fiends incarnate, in one shape,
Combining all of terror, pain, and woe!
'Tis slander foul! Thou art a beauteous god—
Thy voice is music. Oh, reveal thyself,
And I will be thy first of worshippers;
And thou wilt breathe upon my burning brow,
And I shall be absorbed and sleep in thee!

Never, O never! shouteth grim despair;
Never, O never! giant frenzy echoes;
Never, O never! heaven and earth responds—
Deathless thy nature—deathless be thy pain.

Why do I leave the ever gloomy shades,
Where hope can never come? Why seek respite
In wandering around the universe?
The sun in noontide glory gladdens man,
And bathes the earth in beauty; but on me
It glances with an eye of chilling wrath.
The stars that gem the blue mysterious vault,
In splendour lighting up the milky way,
Turn wan and spectral when they meet mine eye.
The moon, that sheds on earth a mellow light,
And over human hearts a hallowed calm,
Looks on me with a red and angry glare,
And robes herself in clouds. The soft green flush
Of nature dies away. The flowers retire—
The streams in discord rave—the forests sound
A melancholy blast—while all the hills
Wail to each other, trembling in dismay.
Oh, God, I cannot bear it! Yet I must.

It is because the laws by which they live,
And move in harmony, require that all
Punish disorder with a penal voice,
And frown on sin with ceaseless retribution.

Rivers of pleasure, gushing from the throne
In glorious light and solemn melody;
Ye trees of life, that wave your branching arms
Up to the sapphire roof; ye seraph host,
Who veil your faces from the Holy One,
And sweep his praise for ever o'er your lyres—
Am I for ever exiled? Shall I never
Again be cleansed from sin, from anguish freed,
And raised again to life and holiness?
Never, O never! vollies down in wrath,
And steels my soul in darkness. I am still
A fiend: the foe of God—the curse of man—
The anarch of creation!

T. KIRK, PRINTER, PETER GATE, NOTTINGHAM.

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. IV. APRIL, 1846. VOL. II.

ESSAYS, DIALOGUES, &c.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XII.

Olympas. My dear children, hitherto has the Lord helped us. He has brought us to see the early dawn of a new year. Its first sun already gilds the gates of day and spreads its golden radiance over the joyful chambers of the morning. We welcome its rising glory, and praise the name of the Lord whose mercy endureth for ever. To Him we owe life, and health, and all that we have that is worth possessing, with all that we hope that is worth enjoying. Praised be his name! We live and we enjoy life, while many as young, as cheerful, and as fond of life as you, whose eyes on last new year's morning sparkled with life, and whose rosey cheeks bloomed with health and beauty, have "left the warm precincts of the cheerful day," and gone down into the cold, dark, and dreary mansions of the dead. Let us sing a song of thanksgiving, and consecrate this first fruits of the new year to the Father of our mercies, whose days are the days of eternity, and whose years know neither beginning nor end.

> "I'll praise my Maker while I've breath,
> And when my voice is lost in death
> Praise shall employ my nobler powers;
> My days of praise shall ne'er be past
> While life, and thought, and being last,
> And immortality endures," &c. &c. &c.

We read this morning the eleventh chapter of Genesis, which is

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itself the commencement of a memorable epoch in the history of the human race. You will read audibly and slowly five verses each in rotation.

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth," &c.

[The chapter being read, the question was, Who were confederate in this bold and heaven-defying project of raising a fortification against heaven? whereupon the conversation commenced.]

Thomas. It would seem as the whole human race were confederate, inasmuch as it is said, "the whole earth was of one language and of one speech;" and immediately after it is said, "they journeyed from the east."

Olympas. The *whole earth* is not the antecedent to *they*. The construction intimates no more than as men journeyed from the east. Besides, it would be much more incredible, because without any evidence or reason that the whole human race then existing should rise up and leave all their improvements, and the labours of a century or more behind them, and go in quest of a new location, than to make the pronoun *they* represent a part of mankind, as we are wont to use that word every day; as when we say, "They say so," "The people love to have it so," and "They will have it so;" intimating not the whole human race, but those of a certain district or country. True, there is little or nothing of any importance depending on the latitude we give to the pronoun *they* in this passage. I am more concerned to determine the legitimate use of the sacred language, than to establish any point of doctrine involved in this passage.

Edward. Were we to suppose that Noah, Shem, and all their immediate descendants were a part of their colony, we should then have to encounter other and greater difficulties, as it appears to me, than merely to find cause for their abandonment of their early plantations and local attachments.

Olympas. Of these difficulties of which you speak, will you state the chief?

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Edward. We should have Noah, who was perfect in his generation, and Shem, and the holy seed, all in one daring conspiracy against Heaven—all engaged in an attempt to prostrate the designs of God in allotting to each family its own country and clime; or, if not in this, in something worse—the erection of an idolatrous temple devoted to the sun, as some of my late readings would clearly intimate.

Olympas. True, my dear Edward, this would be a strange case, that Noah, in one hundred and twenty years after the flood, who had faithfully served the Lord so many centuries before the flood, should now abandon his worship for idolatry, or for any scheme, to subvert his decrees and appointments. We think, therefore, that in journeying from the east they left in the east the faithful portion of the human race, who were determined to cleave to the patriarchal altar in the families of Noah and Shem. This new colony, this swarm from the east, as all ancient records seem to indicate, were, for the major part at least, composed of the families of Ham and Japhet.

Olympas. With regard to language, James, how many were spoken before the flood?

James. Only one.

Olympas. And until this time of which we now speak, how many were spoken, Susan?

Susan. Only one. "The whole earth was of one language and of one speech."

Olympas. Can any of you tell the difference between being "all of one language and of one speech?" Are not language and speech the same thing?

Edward. The margin says they were of one *lip* and of one *word.* But this may mean the same thing.

Olympas. Unity of design and unity of language appear to express the original full as well as any other terms we have. Now, that this is the meaning, is farther evident from the sixth verse. "And the Lord said, Behold, the people is one, and they all have one language; and this they begin to do, and nothing will be restrained from them which they have imagined to do." And hence we learn the power of unity of language and unity of design. If the whole world still spoke one language, and were of one opinion, who could calculate to what extent they could carry any project of good or evil intent! The strength of Satan's realm consists much in this fact, that he and his angels are of one language and of one design. What, William, constituted the region called "the east," in the Old Testament style?

William. Mesopotamia, Assyria, and the lands east of the Euphrates.

Olympas. The tide of emigration has, it seems, from ancient days, rolled westwardly. From Mount Ararat, Noah and his sons descended the valleys that marked the course of the Euphrates. Tell me, William, what notable persons came from the east?

William. Abraham came from the east. From the mountains of the east Balaam came to curse Israel; and from the east came the Magi to pay their honours to the new-born King of the Jews. And "still the star of empire westward wends its way."

Olympas. Where, Susan, did this migrating colony first settle?

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Susan. They found a plain in the land of Shinar, and they dwelt there.

Olympas. Tell me, Edward, where Shinar lay?

Edward. It lay along the Tigris, or was a part of that rich valley that bordered on, or lay between the Tigris and the Euphrates, once the richest valley in the world.

Olympas. And there they projected the tower of Babel, that immense pile, designed as a monument of their skill and as a means of consolidation and concentration to prevent their dispersion over the earth. Of what, James, was the tower composed?

James. Of brick and bitumen.

Olympas. How high was it, William?

William. According to Strabo and other ancient historians, such as Herodotus and Diodorus Siculus, it was one stadium, or five hundred feet in height, having a statue of Belus of forty feet.

Olympas. And what was its square at the base, Henry?

Henry. You said it was one thousand feet.

Edward. It was almost as high as the steeple of St. Paul's church in London, which formerly measured five hundred and twenty feet. But since the fire of London it has been reduced, and it was twenty feet higher than the loftiest pyramid of Egypt.

Olympas. Whence, Edward, had it the name *Babel?*

Edward. It was called *Babel* because there human language was confounded, and because from that place the Lord dispersed them over the earth.

Olympas. It was, indeed, a marvellous confusion—because it was instantaneous; because it seems to have run in families according to consanguinity; and because it was both a bond of union and a cause of schism. Many languages made many parties, and one language made one party. For the Lord, it is said, divided them according to their languages—"every one after his tongue, after their families in their nations."

Henry. Did the Lord come down himself to see this city and tower which they builded?

Olympas. This is rather a form of expression that the Lord took notice of it, and considered the meaning and design of it, than that he literally descended from heaven and came to Shinar to survey this work of rebellion, or of idolatry.

Thomas. Into how many languages were the Babel-builders divided? I have read somewhere that they were divided into seventy-two, according to the number of the sanhedrim.

Olympas. This is more imaginative than real. It is obvious to those who have closely examined the structure of the languages of the world, that they have sprung from a common origin, and that three branches corresponding to the three sons of Noah, may be demonstrated to be the remote parents of all the modern languages of the whole earth. True, indeed, their languages are greatly mixed up with innovations and amalgamations which greatly obscure their common origin, and justify the hypothesis that the languages introduced at Babel were as numerous as the nations and colonies into which these archmasons formed themselves.

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Many linguists have been at pains to trace the origin of the languages of Asia, Africa, Europe, and America, to one common fountain. Take, for example, the very word *origin:* it is plainly sprung from the Latin *origo;* from *orior*, I raise; whence *oriens*, the east; and the *orient;* and thus *orior* from the Greek *oro*, to raise; and that again from the Hebrew *or*, to lift up one's self, to raise. How evident the descent! Hebrew *or*, Greek *oro*, Latin *orior*, *orient*, *origo*, English *origin*. Take another example: The word *air* comes from the Latin *aura*, from the Greek *aer*, from the Hebrew *aur*. But we may trace its kindred branches still farther: in many of the eastern languages are evidences of its passing through them. Thus, in the Chaldee, *ur* denotes fire; in the Egyptian, *or* represents the *sun;* in the Gentoo, or Sancrit, *our* expresses *day;* and in many eastern languages the same word denotes light, fire, and air. Of all the dialects, the Hebrew spoken by Noah, Shem, Abraham, and Moses, seems to have escaped the wreck of tongues, and to have been the dialect of Adam. Some foreign words are found in it, but that they have crept in from junior rather than from senior dialects, is more probable than any other supposition. Thus we find Latin words in Greek authors, and Welsh terms in Roman.

Among the sister dialects of Europe, the French, Spanish, German, Italian, &c., we have many proofs of a Roman parentage; and among the sister dialects of Asia, the Chaldee, Arabic, Sanscrit, Chinese, &c. &c., we find equal vouchers for a Hebrew ancestry. But the Lord inflicted these diversities of tongues in indignation for past abuses, and as merciful preventions of greater misfortunes to the human race.

Thomas. And may not the neighbourhood, positions, and localities of certain nations—their frequent intercourse, commerce, and conflicts, greatly contribute to the introduction of many foreign words into all their languages, and have had an influence in assimilating them to one another in some respects?

Olympas. True, it had, as in the case of France and England, whose dialects, terms, and phrases are now more incorporated with each other, than they were even some fifty years ago. Tell me, Thomas, in what positions did the elder nations after the flood radiate from the dwellings of the first plantation?

Thomas. As I have learned, the three families of Noah first located themselves bordering on each other in the very central regions of Armenia, Assyria, and Mesopotamia. From these, time after time, new colonies were formed, and new and even far distant communities erected. To every point of the compass they directed their way from the central settlements. The Chinese, Persians, Ethiopians, and Indians directed their journeys in an eastern direction; the Arabians, Egyptians, Phenecians, Lybians, and some of the Ethiopians, went southward; while the Goths, Greeks, and Latins, Peruvians, Mexicans, and Americans, migrated westwardly, leaving the north for the Scythians, Celts, and Tartars.

Olympas. The affinities in the dialects of these people and nations are in the ratio of their proximity to each other, and the frequency and familiarity of their intercourse, and satisfactorily demonstrate the force of circumstances that sometimes combine in the amalgamation of

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dialects and the transformation of language. But enough of this for the present. What moral lessons are we taught in this affair? Will you all in rotation tell me your reflections, and what moral instruction you have derived from this marvellous event? We shall begin at the youngest and ascend.

Susan. How happy it would have been for us had Ham and Japhet accepted of their lot and not presumed to unite in opposing God! We would then have had to learn but one grammar!

James. And we could have travelled all over the earth and needed no interpreter! How many good lessons we might have learned from those nations, whose speech we cannot now understand!

Henry. And then, too, we would have needed no translations of the Scriptures, and could have sent them all over the earth as soon as we can send them all over America!

William. There would have been no controversy about the meaning of foreign words, and in a few years we might have got from school and been employed in business which would be better for ourselves than others!

Mary. We would also have loved mankind better; for those who speak the same language always like one another better than those who speak foreign languages. Now, had we all spoken one language, still there would have been more love and less hatred in the world. Indeed, I do not think there would have been half so many wars.

Edward. I have read that language was at first a divine revelation, and now I believe it; for as many new languages began to be spoken on the same day, they could not have been acquired by art, but must have been communicated by God.

Eliza. On the day of Pentecost God gave the gift of tongues to the Apostles, that they might gather the nations into one fold that had been scattered by the confusion of speech at the building of Babel. God can therefore make many languages a blessing after they have been a curse; and, therefore, I think the more languages we now learn the better, that we may converse and commune with more of the family of man.

Thomas. I have found a new argument for the truth and authenticity of the Bible in the eleventh chapter of Genesis. It is this: It gives a proper reason for what no infidel can explain. All animals on earth have a language of their own. Every species has its own dialect, and they understand one another. Birds and beasts of the same species, brought together from Asia, Africa, America, and Europe, understand one another. But "lands intersected by a narrow frith" understand not each other. Dialects interposed make enemies of nations, who else "like kindred drops had mingled into one." The true definition of a barbarian is one that speaks an unknown tongue. Now, why is it that man, the master spirit, too, of language, is so Babelized and confounded, that he and his dog can parley with each other more fluently and intelligibly than he and his neighbour that lives across the river? This is a mystery—an anomaly which no infidel can explain without the fact that Moses records.

Olympas. The fact of the confusion of language is undeniable, and

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the cause, as you say, is inexplicable from all the lights of philosophy. It is, therefore, of the order of miracles, and a miracle must be assumed or believed in the case. The sceptic, you mean, assumes one, and the Christian believes on good testimony. Proceed.

Reuben. So far as the first eleven chapters of Genesis develop the ways of God and the grand scheme of moral government, it appears to me that sin, even under a remedial system, requires severe and frequent interpositions of vengeance in the way of checks and restraints upon its progress. Already, in a space of one thousand seven hundred and seventy-five years, four tremendous checks have been laid upon its progress—the deluge, the contraction of the period of human life from hundreds to tens, the confusion of human speech, and the wide dispersion of mankind all over the earth. But for these, human guilt would have transcended even the bounds of God's forbearance.

John. And yet what misfortunes have resulted to mankind! what impediments to salutary, benevolent, and grand enterprize have followed these prolific calamities so necessary to the endurance of the world! But my principal moral reflection remains to be stated. It is this: If the confusion of speech was a necessary means to the dispersion of the human race—to the formation of distinct and rival nations; does it not seem, then, that the restoration of one language to the world is as indispensable to union, as dialects are to sects and parties? I do not assume that diversities of tongues are the only cause of division; but certainly they are a cause—a chief cause; and while they exist, a strong, if not an insuperable barrier to union, harmony, and co-operation. The friends of union among nations and religious parties, it would seem, then, have a lesson of the most practical and influential character in this chapter, the philosophy of which seems to me to suggest the only rational and practical course of uniting the jarring and discordant sects of Christendom and the world.

Olympas. True, very true. The restoration of a pure speech, and of one speech, is essential to the raising up of a tabernacle of David that is fallen down, the rebuilding of the city and the temple of the living God on earth, as the skilful architects of Galilee laid the foundation in Jerusalem of old. The creeds, then, are the dialects of Babylon: the Bible, the pure and the only divine speech. To call Bible things by Bible names is, as I have often told you, the only way to obtain a true, permanent, and blissful union among the people of God. But we have some other questions and suggestions to offer on this chapter at our next lesson. A. C.

FROM A STUDENT'S SCRAP-BOOK.

Conscience.—There are three things remarkable about it. First, it is variable; active at one time and insensible at another. For this we cannot account. Secondly, it sometimes wakes up suddenly, as after a long sleep, and contends for its lost authority. Instance any sudden reformation. This is not after the analogy of other things, and is unaccountable upon natural principles. Finally, it is clothed with a mysterious and dreadful authority. Though oftentimes it yields to

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our prejudices and passions, yet frequently it drives us to our duty with a despotic power, or scourges us for our neglect of it, as with scorpion stings. And in the future world, methinks, the sinner will need no sulphurious burnings to constitute a *hell*. Conscience once let loose upon him, will riot on more than fiery fangs.

Shenstone very justly observes, that genteel abruption in composition sometimes has a prodigious effect upon a reader. Example: "Not this man, but Barabbas. *Now Barabbas was a robber.*"

Dugald Stuart observes, "Some writers who almost disgrace themselves when following their own taste and genius, gain great applause by a successful imitation of the style and sentiments of others." But this is a dangerous idea for this generation of plagiarizing authors.

Sectarianism is nothing more than self-love.

"He who resolves to amend hath God on his side."

"Of all compliments, deference is the most elegant and effective."

"Nothing so begets love as giving." From the moment we give to any person or object, we feel as if we had some *personal* interest in them.

"Satan hath desired to have thee." Perhaps the devil often fixes a longing eye upon an individual without any particular reason; and lays plans for his undermining, which require years for their unfolding.

"It takes all my learning," observed a Scotch divine, "to make my sermons plain."

LOGICAL.—Crabbe supposes that a man's brain is like a forest, where his ideas range like animals. The major and minor propositions of a syllogism are males and females, which unite and produce the conclusion. When those of different species unite, the result is a moral monster—that is, an absurdity!

Language should be like a mirror—unseen itself, but clearly reflecting our ideas.

Happiness depends much less on our possessions than on our prospects.

"Providence has set up racks and gibbets in the bosom of every transgressor."

"I have often reflected that it is a pity there is not something that would exhibit to our view the moral character as faithfully as the mirror reflects our personal appearance." Does not the Bible do this?

If there are any subjects in the Bible that ought to be spoken of with more simplicity of style and manner than others, these are the judgment day and the crucifixion scene. They are in themselves so august and so interesting that every attempt at hyperbole reminds one of the shining spray that is thrown over the solid rock of the ocean.

Colloquial language spurns the rules of grammatical construction. Men have right, in one sense, to talk as they please.

"Society teaches us what we are; solitude teaches us what we ought to be."

Cecil says "a minister and a worldling should meet like two men in a rain."

When Julian took from the early Christians their earthly possessions, he told them scoffingly a great truth, that "these privations would make them more fit for heaven." G.

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HISTORY OF SIN, INCLUDING THE OUTLINES OF ANCIENT HISTORY.—No. I.

[The following article on the History of Sin, in connexion with several others on the same subject, was written by brother Campbell some years ago. From its intrinsic excellency, we give it a place in the present number.]

As respects the malignity of sin, I have found but two sects. The one expatiates upon its demerits until language fails; the other is always extenuating its malignity. One class represents it as a natural and almost innocent infirmity of human nature, while the other fails to give birth to their conceptions of its atrocious nature and destructive tendency. To those who labour to diminish our abhorrence of sin, Christianity and all its wonderous works of mercy and favour appear an unnecessary and extravagant display about nothing; but to those who contemplate it in the light which Revelation pours upon it, every thing in the economy of mercy attests the wisdom and favour of God displayed in the Gospel.

Observing the tendency of the two systems, we are induced to propose the question, *What is sin?* In defining the act, it is no more, says John, than "*the transgression of law.*" And if we ask, what is law, as respects sin, Paul avers that it is "the strength of sin." But, to develop the import of the monosyllable *sin*, it is necessary to consider what are the prominent ideas attached to law. There is the authority of the lawgiver which passes into the law, and there is the nature and design of the law itself. As far as relates to the authority of the law, sin is simply *rebellion;* but as respects the nature and design of the law, it is what is sometimes called *wickedness.* The transgression of a law purely arbitrary, positively requiring obedience, without regard to any thing but the authority of the lawgiver, is pure rebellion. But, if the law have a moral tendency, then the transgression of it superadds to rebellion the idea of wickedness or crime.

The first law promulgated on earth, under which man was at first placed, was a positive and arbitrary statute prohibiting an act neither good nor evil in itself; and was, therefore, the best conceivable test of the loyalty and subordination of the subject to whom it was given. The transgression of such a law can be considered in no other light than as an act of pure rebellion. The language of such a transgression is simply this, "*Thou shalt not reign over me.*" In an act of pure rebellion, the malignity of sin appears more striking, more plain than when contemplated in connexion with an immoral tendency.* The enormity of such an act, which has nothing to call it forth but simple aversion, or disregard to the authority of God, can never be developed in language intelligible to mortal man. When any creature acquainted with his Creator tells him to his face, either in word or deed, "Thou shalt not reign over me," before we can have any idea of such an act, we must understand the relation and obligation in which a man stands to his Creator. But this is impossible. When

* Query—Is not disobedience to baptism in every penitent believer, and disobedience to the Lord's supper on the first day of the week in every Christian, precisely of the same character?—J. W.

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a child rises up against his father and dethrones him, all men of clear conceptions consider him as a monster rather than as a man. They know some thing of the relation existing between the parties, and of the obligations and duties thence resulting. But this is a very faint and a very imperfect analogy of the relation and obligation existing between man and his Creator. It is just as easy for man to weigh the universe in scales, as to fathom the nature of sin contemplated only as an act of rebellion against God.

The Bible itself makes no effort to develop the nature of sin by any description drawn up in words. This admonishes us not to attempt it. What shall we say then? Are we without any means of forming any idea at all of the nature of sin? No, we have to learn it not from verbal description, but from its effects and from the means of its cure. It is very difficult to explain any of the vegetable or mineral poisons. When we see a dog, a horse, or a man drop dead in an instant of time, when only touched with a drop of prussic acid, we have a better idea of its inherent poisonous influence, than from any verbal description of it.

The history of sin is, then, the best development of its nature. But all the history to which we have access belongs to time, and time only belongs to history. The history of sin, therefore, to which we look, is a history which only reaches back to the birth of the world. At its birth all was good, and therefore all was happy. Before the rebellion in Eden, all was good, all was very good. In the world not a groan, not a sigh was heard, till sin was born. No gloom, no pain, no sorrow any where. But the instant man rebelled, the heavens were overcast, the sun lost his brightness, the earth its fertility, the air its salubrity, Eden its bloom, woman her beauty, and man his crown. Nature was immediately diseased in all her members. A consumption was introduced into her whole system, which must issue in a universal decline. The leprosy continued to spread until the whole habitation of man was infected. Human enjoyment was poisoned at the fountain, and all its streams were corrupted. The fruit of every tree degenerated, and the tree of life was rendered inaccessible to mortal man.

In contemplating this change, these results, we begin to learn some thing of the nature of sin. Hearing all nature groan, seeing the agonies and pains of all that live, feeling the seeds of mortality thickly sown in our own persons, and tracing all these to their proper source, we discover that one sin, one act of rebellion, one single transgression, is the root of all this bitterness and grief. This brought death into the world, and all our woe. When we hear all the millions of human beings begin the journey of life with a scream, and see death lording it over them all; when we survey the rueful wastes, we begin to feel that there is a malignity in sin which no eye can see, which no tongue can utter, and which no pencil can paint.

From one act of rebellion, called the sin of Adam, death entered the world, and passed down with every generation; so that all the millions of infants and men pine away and die. By that one offence death hath reigned ever over them who never sinned as Adam did by transgressing a positive law. All have felt the pains—all, all have

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tasted the bitterness of transgression in being subjected to death, and to corruption in the grave.

The first sin can be estimated only in connexion with all that has followed. For all the sins of sinners are the consequences of the sin of Adam. The serpent which stings a tree poisons not only the roots, trunk, branches, and foliage, but every insect which feeds upon it feels the sting in its own privations, pains, and death. In one word, every disease, moral and physical, in the experience of the whole animal creature, is but a consequence of that one transgression. One transgression hurled from their dignity the legions of heavenly potentates, and cast them down to Tartarus for ever, without the hope of reprieve, and without remedy; and, in our world, one transgression has visited upon all the generations of men all the calamities to which mortal man is heir.

Angels had but *one* life, and were incapable of another, and that one life was lost for ever. God put the sin of angels forthwith under punishment; but the sin of Adam was put under government, that there might be a possibility of its cure. The nature of sin is further developed, as we learn the character of that remedial government under which it has been placed. We shall, therefore, attend to some of the more signal acts of the divine government over sin.

And first let it be remarked, that had it not been for this remedial government, man would have been snatched from transgression to judgment, as were the angels who sinned. But man is spared. "*A respite unto life,*" a sentence "of justification unto life," as Paul affirms, has come upon all men, in consequence of the mediation of Adam the second. But, notwithstanding the respite which has been granted, (and were it not for that none could have been born, nor any of those since born, could have lived;) still there is a maximum in the sin of man beyond which it has not been permitted to reach.

The sin of Cain differed from that of Adam in many respects. I shall only mention one. It was not like Adam's original sin; for that was the act of rebellion of a perfect man; this was not only an act of rebellion as respected the great Lawgiver, but as respected the nature of the act, it was wicked and vicious in the extreme. Its consequences upon Cain, and upon his family for generations, cannot now be traced. But it stung his posterity down to the deluge. At the deluge the sin of the world had attained to that maximum beyond which it could not be permitted to pass.

But, to resume the sin of Adam again, I would say emphatically that it differed from every sin since committed upon the earth. *It was the sin of a perfect man. All other sins are the sins of sinful men.* The malignity of sin can, therefore, be more clearly discerned through this consideration, than through any other media. There have been but *two sins* committed, of which the ear of man has ever heard, from which the malignity of sin can, in any degree, be apprehended. This idea, though new to me, I think is entitled to some consideration. The crucifying the Lord of glory, though the greatest sin of sinners, and entailing upon a nation a curse which almost two thousand years has not completed, is but a feeble illustration of the malignity of sin compared with the two sins I have now in my eye. All sins flowing

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from a sinful nature, or from a nature impaired and debased, have some or many extenuating considerations which keep the malignity of sin out of view, and actually diminish it. The injurious acts of an idiot have not the demerit of the same acts of one of sound mind and reason. No sin which one of Adam's children can commit, has the same malignity in it which the first transgression had, and from it alone can we learn the heinous nature of transgression. I need scarcely inform my readers that the other sin to which I allude, is the sin of the rebel angels. Their transgression, whatever the act may have been, was the transgression of perfect intelligences and of perfect beings. I pretend not to explain either of these acts—the consequences of them are the only explanations of them which can be relied on. Many have impiously laughed at the story of Eve's eating the apple as a ridiculous cause for entailing such mischiefs upon the world. Their laugh deserves such pity as the laugh of an idiot at the cause which deprived him of his reason. The liberality of the grant made to the progenitors of our race, and the smallness of the restriction laid upon them, exhibit the magnitude of the transgression. So we must reason. The less the temptation the greater the sin. He who, owning ten thousand sheep, seizes by violence the widow's lamb, sins more grievously than would the widow if she should steal the ten thousand sheep.

But, as was said, the only exposition of the nature of these two sins is the consequences which flow from them. The former involved in irremediable ruin the angelic transgressors. The latter subjected the human race to all the miseries of the present life; and such of them as are not cured of the deadly disease, are, with the angels who kept not their first estate, doomed to everlasting destruction. *Sic stat sententia omnipotentis.* So stands the decree of the Almighty. All the sins of all the world, and all the evils attendant on them, are developments of the sin of Adam (or of Eve), and must be all taken into view with all the train of natural evils consequent upon them, before we can think aright of what sin is. The sins of sinners, though so grievous and so full of misery, are but specks in comparison of the sin of a perfect being. Yet we find some of those singled out, and the history of their consequences detailed for many generations, to teach men the malignity thereof.

Cain's transgression drove him still farther from the presence of the Lord. Not one of his posterity is distinguished for piety, and the whole of his race perished in the deluge. The virtuous and devout part of the race sprang from him who filled the place of Abel in the affection of his parents and the favour of God. The children of Cain were the children of men, and were skilled in the arts of men; but the sons of God were amongst the children of Seth, and the intermarriages of these with the daughters of men consummated the apostacy of the old world; and so filled the earth with violence that their crimes reached unto heaven and brought down ruin upon a whole generation.

It was one thousand six hundred and fifty-six years from the creation to the deluge. Allowing that the posterity of Adam, after the deduction for the loss by death, only doubled every forty years, which

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is a very reasonable calculation, then there must have been upon the face of the earth, at the time of the deluge, more than two billions of human beings. But this is almost incredible; yet dividing one thousand six hundred and fifty-six by forty, it gives forty-one generations; and two multiplied into itself forty-one times gives more than two billions as the product. There can be no reasonable doubt, however, taking the longevity of that period into view, but that a number far surpassing the present population of the earth, perished in the deluge. Of all these millions, "of their names, their exploits, their fame, there is no memorial. The earth once glowed with their labours, and groaned under their wickedness; but they, with all the monuments of their skill and power, sunk into the remorseless deep." Sin has, in this universal catastrophe, a monument erected to its memory, on which is inscribed its awful enormity, and the sure and certain consequences which must follow in its train to every child of Adam, who *is not released from its guilt, cleansed from its pollution, and emancipated from its dominion.* A. C.

FREE MASONRY AND ODD FELLOWSHIP.

To the Editor of the Millennial Harbinger.

Sir,—Agreeably to a promise made some time ago, I proceed to give you a short article on the subject of masonry and odd fellowship. I am a member of both orders, and am therefore competent to judge of both; and am also an humble member of the household of faith, and therefore competent to judge of it. In relation to the two orders of masonry and odd fellowship, about which so much has been said and written lately, I design only to speak as a Christian may and ought to do. They are purely human institutions, created for purposes to be fulfilled on earth only—having no bearing whatever on the world to come. This I affirm solemnly, for I well know the truth to be so. If there be any thing in the ceremonial of either of them that has any allusion to the world to come, or any influence upon our destiny there, it is borrowed from the great Book of books and its holy institutions. The ceremonial of both is dignified and impressive, and the objects of both purely benevolent. The true object of the secrets of both orders is purely selfish—to recognize their own members, and to confine their benevolence to them. This is most unquestionably true—and I must be permitted to say frankly, that if I did not know "the philanthropy of God our Saviour," I should devote myself heart and soul to the limited philanthropy of the orders in question. But I cannot continue my connexion with either order, because I am a member of a nobler order, and the subject, if not the practitioner, of a purer and more expansive philanthropy—a philanthropy that is divine. "The secret of the Lord is with them that fear him," (Ps. xxi. 14,) and such need no human secrets to make them happy. To the Christian who fears the Lord, the secrets of these human institutions are unnecessary. To him who belongs to the brotherhood of faith, the brotherhoods of earth are unnecessary and useless. To him who is well instructed in the mystery of godliness, "God manifest in the

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flesh," the mysteries of any human institutions under the heavens are alike tasteless and useless. To one whose heart is alive to the love of God and of all who are born of God, there is a mysterious sympathy that recognizes a true brother, whether of high or low degree, by sure and infallible "signs," and "pass words," and "grips," far more palpable and unerring than ever emanated from any human institution. The eye that glistens with delight at the name of Jesus, and the hand that grasps firmly and undoubtingly the hand that is extended to it, because it is that of a Christian; and the words of truth, and love, and tenderness, that pass between two affectionate Christian brethren, are as superior to the mystic signs, and words, and grips of a mason or an odd fellow, as are the reviving rays of the glorious sun to the twinklings of yon distant stars "that glitter on the mantle of night."

I mean not to institute a regular comparison between Christianity, glorious and venerable Christianity, and the secret orders in question. What I have to say of them is only to place them in their true positions. They are of "the earth—earthy." I may not, as an honourable man, speak disrespectfully of them; but, as a Christian, I may—nay, must speak the truth. From both these orders I have personally derived both pleasure and profit; but so I have from the performances at a theatre, and various other exhibitions of taste and art. So I have too received much benefit and pleasure from various occupations in which I have been at different times engaged in life; but what could any or all of these do for me when the last struggle comes, and I am called upon to "shake off this mortal coil?" Ah! there's the rub. These earthly institutions and brotherhoods, with all their influences, terminate here; and it is not more true than poetic, that "there is no union *here* of hearts that finds not *here* an end."

I have much more to say on this subject; but I am, as I presume you are, a friend to "short articles;" and shall therefore await your pleasure and that of your readers for a farther hearing.

"MORE LIGHT."

REMARKS BY A. CAMPBELL.

THE masonic and odd fellow institutions seem to be more or less religious institutions. They have sacraments or mysterious oaths, solemn initiatory rites, religious festivals, processions, and funeral obsequies distinctive of their orders—the Bible publicly acknowledged and pompously carried in their solemn processions and sublime anniversaries. It is true their fraternal charities are rather expansive. The Jew, the Turk, the Deist, as well as the Christian, may be free and accepted masons. The Jew will carry the Christian Bible, the Romanist the Protestant version of it, and even the Turk will dispense with his Koran for the sake of his masonic brethren and the sweet communings of the mystic tie. Now, as one religion and one church are enough for one man, some think it altogether unnecessary for those united in such a fellowship to seek any other brotherhood or communion: indeed, so think a great majority of themselves. In this point

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I agree with them. Free masons have just as good a right in this community to have their halls and temples, their priesthood and sermons, their rites initiatory and confirmatory, as any other people. But as one church is enough for one man, it may be questionable whether they ought also to seek admission into the Christian church, or whether Christians should seek admission into their church. No man can serve two masters, nor be a member of two distinct churches. I wonder not, then, that so many ultimately cleave to the one and disparage the other.

But that a Christian man can be improved in his morals, or be made more liberal in the cause of humanity by the masonic faith and hope, I am at a loss to comprehend. As difficult to me it is to imagine how a Christian can be more liberal in the name and for the sake of the masonic, than in the name and for the sake of the Christian tie. Nor can I well understand how any Christian man will answer to Jesus Christ the question why he preferred to have his charities entered in the name and to the honour of a mystic mason, rather than in the name and to the honour of Jesus Christ. But of one thing I am certain, that when any man amongst us does all the deeds of benevolence which the Lords expects from him, he will not have a dollar to spend in the name and to the honour of the seven mysteries of free masonry, or even odd fellowship. But I desire illumination on this subject, and will be thankful for it to any priest or high priest of the hidden faith.

HUMAN CREEDS.

Our brother Elder Jacob Creath, junr., of St. Louis, Missouri, has issued a strong and vigorous essay against the utility of human creeds to govern the kingdom of Christ. It is a strong masculine essay, and worthy of the considerate reading of all apologists for written human creeds. We shall furnish our readers with a specimen of it. The first essay contains argument first, and reads as follows:—

"*Argument First.*—We shall use the word *creed* in its usual and popular acceptation. Judge Blackstone says it is the usual or common signification of a word that determines its meaning. Words are the stipulated signs of ideas: these are closed with words, as our bodies are with garments. Webster defines the word 'creed' to be a brief summary of the articles of Christian faith. The Popish manual contains a brief summary of the Catholic faith. The Episcopal prayer-book contains a brief summary of the faith of the Church of England. The Westminster Confession of Faith contains a brief summary of the Presbyterian faith: it is styled 'The Constitution of the Presbyterian Church in the United States.' The London and Philadelphia Confessions of Faith contain a brief summary of the Baptist faith; and

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the Discipline contains a brief summary of the faith of the Methodist Episcopal Church, according to the above great names of Blackstone and Webster. A creed, according to them and the above illustrations, is a *visible, tangible, written and printed book,* set forth to the world by each of the above-named and highly respectable and numerous denominations, as a brief summary of their respective faiths.

"The English word *creed* is derived from the Latin verb *credo* (I believe,) and from the Saxon word *creda,* (I believe.) According to the above popular use of the word creed, a man's writings are not his creed—his sermon is not his creed—his views are not a creed. Calvin's Institutes are not the creed of the Presbyterian church—but the longer and shorter catechisms. Wesley's sermons and writings are not the creed of the Methodists, but a book called the 'Discipline.' Gill's and Fuller's writings are not the creed of the Baptists, but the London and Philadelphia Confessions of Faith. We do not call the sermons, nor the discourses, nor the writings of one man, the creed of a denomination; but a brief summary put forth by the whole fraternity. According to Webster, these denominations have not their creeds in their heads, nor in their pockets; but in a printed book. This is a fair and common sense meaning of the word *creed.* There was no Hume's History of England, nor Gibbon's History of the Fall of Rome, before they were written, printed, and circulated. They were not called *histories* while they were in their author's *heads*—but when they became *visible* and *tangible.* A man cannot carry Hume's history in his head. The word *creed* is a definite and clearly defined word, as much as the word history, chair, table, or house. A person cannot carry a creed, nor any of the above-named things, in his head. A creed must be written, printed, visible, and tangible; so that it may be examined and appealed to by the denomination who set it forth, and by the public. So much, therefore, for the popular meaning of the word *creed.* And, according to this broad and popular meaning of the word creed, the denomination to which the author of this essay belongs has no creed. If it has, he has not seen it, nor heard of it: and if our denomination had a written and printed creed, that would not prove that it was right to have creeds; two wrongs cannot make one right—two blacks cannot make one white.

"The next question is, Are the above creeds authorized by the Word of God—the Bible—or are they made by human authority? We say they were made by poor, fallible man. Let him that says they are authorized by the Sacred Writings, point us to 'Thus saith the Lord, You shall have a brief summary of faith.' This, the advocates of creeds are bound to do. Protestants, in their discussions with Catholics about the utility of the mass, the cross, and the Pope's supremacy, say, 'Give us Apostolic precept or example for these things, and we will have them too.' James, the Apostle, says, there is one Lawgiver, who is able to save the obedient, and to destroy the disobedient. Reader, how many do you say there are—one or four—one or fifty? Is the Pope the one lawgiver? or is it Luther, or Calvin, or Wesley? We say, it is Jesus Christ, the Son of God.

"To all persons who believe that uninspired men have power to make laws to bind the consciences of men, we submit the following in-

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terrogatories:—1. Have the Pope and his Cardinals a right to make a creed for the Protestants? 2. Has the Pope a right to make a creed for all the world? 3. Who gave him such authority? 4. Has one Protestant a right to make a creed for all the other Protestant denominations? 5. And will all of them agree to be bound by the creed of one? 6. Can any one sect in Christendom renounce their creed, and submit to that of any other, and maintain its own separate existence afterwards? 7. For example, can the Baptists adopt the creed of the Methodists, and remain Baptists afterwards? 8. Can the Catholics adopt the creed of any one of the Protestant sects, and maintain the separate identity of the Catholic institution afterwards? 9. Can America adopt the British constitution, and maintain her republican institutions afterwards? 10. Can the European States adopt the American constitution, and maintain their kingly governments afterwards? 11. Can two constitutions be obligatory upon one people or nation at the same time? 12. Can America be bound by the British constitution and the Bill of Rights at once? 13. Can any denomination of Christians be bound by a creed and the Bible at the same time? 14. Can all the European governments be *grouped* under the American constitution, and support their separate identity? 15. Can the Catholics and Protestants be grouped under the New Testament, and still remain Catholics and Protestants? 16. Can all the Protestant sects be *couched* under the New Testament, and remain as they now are?

"We subscribe most heartily to the following quotation from the twentieth page of the Presbyterian Confession of Faith:—

"'The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writings, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.' And on page 150, 'The Scriptures of the Old and New Testament are the Word of God—the only rule of faith and obedience.'

"They are not simply a rule of faith, or the rule of faith and obedience; but the *only* rule of faith and obedience. Therefore, it is wrong to have any other rule than the ONLY rule of faith and obedience!

"Thus we have demonstrated—fully demonstrated, I trust, to the entire satisfaction of the reader, our first proposition, to wit:—That human creeds are unauthorized by God; that they are human productions; that they were made by fallible men; that they are human opinions, inferences, and deductions of the human mind from the Scriptures; that they are traditions of men; that they are not binding upon the human conscience; that they are unscriptural and unnecessary."

His attributes of the Christian creed concludes the tract. They are as follows:—

"The Bible is the Christian's creed. The Old Testament contains the Jews' religion: the New Testament contains the religion of Jesus

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Christ. If these two religions are false, then there is no true religion: then Mahometanism is false, Paganism is false, and all other religions are false. The attributes of the Christian's creed are seven:—

"1. The Christian's creed is inspired; for Peter says, 'Holy men of God spake as they were moved by the Holy Spirit.' All Christians agree to this; but they do not agree that any human creed is inspired.

"2. The Christian's creed is authoritative: 'The words that I speak to you shall judge you in the last day,' says the Lord from heaven.

"3. The Christian's creed is intelligible: Paul says, 'When you *read, you may understand* my knowledge in the mystery of Christ.'

"4. The Christian's creed is moral in its tendency: 'The Word of the Lord is pure.' (Psalm xix).

"5. The Christian's creed is perpetual: 'The Word of the Lord endures for ever, and this is the Word which has been announced as glad tidings to you.' (Peter).

"6. The Christian's creed is catholic: 'He that is of God, hears God's Word;' 'Preach the Word;' 'Preach the Gospel to every creature.'

"7. The Christian's creed is perfect: 'From a child thou hast known the Holy Scriptures, which are able to make you wise unto salvation'—'All Scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness, thoroughly furnished to every good work.'

"If the creeds agree with the Bible, then they are as useless as a fifth wheel to a wagon; if they disagree with the Bible, then they are pernicious and impious, and should be burnt, as the Ephesians did their magical books. (Acts xix.) This one argument sets them aside for ever."

THE BAPTISMAL VOW.

Lord Jesus, that thou art the Messiah, the Messenger of Jehovah, thy words, thy works, and the Holy Spirit, thy Advocate, declare and prove. As the Son, the only begotten of the Father, as coming from his bosom with pledges of love and mercy, I regard thee. As his great Prophet, his consecrated Priest, and anointed King, and as our Mediator in these relations, I acknowledge thee. Thou camest to seek and save the lost, and thou hast invited *sinners* to come to thee. I am a *sinner*, Lord; and as such, I now present myself before thee. Hadst thou not invited and commanded me to come to thee, I dare not to have approached thee, vile and polluted as I am.

The covenant which thou hast stipulated I approve. A God I want whom I can call *my* God. A Saviour I need whom I can call *my* Saviour. A rule of action according to which I can have intercourse with thee engraven on my heart, I desire. A knowledge of thee, which is eternal life, I seek with my whole heart; and, O Lord! remission of my sins, and thy Spirit to comfort me, is what first of all, and most of all, my soul longs for. Into thy family I wish to come, and amongst thy sons and daughters I long to be enrolled. I have heard that thou, the *Faithful and True Witness*, has commanded immersion into thy death, as a pledge, and as the means of a sinner's forgiveness

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and adoption into thy family. Therefore, Lord, at thy command I come, relying upon thy Word, and am willing to make thee my Prophet, my Priest, and my King, by a covenant never to be forgotten. I do accede to thy own gracious constitution in all its provisions, and do renounce every other prophet, priest, and king, but thee alone. I vow to thee, that whither thou goest, or requirest me to go, I will follow; thy people shall be my people, and thy God my God.

In pledge of this I am now willing, and I come, Lord Jesus, to be buried with thee—to put off the body of the sins of my flesh by an immersion into thy death—to bury the old man in this watery grave as thou hast appointed me. I wish to rise with thee, to walk in a new life, and to ascend in my affections to the place where thine honour dwells. And, Lord, as thou, in anticipation of thy burial and resurrection, wast buried in Jordan, and raised out of it; so I wish to see in this my burial and resurrection with thee, an assurance that I will be raised from the earthly grave in the morning of the resurrection. Lord Jesus, thou great Shepherd of the sheep, I die to every lord and saviour but thee—my confidence is in thy blood. I will be buried with thee, and will hope to rise with thee, not only out of this water, but out of my grave at the last day. I take thee, Lord, upon thy own word; receive me now upon this my vow: and as I give myself up to thee in the obedience of faith, so may I live to thee while life endures. "Now may the God of peace, who brought back from the dead my Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting institution, make me fit for every good work to do his will, producing in me what is acceptable in his sight, through Jesus Christ—to whom be glory for ever and ever. Amen."

The above is *in extenso*, or in detail, what is implied in *putting on Christ* in Christian immersion. A. C.

HOW HAPPY TO BE BORN AMONG CHRISTIANS!

LORD, I ascribe it to thy grace,
And not to chance as others do,
That I was born of Christian race,
And not a Heathen or a Jew.

What would the ancient Jewish kings
And Jewish prophets once have given,
Could they have heard those glorious things
Which Christ revealed and brought from heaven.

How glad the Heathen would have been,
Who worshipped idols, wood, and stone,
If they the Book of God had seen,
Or Jesus and his Gospel known?

Then if this Gospel I refuse,
How shall I e'er lift up my eyes?
For all the Gentiles and the Jews
Against me will in judgment rise.

WATTS.

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ORIGINAL COMMUNICATIONS, &c.

MODERN SPIRITUALITY.—No. III.

We have received from Mr. Greer another letter, which he intimates may be his *last* on this subject. We likewise trust that it will, for although sincerely desirous that the subject should be fully discussed, we would prefer some opponent better acquainted with dialectics. We cannot find room in this number for the whole of Mr. Greer's letter, we must therefore divide it, and give the remainder next month. In our May number, God willing, we will sum up the argument and dismiss the question.

Tullylagan, Dungannon, February 19th, 1846.

To Mr. G. Greenwell.

Dear Sir.—On reading my letter addressed to Mr. Tener under date 11th of December, 1845, as it appears in the pages of the *Messenger* for this month, together with your reply, I find that a few inaccuracies of the press have crept into it, most of which, however, are not of much account, and I shall only remark on one which occurs in the ninth line of the seventy-sixth page, where the word *futile* is substituted for *fertile;* this typographical error mars the sentence. I also observe that you have somewhat abridged my lettter—however, as this condensation is principally confined to the references from history, I shall not complain of it, as I think we are both agreed that if the merits of the question under discussion cannot be maintained by Scripture proofs, those adduced from history and the corrupt practices of many of the early Christian churches, are of little, if any weight whatever.

After having shown from history, which you acknowledge as authentic and competent to prove facts, although neither of us, I believe, will allow it to occupy higher ground, that many centuries ago several persons suffered martyrdom for denying the efficacy of water baptism, I shall no longer contend with you about your favourite term *Modern Spirituality*, but freely allow you to ride your hobby at pleasure; but in giving you undisputed possession of your favourite term, permit me to remind you that dissent from water baptism in the present day is not confined to the Society of Friends, as you seem to intimate, for in parts of the continent of Europe there are small societies of pious Christians by whom water baptism and the ceremony of the Lord's supper are entirely disused—for instance, with the Inspires in Germany, and with the Malakans in south Russia. (1)

You admit that "Christ has been the channel of every spiritual blessing since the fall of man; all spiritual privileges have flown from his work prospective or actual." You continue, "But our argument was, that baptism with the Spirit, designated a peculiar and supernatural work." And you go on to say, "We furnished, in support of

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our position, evidence and argument. You have offered a contrary *opinion*, but you have furnished no contrary *evidence*," &c. In your former letter you say, "If any man is determined to abuse language, and pervert the Word of God, by declaring that he has been *baptized with the Holy Spirit*, we have two questions to ask him, first, Where are the witnesses and spectators who beheld you when you were immersed in visible splendour, with tongues of significant import resting on you, and flashing around you the radiance of heaven?" &c. To this I reply, no doubt baptism with the Spirit is a peculiar and supernatural work, and I furnished you with many Scripture proofs showing that such a baptism was promised—"But as that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John iii. 6,—so cannot the natural man discern the operation of the Spirit of God upon the heart; but if he cannot discern through the means of his natural faculties the exact time on which the first Adam became subject to the second Adam, he can see the fruits of such an entrance into the heart of man, by the regeneration and holy walking of the then happy individual, which is conspicuous in all his words and actions. On this subject Paul is very explicit. See Rom. viii. (2)

Now, if I understand you aright, you hold that the means of arriving at this, and every other spiritual blessing, is through the formal rite of water baptism. This position I must deny, and I apprehend, that in addition to a host of Scripture evidence, I am also borne out in my view of the subject by one of your own authorized publications. I allude to the *Christian System* where it treats on water baptism—it states, "But it has no abstract efficacy. Without previous faith in the blood of Christ, and deep and unfeigned repentance before God, neither immersion in water nor any other action can secure to us the blessings of peace and pardon." Then why not reject this broken reed entirely? as this admission, on your part, shows it to be one of the works of supererogation. (3)

Although most probably it will prove unavailing to offer to your consideration any further proofs from Scripture, yet I shall once more bring under your view other passages from the Inspired Volume, hoping that the present communication may be my last on this subject; but before I do so I shall answer the question you ask me, as it falls in course in this place. You write, "Be so kind as to explain what you mean by the still small voice of Christ, and tell us whether that voice is heard in any other way than through the Revelation of God." To this I reply, if you turn to the nineteenth chapter of 1 Kings, you will find my meaning, where it is said that "the Lord was not in the strong wind, neither was he in the earthquake, nor in the fire, but in the still small voice." And I believe that this "still small voice" is experienced by pious Christians of the present day, and that this is the revelation of God to the heart of man; and that, without this guide, the Scriptures are a dead letter, as man, by his natural or acquired powers, cannot comprehend them. I have in my possession a black letter edition of the Bible, printed in the year 1608, in the preface to which are found the following words—"Whosoever mindeth to take profit by reading the Scriptures, must earnestly and usually pray to God that he will vouchsafe to teach the way of his

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statutes, to give understanding to direct in the path of his commandments." (Psalm cxix.)

"Read not this Book in any case
But with a single eye;
Read not, but first desire God's grace
To understand thereby."

From the above quotation it is evident that the early Protestants believed in the influence of the Holy Spirit to guide and govern their judgment in the reading of the Scriptures. As you have alluded to George Fox, I may state that he was born in 1624, which was sixteen years after the publication of this edition of the Bible; you must, therefore, assign the belief in spiritual guidance to a date anterior to the era of the founder of Quakerism. (4)

Although in my former communications they may be probably referred to, permit me still to turn to some of those texts upon which both you and I have built our towers of strength. In the first I shall offer, the difference between the two baptisms is so clear and explicit, that it is impossible to construe in any other manner than as it appears literally on record; there are, however, other texts, which seem to admit of a double meaning, which we shall afterwards consider; but let us first analyze the account which we find in the writings of the four Evangelists, on the subject of John the Baptist's declarations with regard to the two baptisms:—

JOHN'S WATER BAPTISM THE TYPE, AND CHRIST'S SPIRITUAL BAPTISM THE ANTITYPE.

"I indeed baptize with water unto repentance—*But he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire.*" Matt. iii. 11.

"I indeed have baptized you with water—*But He shall baptize you with the Holy Ghost.*" Mark i. 8.

"I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose—*He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.*" John iii. 16, 17.

"I baptize with water; but there standeth one among you, whom ye know not. He it is who cometh after me, is preferred before me, whose shoes' latchet I am not worthy to unloose. The next day John, seeing Jesus coming unto him, and said, Behold—*The Lamb of God which taketh away the sins of the world!*

"This is he, of whom I said, After me cometh a man, which is preferred before me; for he was before me. And I knew him not, but that he should be made manifest to Israel; therefore am I come baptizing with water. And John bare record, saying, I saw—*The Spirit descending from Heaven like a dove, and it abode upon him.*

"And I knew him not; but he that sent me to baptize with water, the same, said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is—*He which baptizeth with the Holy Ghost.*" John i. 26, 27, 29—33.

The new worship which was thus to distinguish Christianity, was to be in *spirit;* because it was to consist, not in outward rites, but in

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services dictated by the Spirit of the Lord, and in direct communion of the soul with its Creator. It was to be in *truth;* not simply as arising out of a sincere heart, a description which might apply with equal force to the abolished worship of the Jews, but because it was to consist in substantial realities. It was to be carried on, not through the old medium of types and figures, but by the application to the heart of the great and essential truths of the Gospel dispensation; for the type was now to be extinguished for the antitype; the figure for the thing figured; the shadow for the substance. Such, then, and such exclusively, is the true character of Christian worship.

It was the office of the Baptist to proclaim the approach of that heavenly kingdom, that more perfect dispensation, for which the pious among the Jews were so anxiously looking; and the faith into the profession of which he baptized, was faith in the coming Messiah, the long expected ruler of restored and renovated Israel. "John verily," said Paul, "baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is Jesus Christ." Acts xix. 4. (5)

REPLY TO THE ABOVE.

To THOMAS GREER, Esqr.

Respected Sir.—A few additional words appear to be necessary on your first division.

(1) We selected the heading Modern Spirituality, because the denial of water baptism as a perpetual ordinance was a sentiment of modern origin. You mistook the question entirely, and attempted to show that there were men in the early ages who questioned the *efficacy* of water baptism. But when we examine the records of reference, we find that not one of the parties questioned the divine origin or perpetual obligation of the ordinance. They were only warring with those who reduced the ordinance to a dead theory by separating it from the moral condition of the subject. Such being the case, your authorities were utterly useless. There was no congruity between the proposition and the proofs. You were labouring to sustain a position which no one denied, while the actual theme in discussion was likely to escape. It was therefore benevolent in us to shorten your journey in that direction, as it was probably wearisome, and certainly fruitless. But even had you shown that there were sects or individuals in the early ages who were doubtful of the divine obligation of baptism, though it might have altered our heading it would not have seriously affected the heart of the question: for in point of authority, all teachers, however venerable by time, are *moderns* to us, unless their antiquity reaches the Apostolic period. These are the ancients—these inspired ambassadors who administered the will and executed the commission of their divine Master. This is the antiquity where the freshness of immortal

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youth is blended with the majesty of age, and unfading beauty reposes on everlasting strength. All succeeding teachers, whether near or distant, are *modern* in time, in authority, and in glory.

(2) The eighth chapter of Romans, to which you have referred, is indeed a life-giving portion. It contains a magnificent summary of the blessings which in possession or reversion belong to the people of God. To be delivered from the law of sin and death by the law of the Spirit of life. To fulfil the righteousness of that law whose spirituality was veiled under the old economy. To be quickened, delivered from fear, and led onward in peace by the Spirit of God. To have sober certainty and radiant hope of future glory infinitely transcending all present suffering. To behold in prospect the expanding landscape of a renovated creation governed by glorified saints. To feel that neither death, nor life, nor angels, nor principalities, nor things present nor things to come, can separate us from the love of God which is in Christ Jesus our Lord. These are the great things presented in that striking inventory. We rejoice in them with unutterable joy. But, dear sir, all these things are certain only to the obedient and the faithful. They were never provided for those who by jesuitical pleas sophisticate away the commandments of God. Nor will they ever be enjoyed by those who do not bow in spirit to that most pathetic injunction, "If ye love me, keep my commandments."

(3) The most singular and obtuse of your mistakes is the commen on a passage from the *Christian System*, It appears from your remarks, that because baptism will convey no blessings to an unbelieving and impenitent man, therefore it ought to be rejected!!! We feel almost ashamed even to notice a statement so glaring in weakness, yet bordering on the profane. We must, however, remind you, that the proper *subject* of baptism is described in the Word of God, as well as the action of his initiation. The ordinance was not provided for unbelieving impenitent men, and therefore the submission of such to it, not in faith and contrition, would only increase their condemnation, as they would be adding hypocrisy to irreligion. The position of Mr. Campbell is sound, and the sentiment he enunciates vastly important. The blood of Christ has no *abstract efficacy*. It will cleanse no soul unless it be appropriated by faith in the divine testimony. Must we reject it as a *broken reed?* Belief in the divine testimony has no *abstract efficacy*. It will not save unless it lead to repentance, reformation, and persevering holiness. Is it therefore a broken reed, or a work of supererogation? When you penned this absurd passage, you were forgetting that the golden chain which binds us to the throne of God, is composed of more links than *one*—and that he who would impiously break and dislocate what God has arranged in order, must be increasing his danger rather than securing his pardon. In the

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room then, of understanding us to teach that all blessings come through water baptism, bear in mind that we only contend for the institute as an integral part of a vast system of mercy, the unity and entireness of which we desire to preserve. We would have the remedial system conserved in inviolate integrity, and guarded with holy jealousy in all its ramifications.

(4) The passage which you have quoted from the Book of Kings, is indeed a sublime one; but in what sense it furnishes any answer to our question, I am at a loss to conceive. A corrupt government and a debauched people had forsaken the covenant of the Lord, thrown down his altars, and slain his Prophets with the sword. They were thirsting for the blood of Elijah, because of his holy jealousy for the Lord God of Hosts. God designed to teach his devoted servant, that he was both able and willing to give him a peaceable sanctuary. The strong wind of imperial tyranny might rend the ancient mountains. The earthquake of popular commotion might shake the rocks into splinters. The fire of sensual passion might burn with devouring fierceness among the green pastures of Zion—yet there was a God whose still voice in the arrangements of his providence could control all the tempestuous passions of the sons of Belial and Moloch, and restore tranquillity and righteousness to the land. But what connexion this can have with the conversion of sinners, or the sanctification of saints, requires more penetration than we either possess or anticipate. We venture to affirm, that it can only be discerned by those who have been steeped in the pool of mysticism, until all the features of the moral world appear lost in each other. We would just remind you before we pass on, that the still small voice was an *audible voice*—heard by the EAR, and not by the imagination. It appears from your statement, that unless we hear this *still small voice*, the "*Scriptures are a dead letter.*" We thought for some time by your gait that you were wandering towards this sunless desert, where so many mystics dream away existence in joyless solitude—drifting towards this dead sea, where so many gloomy spirits are imprisioned in the sluggish water. Considering that you occupy a melancholy position, we will devote some pains and time to a rigid dissection of your pernicious theory.

1st. *Your theory is opposed to the testimony of the Word.* In the third chapter of Paul's second Epistle to the Corinthians the contrast occurs between the letter which kills and the Spirit which gives life. But any man who glances into the context, can perceive that the Apostle is not contrasting the *teaching of the Spirit with the Word*, but the NEW TESTAMENT WITH THE OLD. The Old Testament was the ministration of death and condemnation written on tables of stone; the New Testament was the ministration of the Holy Spirit written on fleshy tables of the heart by the administration of the

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Apostles. The Lord himself declared that his words were "Spirit and life;" and the Apostle Peter, in a beautiful passage, gives the philosophy of the subject. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever." 1 Epistle, i. chap.

2d. *Opposed to the character of God.* Our heavenly Father is too pure and holy to deceive his confiding children. But a Revelation requiring to be revealed over again would indeed be a mockery and a snare, leaving us at the mercy of every enthusiast or fanatic. Such characters would continually be ministering their dreams and their passions as the oracles of heaven.

3d. *Opposed to the constitution of the human mind.* God has so constituted man, that mind can only be operated upon by motive. In harmony with his own work he has bestowed a volume crowded with glorious motives to awaken and purify man. Those who are indulging an indolent habit of quietism, in the hope that further supernatural illumination will brighten the pages of Holy Writ, are looking for that which cannot come—and we fear that hope deferred will sicken their hearts until they fall into indifference or unbelief.

4th. *Opposed to the evidence of the Gospel.* Historical and moral proofs; signs, wonders, and mighty deeds; miracles, prophecies verified, and man renewed; all the vast accumulation of evidence would be vanity on your theory. Indeed, the entire province of evidence would be a useless waste, disfiguring the new creation by vain prodigality. The researches employed in ballancing testimonies and sifting documents would come to an end—for every conversion would be an immediate miraculous interposition, which carrying with it the authority and demonstration of heaven, would stamp with littleness all moral processes, and at once put down inward doubts and outward solutions with an high hand. If this were the fact we would be satisfied with it. But God having already set in operation a moral machinery for the awakening and reconciliation of men, we do not believe that he has reserved a supernatural agency which turns the first into folly.

5th. *Opposed to the responsibility of man.* Because, on your theory the Word of God cannot be understood without supernatural light, being a "dead letter," until the "still small voice" of the inward revelation quickens it into life. What myriads even in Britain have never heard this "still small voice," nor experienced any inward divine impulse! Yet if they cannot move until the mysterious gale blows over men, where must the responsibility lie? We cannot shift it from them without flinging it into the palace of the great King, the sanctuary of everlasting rectitude; and that would be a profane and daring work.

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(5) You have again returned to the baptism of the Spirit. The array of passages which you have quoted do not afford one grain of evidence that water baptism was to terminate. They only prove that Christ would accomplish another work which John could not perform. In proof of this, suffer us to furnish you with two illustrations:—

1st. In Matthew xxviii. 19, it reads thus: "Go ye therefore and teach all nations, *baptizing them in the name of the Father, and of the Son, and of the Holy Spirit;* teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." This baptism which the Apostles were to administer by the authority of their Monarch must, by necessity, have been the baptism of water, for this plain reason—they could not administer the baptism of the Spirit. In the baptism of the Spirit, which you acknowledge was a supernatural work, *Christ himself was the administrator.* Refer to the two instances which I have already examined, and you will find that in its administration there was no human instrumentality. It follows as a *consequence* that the baptism of the commission was the baptism of water; and it did invariably follow in FACT, for the Apostles baptized in water all who received their teaching.

2d. Strange enough, the very last passage which you have quoted on this branch, will provide our second illustration. Did you read the context while you were quoting it? Acts xix. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. WHEN THEY HEARD THIS THEY WERE BAPTIZED IN THE NAME OF THE LORD JESUS. And when Paul had laid his hands upon them, the Holy Spirit came on them and they spoke with tongues and prophesied."

A few considerations spontaneously spring from such a record. First. Paul received not his Gospel from men, neither was he taught it but by the revelation of Jesus Christ. He conferred not with flesh and blood, not even with the Apostles that preceded him. Here we find this great and heaven-taught Apostle enquiring of the Ephesian disciples who had not received the Holy Spirit, nor heard of it, "Unto what then were ye baptized?" significantly teaching us both that baptism was the invariable ordinance of adoption, and likewise that it was connected with the gift of the Holy Spirit. Second. Here we have a triumphant refutation of those who contend that water baptism was to expire with the dispensation of John; for, under the superintendence of Paul, those who had already been baptized with the baptism of John, were again baptized in water by *the authority and into the name of a greater than John.* Third, and finally. Here we have the Holy Spirit concurring with the Apostles by honouring and sealing

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the work, for after their baptism, Paul laid his hands on them, the Holy Spirit came upon them, and they spake with tongues and prophesied. Indeed, dear sir, if the Record had been constructed and bequeathed on purpose to confound your theory, it could not have been more to the point. Sincerely yours, G. GREENWELL.

WAR OR ARBITRATION.

A NUMBER of patriotic and benevolent individuals, being apprehensive of a destructive contest between this country and the American States, are earnestly desirous of concerting measures for averting such a dire calamity. They propose the diffusion of healthy and humane feeling by international friendly addresses from the various classes of the community in our country, to corresponding classes of the community in America and elsewhere. And they desire that in such communications there should be prominence given to *national arbitration* for the settlement of national quarrels. Heartily approving both of the object and the means, we insert the following letter with a reply containing general reflections :—

Manchester, 3d of second Month, 1846.

TO THE EDITOR.

Respected Friend.—We deem no apology needful for thus introducing to thy notice a measure which has already been warmly advocated by a large and influential portion of the press, and a recommendation of which has been signed by Lord Radnor, Lord Morpeth, Richard Cobden, M.P., John Bright, M.P., Thomas Thornley, M.P., E. P. Bouverie, M.P., John Bowring, M.P., T. M. Gibson, M.P., Joseph Sturge, Theobald Mathew, James Montgomery, and many hundreds of others, including the truly venerable Thomas Clarkson. Our principal object in thus promoting friendly international addresses is to induce people to think about the feasibility of national arbitration. If thou canst see it right to introduce the subject to thy readers (supposing thou hast not already done so) we believe thou wilt be aiding the cause of peace and good-will.

The promoters of the measure are desirous of ascertaining the additional support it may receive from the public press. Perhaps, therefore, it may not be much trouble to thee to acknowledge the receipt of this communication; and if thou bring the subject before thy readers we should take it kind to be furnished with a "slip" or copy of the paper, addressed as below. We take the liberty of enclosing a copy of the Recommendation, to which, if thou approve of the measure, we shall be glad to receive thy signature as Editor.

We are, respectfully, thy friends, { JOSEPH CROSFIELD, PETER B. ALLEY, GEORGE BRADSHAW.

J. C. District Bank, P. B. A. 1 Chapel Walks. } MANCHESTER.

P.S. Would occasional communications on the subject of peace be acceptable?

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REPLY BY THE EDITORS.

Respected Friends.—You have truly stated that you owe us no apology for introducing such a subject to our notice. We fervently concur with you in such a sentiment. Not because you have secured the sanction of great and honourable names, but because your main object is pure and heavenly, lofty and sanctified: and we have sufficient confidence in you to believe that your pleading will harmonize in its tone and spirit with the sacredness and majesty of the cause. That you may understand our willingness to have fellowship with you in such a good and pressing work, we will concisely, yet in detail, glance at the aspects in which war appears so revolting and so sinful.

First. If we beheld a concourse of wild beasts growling with fury and tearing each other limb from limb, we would turn away from the spectacle with sickness of heart. But how should that feeling be deepened by a similar scene among human beings whom God created erect that they might look to the heavens, and feel their relation to the divine Father in origin and destiny. Look at these sons of God! with shattered skulls, mangled bones, riven limbs, distorted features, and souls rushing forth in blood. Listen to these sons of God! what frantic ravings of revenge, yells of torture, curses of desperation and muffled groans of despair, blended in hellish chorus, and bursting from beings on the verge of the spirit-land.

Second. At the same time the affluence of natural scenery which the Creator has given to refresh the eye, elevate the intellect, and minister to the wants of man, is polluted and destroyed. The richest verdure trampled into dust; the most nourishing sustenance consumed with fire; and the streams that ran in music, giving life to vegetation, defiled with human gore and naked in sterility. Who could suppose that the beings accursing themselves and nature, are the children of an holy benevolent Father, who created them of one blood, linked them together by common sympathies, and gave them a world wide in extent and exuberant in produce, only requiring their gratitude in return? In the room of sacred gladness in his diffusive love, they are wooing deformity and desolation—cutting down each other like forest trees, and lighting up the temple of nature with a dreadful unconsecrated flame.

Third. There is no worse aspect of war than that fearful licentiousness which is partly the result of exile from conjugal pleasure, and partly generated by the nature of the warfare. In the sacking of conquered cities, while red swords are gleaming and ruin fires mounting heavenward, while tottering age and feeble infancy are shrieking and wailing amid the rubbish of smoking houses. The conquerors fighting for glory! make it manifest that revenge has not swallowed up all

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other passions—they give terrible proof that covetousness and lust are wide awake. The miserable citizens are at once plundered of all their means of subsistence, and all their sources of consolation; the avaricious eye gloats over the shining spoil, and clutches the glittering dollars; virgin purity is torn from the shelter of maternal arms and polluted in the embrace of drunken ruffians; and while the dagger is dyed in the blood of the husband, the agonized wife endures that which is worse than death. It is well known that these vile passions are fostered into awful maturity by the circumstances of the military profession; and that this sensual swamp cannot be drained in any other way than by the destruction of such an order.

Fourth. The horrors of war darken upon us, when we consider man's relations and dependencies. The myriads, whose carcases are left to steam in the sun, or rot in jungles, had fathers, mothers, wives, children, lovers, depending upon them for sustenance or consolation, or both. Nearly all such are long withered by that hope deferred, which sickens the heart, and at last sink into that woeful melancholy which drieth up all the healthy springs of thought, feeling, and action. Fathers have their grey hairs brought in sorrow to the grave, with none to comfort—wives are driven to prostitution, lovers to suicide, and children to beggary or infamy. The dark dens and filthy hovels of fraud, famine, lunacy, disease, and premature death, have voices of terrific eloquence on the glories of war.

Fifth. Those who are spared after the carnage of many fields, again to mingle among men of peace and industry, are generally maimed and lopt of their limbs—consuming but unable to produce. In times like ours, when the producing classes are taxed to the utmost in supporting the splendour and luxury of courts, it is not good to have, in addition, a dead weight of useless drones hanging on the wheels of the social system.

Sixth. But this is the least of the evils connected with their return. They manifest the fiendish disposition they have acquired, and indulge in the degrading practices they have learned—giving pain to the worthy, and corruption to the worthless and unwary of society. It is an old and a true saying, that "War makes thieves and peace brings them to the gallows." They who can relate with pleasantry or enthusiasm their feats of spoliation and destruction, have stronger than common propensities to invade the property and the life of others, and less conscience to overawe their wicked desires.

Seventh. Another dark consideration, is the gross ignorance of those who are the instruments of destruction. The intellect, like the physical structure, can only be built and matured in health and power by nourishing food and bracing exercise. In the military profession there are no facilities for mental or moral cultivation—nothing to

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counteract the false impressions which they are continually receiving. The soldiery cannot even attain to the splendid vice of worldly patriotism, for they are unable to decide on which side of a pending contest equity utters her voice. Thus they become, in the hands of ambitious and bloodthirsty leaders, the soulless machinery of death. Thus minds, which, by proper training, might have been taught to enlist their energies in behalf of interests fair, sublime, and enduring, are overgrown with poisonous weeds, which increase in rankness and size just in proportion to the poverty of the soil. For this remorseless waste and perversion of God's wonderful boon of mind, a heavy responsibility rests somewhere; and, though unfelt now, it will one day crush the guilty parties lower than tophet, and lead them to wish that the morning had been blackness which opened its eye upon their existence.

Eighth. War is the parent of revolt and anarchy. The money expended in feeding and clothing soldiers; in providing and repairing the apparatus of destruction; in securing the co-operation of efficient allies; in aggrandizing ambitious leaders; does not fall from heaven in golden showers—is not scattered by benevolent fairies—or wafted on the wings of south-sea breezes—does not even grow on the land, saturated by the blood of its inhabitants. No! it is wrung from the vitals of ceaseless industry—it is torn from the sinews of hopeless labour, by means which legal enactments can never hallow. Thus, among the producing classes, there is produced a spirit of discontent, which broods, with an evil eye, upon all established institutions, good or evil.

Nineth. War is the parent of slavery: and the cub adds to the features of its dam a horror peculiarly its own. War allows the warriors to fight upon equal terms; but slavery allows one man to turn others into chattels—to yoke them like oxen, and drive them like asses. This awful vice, which blots the annals of all nations, ancient or modern, can never be totally destroyed, while war continues; for conquerors will be masters, and captives must be slaves. And those who can shed blood in furtherance of ambition and revenge, will not scruple to enslave in promotion of avarice.

Tenth. But the most solemn consideration remains. If the God, the judgment seat, the heaven, the hell of the Bible be serious realities, how melancholy the condition of those, who rush into the invisible world from riot and revel in all the feelings and deeds upon which the eternal God has graven his reprobation. Spirits of darkness! were it not prohibitory, by the sternness of your laws, to blab the secrets of the unseen world—you could tell us something about the *glory of war*, which would silence each resounding chivalrous lyre, and hush the exciting voice of the political orator.

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But, to conclude this sketch, by returning to the epistolary strain, we desire to inform you, dear sirs, that we are interested in the progress of peace principles, and will be glad to hear from you at any time on the subject. At the same time we may state, that we would prefer *facts* to dissertations; for then we could combine or moralize in our own fashion. With much sympathy in your labours of love, Sincerely yours,

JAMES WALLIS,
GEORGE GREENWELL, } *Editors.*

CO-OPERATION OF CHURCHES.

To the Editor of the *Messenger*.

THE co-operation of churches is a subject, whose study must have occupied the serious attention of every Christian, who has at heart the prosperity of the visible church of Christ. Misconception and ignorance of this subject have led to incalculable mischief. I address you at present on the subject, in consequence of perusing the *Messenger* of September last, and of your reply in January number to the communication of G. D.

Earnestly desirous to ascertain what the will of God is on the subject in hand, I feel no disposition to bitterness towards any who may espouse either one side of the question or the other. Indeed, the history of the state of my own mind on the subject, sufficiently warns me of the folly of speaking with arrogance. In early life I was quite delighted with the scheme of churches co-operating, holding "one Lord, one faith, one baptism." I thought I saw in the union an advance made towards the accomplishment of our Lord's desire, that his people might "all be one." I thought that the union of churches in a district was setting the light on a higher hill, and thus causing greater glorification to our Father in heaven. I thought that the wisdom and experience of one congregation might, by the co-operation in question, be made available for healing the moral diseases in another. But it was not long ere I beheld these high early expectations blasted. I found that the co-operation under notice soon made rapid strides in its character towards the union so much boasted of by the Romish church—a union upheld by spiritual bondage, and conservative only of error and of the soulless form. True Christian unity was not promoted. The true light was not exhibited to the men of a district; but, in its place, a light exhibited, enkindled by the bigotry and wrath of man, and resembling, in its nature and appearance, the flame which burns in the regions of woe. You will perhaps think I speak strongly and too figuratively. But I speak strongly, because, truth requires it; and I speak figuratively, because, in present circumstances, it may not be expedient to use greater plainness of speech.

In the circumstances already explained, I began to suspect that I, with many others, had trusted to my own understanding, in place of submitting myself, as a little child, to be guided by the wisdom of

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God; and that the bitter fruits produced were the product of man's folly. A show of wisdom had deceived. I therefore came to the law and the testimony, and inquired—Do I find in the New Testament any warrant for the relationship of the churches of Christ, for the co-operation now under view—a relationship with which I have been so much pleased in prospect, and so much disappointed in result? The answer at which I arrived was in the negative.

You somewhere observe, that we are not to look into the Bible in expectation of finding a specification of mere minutiæ; that we are not, for instance, to find directions in Scripture as to the number and length of our devotional exercises. It is evident, that in such matters, circumstances must, to a certain extent, direct. But it is also evident that the co-operation of churches in the relationship contended for, does not come under the description of minutiæ. Indeed, in communions which have adopted the relationship, it has been found to exert a greater control over the individual co-operating churches, than is exerted by the organization in these churches sanctioned by Jesus Christ.

Appealing then to the New Testament for direction in this matter, I could find no authority for the relationship which your correspondents desire. I very anxiously went over the present communications on the subject to find if there existed in the New Testament the authority for which I myself had there sought for in vain. Your correspondent in your September number, does not quote a single text of Scripture under the head of "co-operation." The writer rises no higher then his own dictum. Your correspondent G. D. rises one step higher. He has ascertained that the system has the seeming concurrence of the *leading brethren* in the congregations of Cupar, &c. It does not seem to enter into the conceptions of G. D. that he requires to make any appeal to the New Testament. The *leading brethren* give their concurrence, and that is enough for him. You yourself, in your reply to G. D., do not found your opinion of the wisdom and prudence of inviting the interference of one congregation with another, on any portion of the Holy Book, with the exception of the indefinite proverb, "In the multitude of counsellers there is safety."

The absence of all Scripture authority for the relationship of churches which your correspondents desire, can be accounted for only in one way, and it is this: that the Great Head of the church, in the exercise of his infinite wisdom, made such relationship no part of the organization which he willed to be established for the existence and prosperity of the churches of his people.

It was enough for setting my mind at rest on the subject, that there lacked Scripture authority for the relationship of churches advocated. But matters do not rest here. There seems to exist strong presumptive authority *against* the relationship. He who holdeth the churches in his right hand, did not (as you yourself bring under notice), require or suggest that the wisdom and experience of Smyrna should be called into request for the healing of the moral diseases in the other six Asiatic churches. One might run over the Epistles written by Paul, and make a similar observation with reference to other churches.

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In no one case was a church required to give its wisdom and experience for the correction of evils in another. Any one proposing that there should now be a new order of things, a new relationship amongst the churches, must be prepared to give sufficient reasons for the important change.

The relationship in question among the churches, robs the Lord Jesus Christ of the headship thereof to a certain extent. Every Christian ought to know and feel his decided responsibility to his Lord. The deceitful heart would fain forget and escape from such responsibility. The health of the soul requires that it should be felt yet more and more. Now the scheme under view obscures the vision with reference to the said responsibility by removing it to the distance. The persons invited by the congregation requiring interference will, for the time, occupy the eminence, and be the heads, the prophets, and priests, of that congregation; and the principal object of the individual members will be, not to please the Lord Jesus, but to please the great personages who stand forth bodily before them, killing or saving alive as their wisdom, their ignorance, or their caprice, may direct. Lead me not, O Lord, into such temptation! But may I, with greater singleness of soul, strive to please thee in all things!

Viewing the present question on the ground of expediency, and waving the consideration, that in matters of this kind nothing can be expedient which the authority of God does not uphold, I find that a fundamental error is invariably committed. It is always taken for granted that *perfection* is ever at command, on the one hand, to deal with *evil* on the other. Experience shows the folly of such an assumption. In place of the invited brethren being invariably possessed of wisdom and experience, it not unfrequently happens that they are ignorant, imprudent, vain, and domineering, and their being called on such a mission has a strong tendency to exalt them above measure, and to whisper to their vain hearts that they have attained to the rank of G. D's *leading brethren*. Invited brethren would require to be possessed of consummate prudence, consummate wisdom, consummate patience, consummate humility. Let any one of experience compare the reality with the *beau ideal*, and he will be so petrified with astonishment, that he will be unable to move for a space of time.

I am curious to know how the leading brethren are to punish contumacy? and I am not left unanswered. If incorrigible, all other Christian communities must treat the contumacious as religious lepers, as separated or cut off from the congregation of the Lord. The leading brethren are not to be furnished with an inquisition prison-house; but they are to be armed with the power of casting any who will not worship them into a kind of city of the plague, and from thence to be delivered only on consenting to bow the knee in meek submission to the *leading brethren*. From such bondage of the soul, good Lord preserve me! And may G. D. and the leading brethren never attain to a power which has been found in the past history of the church to turn the fruitful field into a lifeless desert.

Yours in the bonds of the Gospel, W. TAYLOR.

Perth, January 21, 1846.

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REPLY TO W. T.

Nottingham, March 16, 1846.

To Mr. W. Taylor.

Dear Sir.—After carefully reading over your article addressed to me on the co-operation, or rather the non-co-operation of Christian churches, I have concluded to give it a place in the *Messenger*—except one short paragraph, which, in my judgment, is too personal and vindictive, and the insertion of which would contradict the statement "that you feel no bitterness towards any who may espouse either one side of the question or the other." This, on further examination of your present state of mind, you will find not to be correct. I have, therefore, as the responsible person for the proper conducting of the *Messenger*, omitted it altogether.

In referring to your past experience, you speak of having from early life been connected with a system of co-operation, which if your description of it be true, was certainly much more in accordance with the principles of fallen humanity, than with the Oracles of God and the Spirit of Christ. Such a system must have originated from that wisdom which is earthly, sensual, and devilish—otherwise it could not have "conducted the freeman of Christ back again into spiritual bondage, or destroyed the unity it was designed to promote, or put out the true light of the Gospel in the district where it existed, or enkindled the wrath and bigotry of man, so that it resembled in its nature and appearance the flame that burns in the regions of woe." Certainly, whether you have "spoken strongly" or not, if this be the truth, such a system of co-operation is not to be found in the Bible—except when referring to the kingdom of darkness, of which it sometimes speaks. No: the co-operation of the "one body" of Christ is founded in that wisdom from above, which is, indeed, first pure, then peaceable, gentle, easy to be persuaded, full of compassion and good fruits, without partiality and without hypocrisy. Now the fruit of righteousness is sown in peace by them who practise peace.

But you say you can find no Scripture proof for the co-operation of churches in either of the articles to which you refer. Neither A. Campbell, who wrote the essay on organization in our September number, nor G. D's favourable remarks on that essay, nor in my observations on G. D., is there any proof whatever, except one indefinite proverb. You then applied to the New Testament for direction on this subject, but could find no authority for the relationship contended for by the correspondence.

It is not for me to say what part of the New Testament you examined, or to speak of the manner in which you performed the exercise, but certain it is, that the Christian brotherhood, or community, is set

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forth under the figure of "a temple," "a body," "a family," "a nation" or "kingdom." Under all these figures, Christ is the head, his people are his body, his family, his kingdom. They, indeed, are not contemplated without him, nor he without them, under any figure. He is always one of them as well as over them, under God, as Mediator between them and his Father. The church is so identified with Christ as his body, that the great Apostle of the Gentiles once called the church, "Christ." His words are, "As all the members of one body, though many, are one body—so also is Christ." 1 Cor. xii. 12. He also calls the church his *fulness*. "His body, the church, the fulness of him that filleth all in all." Eph. i. 23. So that he again says, "We being many, are one body in Christ, and every one members one of another." Rom. xii. 5. "But now are they many members, yet but one body. Now ye are all the body of Christ, and members in particular." 1 Cor. xii. 20, 27. "In whom all the building fitly framed together, groweth unto an holy temple in the Lord." Eph. ii. 21. "There is one body, and one Spirit, even as ye are called in one hope of your calling." Eph. iv. 4. &c. &c. From these premises the deduction is inevitable, *that* ALL *who are of the* ONE FAITH, *under the* ONE LORD, *and subjects of the* ONE BAPTISM, *animated by the* ONE SPIRIT *and* HOPE, *make but* ONE *body or church.* With this view before us, there must be some kind of union among *all* the members of Christ's family! To fully comprehend it, is a great matter.

Viewing then the importance of the subject, and for the information of our new subscribers, knowing that the September number is out of print, we shall here insert the two concluding parts of the essay, p. 209.

CHURCH EDIFICATION.

1. The means of edification are the Scriptures of truth, inspired and dictated by the Spirit of God, with all the ordinances contained in them and enjoined upon the disciples of Christ. They are, therefore, to be publicly read and taught in all the churches of the saints. 2 Tim. iii. 16, 17, and iv. 1—4.

2. As there is no law enjoining any particular method or quantity of reading the Scriptures, either in private or in the meetings of the saints, we are left to common sense and the usual practices of men in communicating or acquiring information on other subjects, and must adopt the same method of reading and expounding the Sacred Writings usually adopted in reading and expounding other records.

3. The reading of the Scriptures and the expounding of them in public assemblies, should be accompanied with prayers to the God of the Bible, after the example of the saints in all ages, since there was a written revelation from God, for those aids which we need, and which he has promised.

4. Public instruction may be dispensed either in the form of simple reading, with suitable remarks, dictated by the condition and character

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of the audience, called lectures, or in discourses upon particular topics, or by exhortations to duty. Reading, teaching, and exhortation, then, are all important in the regular meetings of the brethren.

5. The other social ordinances inculcated upon, and practised by the apostolic churches, are still necessary to edification, and obligatory upon us. Such are social prayer, praise, and the Lord's supper. These are equally incumbent upon all Christian congregations in all the meetings of the Lord's day.

6. These should be observed with great solemnity—with all devotion of feeling and outward decorum. Prayer should be offered in the attitude of standing; or, what is preferable when opportunity offers, in the attitude of kneeling; and hymns of thanksgiving in the attitude of standing.

7. In all well-regulated houses and assemblies the brethren should sit together at the Lord's supper. They should have a portion of the meeting-house allotted to strangers, or those not members of the church; and at the supper they should sit together, with great solemnity, jointly partake of the loaf and cup of blessing, preceded by thanksgivings, and succeeded by a hymn of praise.

8. Discipline being a means of edification, and an ordinance of the Christian church, should be, solemnly, and with accompanying prayer, attended to on the Lord's day, and before all the church.

9. All cases of discipline are brought before the whole congregation only by the elders, when they are prepared for the action of the church; the government and discipline of the whole community being committed to them and laid upon them by the Lord and by the church.

10. When any case has been fully considered and decided by the eldership, it is not to be announced to the church, or to be again examined and decided by the members; nor is it to be propounded to them for their vote, inasmuch as such a call upon them would be equal to asking them whether they will execute the laws of Christ.

11. When the elders differ in any case, and when the minority cannot conscientiously submit to the majority, if there be any probability that the decision of the majority would not be perfectly acceptable to the whole congregation, it would seem to be expedient to refer the matter to the eldership of one or more churches, after the manner of the church of Antioch in Syria; and so in any other case, when the action of a single congregation is likely to affect the fellowship or prosperity of other communities. See Acts xv.

12. In receiving members there should be some formal recognition of them; and in dismissing them, or on removal to a distance, letters of commendation should be given them, setting forth their standing and claims on the household of faith, wherever they may be located. 2 Cor. iii. 1.

CO-OPERATION.

1. Christian communities should co-operate in all things which they cannot so well accomplish by their individual enterprize.

2. As it is the duty of every congregation in any city or district of country to have respect to its influence upon the community in which it lives, being placed there as a candlestick; so is it the duty of all the

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congregations in any city or district to co-operate in accomplishing in that district, state, or nation, whatever they could not otherwise accomplish for the publication of the Word and the edification of the church.

3. To do this successfully, they must occasionally meet together, by deputies, messengers, or representatives, and consult together for the better performance of their duties. These meetings being voluntary expedients in matters of expediency, such persons have no authority to legislate in any matter of faith or moral duty, but to attend to the ways and means of successful co-operation in all the objects of duty before them.

4. Care, therefore, should be taken by all these churches to cultivate for each other the same kind Christian affections and confidence necessary to the cordial fellowship of a particular congregation.

5. When, therefore, any improper acts are committed by one congregation, affecting the moral or Christian reputation of a church, or when a church falls into a schism, it is the duty of the neighbouring churches, first by counsel and exhortation, voluntarily tendered, to correct those evils, and to prevent their consummation in alienation, estrangement, or separation; but in case of a failure to accomplish these ends by these means, then the church, desiring to be held in the fellowship of other churches, should refer herself to a committee of churches, the roots of bitterness or cause of discord and alienation existing each party, or all the members, as the case may be, obliging themselves to submit to such a tribunal as an end of all strife.

6. It would, therefore, be expedient that when a church actually falls into a formal schism, and before these means have been resorted to, that neither party should be acknowledged or treated as a church by other congregations, until the case is adjudicated, and the matter of schism is either removed or fixed on one incorrigible party.

7. That so soon as one party is clearly ascertained to be an incorrigible faction, it becomes the duty of all other Christian communities to treat them as the leprous persons were treated under the law—as separated or cut off from the congregation of the Lord.

From the twelve items on church edification, but few, if any, of the brethren will dissent. Perhaps it would afford gratification to some, to see a practical exhibition of the items, 8, 9, and 10. But it is the seven items on co-operation, or the union of churches, to which Mr. Taylor's article more particularly refers.

Mr. Campbell says, "Christian communities should co-operate in all things which they cannot so well accomplish by their individual enterprize." Now, the question is, did the first churches act on this principle? We believe they did. Mr. Taylor says there is no proof in the New Testament for such an union. We shall, at present, only notice three particulars in which they appear to us to have mutually co-operated:—

First. When any part of the Christian community in one district, were suffering privation from famine or pestilence, or from any other

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visitation of divine providence, such as persecution or imprisonment for the truth's sake, the brethren in every district co-operated or united together in sending them relief. See Acts xi. 27—30; Rom. xv. 25, 37; 1 Cor. xvi. 1—4; 2 Cor. ix. 1—14.

Second. A system of co-operation in the church of Christ, to send men through a given district, or through the world, to proclaim the Gospel, is that which appears to me clearly revealed in the Bible. But were it otherwise I should plead for such a system of mercy being obligatory from the relationship in which all men stand to each other and to God. The church is the pillar and the ground, or support, of the truth. See 1 Tim. iii. 15; 1 Thess. i. 8; 2 Cor. viii. 18, 19; Acts xv. 3; Phil. iv. 15—20; 2 Cor. xi. 8, 9.

Third. Co-operation in vindicating the laws, and maintaining the purity of the one body of Christ, is clearly revealed in the Bible. "If thy brother trespass against thee, go and tell him his fault between thee and him alone." In this there is no co-operation. But "if he will not hear thee, take one or two with thee." Here co-operation commences. "And if he will not hear them, tell it to the church." Here co-operation is greatly enlarged. "If he will not hear the church, let him be to thee as an heathen man and a publican." Here some brethren say co-operation ends; but suppose the excluded party moves off to another place where there is a congregation of disciples, is he to be received by them as a fellow-soldier of the cross? Certainly not. How is this to be prevented? Let *no one* be received without a letter of recommendation or of commendation (Acts xviii. 27; Rom. xvi. 1, 2; 1 Cor. xvi. 3; 2 Cor. iii. 1), unless the party seeking fellowship can be introduced from the personal knowledge of some of the brethren. By this means, the contumacious and the licentious may be kept out of the congregations of the Lord. This, I am aware, does not meet the case of Mr. Taylor.

The question is, When a church falls into schism, is it the duty of all the neighbouring churches, first by counsel and exhortation voluntarily tendered, to correct those evils, and to prevent their consummation in alienation, estrangement, and separation? But in case of failure to accomplish these ends by these means; then, should the church desiring to remain in fellowship with other churches, refer herself to a committee of churches, obliging herself to submit to such a tribunal as an end of all strife? Brother Campbell says this ought to be done.

Will some of our intelligent brethren consider the matter and send us their thoughts with Scripture proofs and illustrations of the subject? Here we must leave it for the present month.

Yours sincerely, J. W.

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LETTER FROM THE UNITED STATES.

Jacksonville, Illinois, January 29, 1846.

BROTHER WALLIS.—I have long contemplated writing to you, but various causes have hitherto prevented. The consequent and perplexing cares of an editor's life, I have felt, and more especially since the death of my co-editor, the pious, highly-gifted, and lamented Barton W. Stone. But I now retire from the busy hum of business, and by my taper, far in these western and shrouded plains, listening to the melancholy music of the ever noisy and roaring wind, would now hold converse with one whom I love for the truth's sake.

Your large and generously filled monthly, has visited me very regularly, and for which I feel thankful. May the Lord abundantly bless your labour of love, and cause your *Messenger* to spread far and wide the news of a Saviour's dying love, till your wonderful island may become vocal with the praise of Heaven's chiefest treasure and earth's *only* KING!

I have concluded for the present at least, to suspend the publication of our American *Messenger*. The United States has many, very many, useful and well conducted Christian monthlies, semi-monthlies, and weeklies, contending for the Bible alone as the religion of Protestants, so that suspending the *Messenger* here, would not affect the cause for which we plead, as if you were to suspend your paper in England. I wish to continue reading your paper, but how I am to remunerate you for it, I know not. If I were to enclose your subscription price, doubtless the postage across the Atlantic, would double the price. But I hope, brother Wallis, that you can give me instruction on that head. I feel myself in your debt since May last, as I have sent you no exchanges.

In reference to religious matters in this part of the world, I have little of joyful interest to communicate. Several years since we had a stirring time indeed. Many were baptized and added to the congregation of the Lord. Of late, many have grown careless and indifferent, and many have been denied the fellowship of the saints for their rebellion against the King. Still, we rejoice that there are many walking in the truth, holding fast the faithful word of truth, commending a dying Saviour to the world. Were we to philosophize upon the causes, which induced so great a falling away in the churches, we might satisfactorily account for it; but whether our philosophy would be true or false is another question. Many are inclined to reason thus; "The second adventists have produced a high wrought excitement—many, for fear, or through fear, were induced to confess Christ, supposing, that time, would soon cease. They have been disappointed, and now have given themselves up to the gratification of the flesh." This, with its kindred logic, may all be true, and still in letters of Almighty dimensions, written with the finger of inspiration, may be read, that "In the last days perilous times shall come: for men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure

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more than lovers of God; having a form of godliness, but denying the power." "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming," &c. We are in the last or latter days. The mystery of iniquity has been at work a long time, until the froth and scum of sin and Satan are spouted from the cask of its corruption. The New Testament prophecies are daily fulfilling, and "wicked men and seducers are waxing worse and worse, deceiving and being deceived."

I am unprepared to say when our Lord will come. It may be this year, or next, or a hundred years hence; but certain am I, dear brother, that we can see on this as well as on your own continent, the rapid fulfilment of the prophecies, which hurries us, with lightning speed, to meet the King of kings and Lord of lords. Many are falsly dreaming of a restoration of pure and primitive Christianity, and the wide spreading influence of Messiah's kingdom—a general time of conversion, and the flowing together of the hostile and war waging sectaries on earth. Facts show an increase of sects, and a wonderful and consequent increase of crime throughout the world. If I mistake not, a late calculation in Scotland, that rigid isle for morals, shows an increase of twenty-seven per cent in crime—much more in England —more in Ireland—and almost beyond endurance in infidel France. It is alarming on our own continent. With such startling facts before us, we should remember that our Lord delays not his coming, nor is he slack concerning his promise as some men count slackness. He will come and take vengeance upon an ungodly world, while he shall be Heaven's admiration because of the redeemed ones whose garments are not polluted with this world. From these few hints, you will at once perceive, that nothing short of the power of the Lord, in my judgment, will cleanse the sanctuary and change the mighty current of vice. Let us be sober and watch, putting on the armour of heaven! But really my mind has been longer indulged in these reflections than the space of my sheet will allow. I only intended a miscellaneous epistle.

I had the pleasure of reading a long letter from you to brother John B. Ransom, of Lynnville, Morgan County, Illinois, in which you proposed many queries, touching our country, &c. &c., stating also that many Christian families of your vicinity thought of removing. Since then I thought I would ask of you the favour to send me two pious young men who had been reared on a farm, and whose integrity for piety could not be doubted, who would live with me some few years. I would give them employment on a farm and pay them from sixteen to twenty-four pounds per annum. In a few years time, they could spare enough from their wages to purchase a nice piece of land for themselves. If you can send me such brethren, I would be glad. I am farming about seven miles east of this place in a good neighbourhood. We have a good church not half-a-mile distant with some one hundred and thirty or more members. The country is healthy for a temperate and prudent person, but the ague and fever sometimes prevail among the less temperate and prudent. I hope to hear from you soon, and shall be more than pleased if you advise me that I may expect a couple of young men as early as the first of May. Any information you might desire from this part of the world that I can give,

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would always be cheerfully given. I am personally acquainted with old brother John Dron, of Auchtermuchty, Scotland. I love him dearly. I see some of his relation's letters in your paper. Should you write them, please remember me to him.

The Lord bless you, my dear brother. May we meet in heaven to bless and praise the Lord! Amen! D. P. HENDERSON.

[Our reply to brother Henderson is unavoidably thrown out till next month.]

TO CORRESPONDENTS.

IN a letter from brother King, of London, dated February 24th ult., he says,

"I am indeed sorry to find many letters on such subjects (chapel-building) have been refused a place in the *Messenger*, not because of my admiration of the theme, but because such facts will establish the truth of reports reaching me from various quarters, implying that the *Messenger* is not so much the people's own organ *as it ought to be*," &c. &c. &c.

You must allow us to tell you, brother King, that your idea of the *people's magazine* is exceedingly vague. Those who devote time, labour, property, and mental toil, to the circulation of a work, must by necessity have the *responsibility* likewise. To have all the energies of production and arrangement on one side, and the *guidance* on the other, would indeed be a monstrous division. The *people* have never yet paid the expense of our periodical, and perhaps never may. But if ever that time arrives, which we desire for the *truth's sake* rather than our own, it will not even then become the people's in the loose import which you seem to imagine.

You speak of reports reaching you from different quarters about rejected articles. In truth, brother King, you needed not to have listened to distant murmurings, or gathered your conclusion from foreign sources, for we have rejected more articles of *London growth*, than from any other locality. To show you that your conception of what articles might enter is too narrow for our purpose, we will specify a few of the laws by which we have been guided—at least since the conclusion of the fourth volume, old series:—

1. We reject those in which there is not moderate attention devoted to orthography, syntax, and general propriety of style.

2. We reject such as are written by individuals who have been separated from our churches in consequence of disorderly and immoral conduct.

3. We reject such as are devoted to barren or pernicious speculation.

4. We reject such (however faultless in other respects) which do not prudently come within our province.

In upholding the dignity of our work we have hitherto exercised our own judgment and will certainly continue to do so. In our estimation your appeal to the churches on chapel-building, through the *Messenger*, belongs to the fourth class of our specification. The congregations are certainly at liberty to assist you if they deem it expedient —we have neither power nor disposition to diminish their freedom, or to control their resources. J. W.

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REVIEW OF BOOKS.

FRAGMENT ON THE CHURCH. By Thomas Arnold, D.D. London: B. Fellows, Ludgate-street, 1845.

Dr. Arnold, the head master of Rugby school, was no ordinary man. There was a robustness about his intellect, and a sanctity in his conduct, which called forth both admiration and reverence. The range of his mental vision was wide as well as extended. His many-sided survey of men and things, saved him from that bog in which so many men of subtlety and sharpness perish for want of strength and comprehensiveness. His ideality was not so large as his causality, yet sufficiently vivid and active to give colouring and animation to his style. The noble thoughts which he poured forth from time to time on history and theology were weighty in themselves, and are rendered more interesting still by the homely earnest Saxon phrase in which they are clothed. His *History of Rome, Lectures on Modern History*, and *Sermons on the Christian Life*, are works which will endure as long as our language. The moral qualities of the man were even more remarkable than the intellectual. Sincerity, charity, and conscientiousness, are conspicuous in his productions. The reader cannot help feeling that he is holding communion with a man terribly in earnest, rigidly impartial, and overflowing with love for the human brotherhood. But though highly admiring Dr. Arnold as an historical critic, and as a moral commentator on Scripture, we think that he has signally failed in treating of the mixed question of Christian polity. The work before us, though containing good passages, is on the whole obscure and indefinite, and each appendix seems only to increase the confusion and deepen the darkness. We design to furnish an abstract of the leading arguments by which liberal Churchmen defend the incorporation of church and state. Arguments to which the great name of Arnold gave currency, by the present, and by similar publications. Mr. Newman has already given a summary, but we have excluded from the outline some points which are not salient. And as we conceive that a crusade against civil establishments is loudly demanded, we will seriously examine the counts in numerical order. The following is the abstract:—

1st. That it is an unwarrantable assumption that the form of church government enshrined in the Apostolic record, was designed as an unchanging model for all succeeding churches, under diverse and changing circumstances.

2d. That allowing the unchangeable character of Christian *principles*—yet measures must change with the necessities of each period.

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3d. That to reject the governmental aids, proferred by Christian rulers, would be like forbidding rich men to use their wealth and influence in the advancement of Christianity.

4th. That it is predicted that kings and queens are to be nursing fathers and nursing mothers to the true Israel, and that this must involve the appliance of state resources in the cause of the church.

5th. That as the reception of whole families into the church, superinduced infant baptism, though in the first instance adults only could be baptized, so the reception of a whole country must of necessity draw after it remarkable changes in organization. National religion is family religion on a large scale, and whenever a family grows into a tribe and remains under the authority of its patriarch, the process is manifest by which one blends into the other.

6th. That some important institutions admitted into Christianity cannot be efficiently observed without the assistance of the state. Such, for instance, as setting apart the Lord's day from all common business.

7th. That the state-church was the providential development of Christianity.

8th. That whatever may be the difficulty of enforcing the principles of such an union in a heterogeneous empire, that difficulty presses not upon us, since we are, with few exceptions, a nation of Christians.

9th. That when the same population constitutes the *nation* and the *church*, there is an urgent necessity for combining the two institutions into one system under a single government, otherwise there will result a dangerous struggle for pre-eminence between two vast bodies almost co-ordinate in power.

10th. That the state has an inalienable right, not indeed to judge of truth or dictate opinion, but to enforce all such external observances as will promote order, morality, and national well being, and that this purpose cannot be secured without religious sanctions.

These are the arguments which the most liberal of the Churchmen adduce in defence of the ecclesiastical establishment. If it can be made manifest that they are extravagant and untenable, the reader may rest assured that no stronger ones remain behind.

G. G.

FOUR LECTURES ON SPIRITUAL CHRISTIANITY, By Isaac Taylor, delivered in the Hanover-square Rooms, London.

Could we furnish a complete list of the works of this great man, our readers would be astonished by his industry and versatility. We will only specify a few of them: *Natural History of Enthusiasm; Natural History of Fanaticism; Spiritual Despotism; Physical theory of another life; Saturday Night; Home Education; Ancient Christianity and the Doctrines of the Oxford Tracts for the times; Elements of Thought; History of the Transmission of Ancient Books to modern times.* Though sternly opposed to his Episcopalian

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and state-church tendencies, yet we cheerfully admit that he is a most original and creative thinker. There is no man living who has more mastery either over thought or language; and no gentleman's library can be complete without the possession of his leading works. But to return for a moment to the heading of this notice. In the first lecture, Mr. Taylor examines the exterior characteristics of spiritual Christianity. In lecture second, the truths peculiar to spiritual Christianity. In lecture third, the ethical characteristics of spiritual Christianity. In lecture fourth, spiritual Christianity the hope of the world at the present time. Though not pledging ourselves to all the opinions of the lecturer, yet we are constrained to admit that these topics are discussed with great force and beauty, and we only wish that such lectures were delivered more frequently, and to larger congregations.

G. G.

ITEMS OF NEWS.

FOREIGN NEWS.

Boon County, Missouri, November 3rd, 1845.

BROTHER Campbell is now in Missouri. He arrived in Columbia on the 16th ult. Our state meeting commenced the next morning (Friday), and continued until Tuesday following. It was very numerously attended. On Lord's day it was supposed that four thousand persons were present, and at least one thousand partook of the Lord's supper. Brother Campbell spoke once a day for four days. On Monday he closed his labours in Columbia by a splendid address on education; and an appeal to his auditors in behalf of Bethany College, which was responded to by many present. On Monday evening he started west to meet his engagements in upper Missouri. The weather was very fine throughout the meeting, and on Lord's day it was so pleasant that we worshipped in a grove adjoining town; so that every one who desired it, had an opportunity to hear brother Campbell. One very intelligent Baptist brother united with us on the last day of our meeting. One hundred and fifty-four churches were heard from, having eleven thousand seven hundred and fifteen members, with seventeen hundred and forty additions during the past year. Forty-two churches reported to our meeting in 1844, were not heard from at this meeting; they had last year thirteen hundred and forty-two members, which, added to the above, would make thirteen thousand and fifty-seven members, and one hundred and ninety-six churches in the state. That, however, is but a partial account, as there are many churches in the state from which no intelligence has been received; neither was there any thing like a full report of the additions made since the last state meeting. It is generally believed, if we could hear from all the congregations in the state, there would be considerably upwards of fifteen thousand members.

On last Friday I met brother Campbell in Fayette, Howard county, where he addressed an immense congregation. The Methodist friends kindly tendered him the use of the College Chapel, the largest room in town, which was accepted. The next day we went to Paris, about fifty miles, where our brother addressed a a large audience on Saturday night, Lord's day morning, and also in the evening. This morning we were compelled to take the parting hand, brother Campbell going to Palmyra and Hannibal, and thence to Illinois. One Presbyterian, and three from the world, who heard the Word and believed, were baptized in the name of the Lord. Our Presbyterian friends let us worship in their large and

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commodious house. I take great pleasure in saying that brother Campbell has fully sustained himself; and if possible, more than met public expectation in Missouri; and has had a very favourable hearing throughout the country. Our brethren, and the vast crowd of non-professors who heard him, were delighted with his efforts. It was pleasing to see so many of the different denominations in attendance, and who seemed, with but few exceptions, much gratified. There were thirty preachers in attendance.

Affectionately your brother, T. M. ALLEN.

HOME NEWS.

Glasgow, January 17, 1846.

SINCE brother Greenwell left this quarter nothing very extraordinary has occurred that I remember. As a congregation, our members are on the increase. I am sorry, however, that that increase is not from the kingdom of darkness, but from the various congregations, whose members resort to this great and growing mercantile city with a view to better their temporal circumstances. Indeed, the greater part of our members are aliens to the city of Glasgow. But in Jesus we are one; for in him Jew and Gentile, bond and free, are made one; created anew, begotten by the incorruptible seed of the Word which liveth and abideth for ever. And, like the children of our Lord, we are living in peace, and loving each other for the truth's sake. We are able, also, to admonish each other, as early congregations of disciples ought, whose standing in the Christian profession has been of any length. Still something must depend on circumstances. On a journey lately to the south of Scotland, I had occasion to do business in the small town of Newton Stewart, where, previous to going, I heard there were a few disciples, which to me were, of course, unknown, and I to them; but it was not difficult for me to get introduced to those who love the Lord. So I called on a brother Crawford, whom I found advanced in years, and who informed me that, besides himself and wife, there were four others—making in all six. They meet every first day in a private house, to hear the good word of life and salvation—break bread and drink wine in commemoration of what Jesus has done, as well as in prospect of his coming again. And few in number though they be, they have not escaped the finger of scorn, nor the tongue of the slanderer; but, as soldiers of the cross, they have borne and are willing to bear reproach for the name of Christ, and to fight the good fight of faith, in order to lay hold of eternal life, knowing that it is only he that overcometh that shall inherit the crown. Being in a weakly condition, and their position somewhat isolated, a visit from a stranger was at once acceptable, refreshing, and strengthening. I offered my feeble services to make known, on the morrow, (which was the Lord's day) the ancient Gospel. So a hall was procured, and an intimation followed, announcing discourses at three and six o'clock, p.m. In the forenoon we had a happy meeting, and attended to the appointments of our Master, whose presence is vouchsafed to two or three asembled in his name. At three o'clock we assembled according to arrangement. My audience was not large, but seemed most attentive. After the address, I went by request with brother Crawford to tea, present at which there was his own son and a farmer, who had come four miles to hear the ancient faith pointed out; also a few more friends. Our conversation, of course, was regarding the affairs of the Redeemer's kingdom, its present position and future prospects, and priestcraft, &c., in which brother Crawford's son, a fine looking and intelligent young man, took part, but by way of opposition, which was promptly but firmly replied to; still he was determinedly hostile, and even went so far as to say, that he considered us a set of bigots; indeed he told his aged father plainly, in presence of the company, *that he believed, if he had the power, he would be as rank a persecutor as ever lived*; to which his father very calmly replied, that the principles of Christianity taught him far otherwise; and that when he spoke of the present corrupt state of Christianity, it was not at individuals, but false principles and practices he repudiated. But the hour of evening meeting had come, and we repaired to the hall, where, as before, my audience was not large, but the most marked interest was mani-

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feated; and to the Book alone were our appeals made, and their attention invited. After the discourse was over I returned to spend an hour in company with brother Crawford, previous to leaving town. His son then came forward and said to me, "I must obey Jesus, as did all the first Christians." At being thus addressed, I was at first not a little surprised. But he continued—"I am determined; (and here the past scenes of his life, and his present position and interests passed rapidly before his mind)—I must break off all my present acquaintances—my worldly business must go. What will the public say about me? Little did I think of this, this morning—little did I think of it at mid-day; for, before coming to the meeting, I concluded reading the last volume of a novel." When his parents were informed of his resolution, they were equally astonished; but he felt fully prepared to take up the cross. He said—"I have no strength—I have nothing to commend me to the favour of God. I must throw myself unreservedly on the Lord Jesus Christ for strength and support." He confessed the name of Jesus. The farmer also, who, as before mentioned, had come four miles to hear the ancient way, came forward and acknowledged the name of Jesus; and we immediately prepared to baptize them. The night was fine and calm—a keen frost and very cold—the moon clear, and shedding her silver radiance on the bosom of the river Ree, which flowed past Mr. Crawford's house, into which we went, and baptized them in the name of the Father, Son, and Holy Spirit. How joyful the season after all was over, and we were again seated by the fire comfortably. I asked him the state of his mind, to which he replied—"These are the happiest moments of my life!" And then, looking over to one of the company (a young man) he said—"Brother Ferguson, you have got another to share the obloquy with you." This to me was a happy day; the peculiarity of the case made it doubly so—imparting joy to every Christian, and to those bright spirits who surround the glorious Redeemer, and unceasingly ascribe glory, honour, &c. He that honoureth Jesus, his Father will honour, and every Christian will find it so.

Yours, in love, WILLIAM LINN.

Maidstone, March 4, 1846.

IN consequence of the firm, consistent, and persevering efforts of brothers Collins and Erry, (who a little more than twelve months ago came to reside in this town), to make known and establish primitive Christianity, having succeeded by the loan of books, &c. to excite a spirit of enquiry in the minds of a few, brother King, of London, was requested to announce in Maidstone, the ancient Gospel and order of things. Having done so to an interesting and attentive audience, in the assembly room, a still deeper attention was awakened. After the lapse of six months our brother was again solicited to visit this place, to which he kindly complied on Lord's day, March 1st last, and I am happy to state that his visit and labours were not in vain in the Lord. The assembly greatly exceeded that of the former occasion, and was chiefly composed of members of the various sects of the town, and almost to a man expressed satisfaction and approval. After the evening proclamation, three individuals, who for six months had been led, like the Bereans, "to search whether these things were so," were immersed for the remission of sins by being buried with Christ in baptism. The Baptist chapel was kindly lent for the occasion. On the close of the evening service it was announced that a social meeting would be held at the house of brother Collins on the Monday evening, and any present who might be anxious to learn the way more perfectly, were invited to attend. On that evening several came, and we had a very interesting meeting—brother King removing those difficulties and answering those questions proposed on those most common but fatal errors connected with the mode and design of baptism, the manner of the Spirit's operation in the work of conversion, and the sufficiency of the Gospel word. The meeting was kept up to a late period, and if apparent sincerity and expressions of satisfaction and benefit, are any warrant for hope, then, indeed, are our expectations pleasing as to the future result of these services.

Have we not, even in this day of small things, a confirmation of the Gospel being the power of God to salvation? Do we not learn from the above statements

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both the duty and privilege of those brethren who are scattered abroad by providential circumstances, to be instant in season and out of season in preaching the Word? Our ardent prayer is that this door thus opened, and prospects thus afforded, may issue in many being turned to the Lord and added to the saved!

Yours in Christian affection, T. COPLESTON.

Rock, Dungannon, February 14th, 1846.

WHAT can I write, my dear brother Wallis, that shall adequately convey to you the feelings with which we read the announcement in the last *Messenger*, which did not reach us till the 10th inst.?

Oh! what a loss the churches have sustained, in losing brother John Frost! What a loss the Reformation itself has to lament! What an advocate has been snatched away in the hour of need! What a bereavement a family has suffered! What sorrow—but no: the time for reflection has now arrived, and sorrow itself, domestic sorrow—is alleviated by the unseen and silent, but most real and persuasive influences proceeding from Him whose Spirit is the Comforter of the afflicted—teaching resignation by faith, confidence by hope, and perfection by the love that stretches beyond the present unto a world to come—where faith shall become knowledge—hope certainty—and love be triumphant for ever!

At the urgent request of several brethren here, I have been induced to pen the following stanzas. Would that they were more worthy of our departed brother!

STANZAS.

COMPOSED AFTER READING AN OBITUARY NOTICE OF JOHN FROST.

A CLOUD, dark wandering o'er the summer sky,
Doth intercept the sunbeam, and in gloom
Shroud the meridian hour—thus, suddenly,
Met us the shadow of *his* early tomb!
How pitiless is death! But oh! forbear,
My heart, to use the language of despair!

If death be pitiless, the Lord of death
Is merciful; and He not only gives
The *hope* of victory, but gives the *faith*
Fact-sourced, beside;—for He, a conqueror, lives!
And hence the future glory overpowers
The cypress gloom of these few, fleeting hours.

Why pales the cheek, and swims the burning eye,
As if the heart despondingly would ask
Some further pledge for hope—some sign, whereby
To fix its wavering faith? Oh! sure, the mask
Of present joys is better parted thus
In youth, than when in age it falls from us!

Alas, *so* young! with unavailing force
Of passionate utterance pleads repining grief:
Alas, *so* young!—But has he left the course
Without the prize? Oh, no: his day was brief
But glorious; and a crown unfading, now,
Circles eternally his radiant brow!

J. M.

QUERY TO BE ANSWERED.

Is there any passage in the Old Testament Scriptures that promises eternal life to the Jews? If not, by what hope were they saved?

S. P.

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. V. MAY, 1846. VOL. II.

ESSAYS, DIALOGUES, &c.

CREEDS *versus* CONSISTENCY.

[THE following essay is from the pen of J. T. Johnson, one of the most successful evangelists of the ancient Gospel in the United States. We select it from the *Christian Journal* for February, 1846, and recommend its careful perusal to all our readers.—J. W.]

THE Pope asserts that the Bible alone is not sufficient for all the purposes of life and salvation, and therefore urges the indispensable necessity of submitting to this, as a part of the divine system. There is no art or intrigue to retreat from this plea. There is a boldness which challenges investigation; a decision and firmness which scorns evasion and commands admiration; an apparent honesty and zeal which excites astonishment; and a liberality commendable in any cause however good. How is this plea met by Protestants? The Catholic church, taking it entire, is treated and represented as a huge mass of corruption. Its pretensions are considered treasonable, as regards the Christian's King, and at war with the principles of our government. It is denounced as detracting from the wisdom, and slandering the benevolence of God. That, finally, it is blasphemy against the Holy Spirit in its tendencies, teachings, and results. Its march and power are dreaded; and a Protestant union of effort has been considered vitally important to check and oppose successfully its mighty strides. Indeed, so great has been the panic with some, that suggestions have been made as to the propriety of disfranchising them upon the ground of conflict between the oath of allegiance and their oath to the Pope.

But how strangely inconsistent are the same persons when *their* interests and establishments are at stake! Can any person of common sense, or of ordinary discrimination, discover a difference, in principle, between *any* of the systems of this age, so far as they are manufactured

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of men? If the Catholic institution is denounced as human, and subject to the curse of Heaven, why should any of the other systems escape? Are they authorized by the Bible? If so, it is the greatest curiosity on earth. Are the Protestant systems the same? Examine only four of them. Are the Episcopalian, the Presbyterian, the Methodistic, and the Baptist systems the same? To ask such a question with any other expectation than to receive a prompt negative, would be to insult the good sense of any one. If these be not the same, either in substance or form, from whence did they originate? According to the response of each party concerning all the others, "they are of human origin!" This being the fact, their own reasonings and conduct will rise up in their condemnation in the great day. They cannot plead ignorance. For the same war of extermination against the Catholic system can be wielded against their own, upon principle, with equal reason and force. In some respects, the principles of our political government, in practice, are superior to any of them. Until a person has apostatized by treason, or some other crime for which he is disfranchised, he is recognized as a citizen through the length and breadth of the land; and that man would be treated as a tyrant, who should attempt to divest him of his rights and privileges. How is it with these parties? You may go through all the forms required by the Bible; you may have believed and repented; you may have submitted in baptism, *to the action*, admitted valid amongst the most scrupulous; they may be unable to urge or substantiate a charge against your character or piety; and as parties, if true to their systems, they exclude you from their fellowship and the table of the Lord! And if you go to the table spread by them, you have to submit to some of the requirements of men, or give countenance to their systems, thereby treating them as innocent and inoffensive, whilst the Lord and his Apostles have passed a severe judgment of condemnation upon them, and has forbidden them in terms too express and too plain to be overlooked.

At one time you see them in the pulpit bearing the Bible aloft in their hand, extolling it in the most exalted strains—absorbed in the goodness of God—the value of salvation and the matchless developments of the Sacred Writings, they exclaim in thunder-tones, and in ecstasy of delight, "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants." What a contrast! To soar to the heaven of heavens in contemplating the divine system, and drinking deeply into its divine and soul-inspiring spirit! But then, to return to the cold, soul-freezing speculations and metaphysical subtleties of the Episcopalian, Presbyterian, and Methodistic Confessions! To bewilder the mind and starve the soul! What a contrast between the Bible and these Confessions!

Would you believe it—that after thus eulogising the Bible, they will, in the next breath, contend for the necessity of their covenants, &c., as for life and death? And we are gravely and tauntingly asked, How a delinquent can be excluded from the church by the Bible alone? Such conduct manifests, to my mind, any thing but honesty. If these human creeds, covenants, or productions, be necessary, let them be held up to the public gaze; let them be canvassed; let them

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be understood; let them be submitted to when adopted; let those who favour them march up and defend them like honest men; let there be no evasion—no quibbling. The question is not creed *and* no creed. It is creed *or* no creed. And it is not whether the Bible is a creed and authoritative; because none dare deny this. What is a creed? Is the Bible the divine creed? All respond in the affirmative. It must be received and submitted to. The Lord is the author and finisher of this creed. He requires faith in all that he says, and submission to all his commands. It is authoritative. He will submit to no equivocation. His subjects must yield most unreservedly to his requirements. A mere declaration of one's faith or opinions, for the information of others, is not, and never has been considered a creed. But when this declaration of faith or opinions is made a test by which to admit persons into fellowship with that community, and by which to mark and distinguish it as a separate, independent party, it is a creed to all intents and purposes. Such a community, in such a case, has two creeds. The first is, "The Bible." The second is, "Their views of the Bible." And the great misfortune is, that their *views* of the Bible, in many instances, make the Bible of no effect. To instance their own contradictions in *one* case, will suffice. The creed of one party says, "justification by faith alone." Another says, "justification by the imputed righteousness of Christ." These contradict each other; and they contradict the Scriptures; for faith, in order to justification, is united to repentance, the name of Christ, the blood of Christ, &c. &c.

These human creeds have caused so much disgrace to the cause of religion, and to the parties who have them—and their evil tendencies, as well as their departure from the doctrine of Christ, have been made so manifest to the community, that they have become unpopular. And the present effort of one of the leading men of this age is to wipe off the stigma and odiousness by keeping behind the veil their authority and obligatory force. Public sentiment has so far weakened their authority that they are seldom enforced; and to supply the weakness of diminished authority, they have been compelled to inspire a party spirit to avoid dissolution. The declaration of their faith and opinions has become a very uncertain test of their opinions or faith. The mighty masses are composed of almost every faith and opinion; from the highest toned Calvinist to the lowest grade of Arminianism. Such human organizations, owing to convenience, relationship, and self-interest, will ever be burdened with such a state of things—more especially as the authority of Christ is, more or less, obscured and weakened, by calling the attention to the philosophical speculations of men instead of the Word of God. If these human creeds were enforced upon all the members of the party, they would result in their division, if not their ruin, in less than twelve months. Evasion is the order of the day. When charged with having a creed, in one breath it is denied, and in the next it is admitted and defended, upon the ground that no party can get along without one. This is admitted, so far as human organizations and names are concerned; but it is denied in reference to the church of Christ. We are sometimes gravely asked, how a delinquent can be excluded by the Bible alone? a ques-

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tion that should cause the blush of shame. The next attempt is to convict us of having a creed, if not on paper, in our heads. We deny, and ask for proof. Here they are stranded. When driven from all their fastnesses, the doctrine we preach is objected to, because persons may submit to baptism who are ignorant of some great leading truths, without which baptism is of no avail. This may be the case under any system. But the objector in this case supposes that the confession, in order to baptism, is too brief; and asks, with great complacency and self-confidence, "May not a person make that confession and be ignorant that there is one living and true God; that he is holy; that God requires man to love him with all his heart; that he is a sinner, and subject to God's displeasure and punishment; that Jesus is the Messiah; that he was put to death; was buried and rose again; that he is Lord of heaven and earth; that he is the great sacrifice and sin-offering?" &c. &c.

The intelligent, discriminating reader, will ask, "Is it possible that these objections have been urged by sensible men?" To their shame they have. As if a person of common sense could be so great an ignoramus as to become convinced by reading or preaching, and make confession that "Jesus is the Son of God," without believing there was a God, and that he is holy! That such a person should confess Jesus and yet be ignorant that he was the Messiah! That such a person should have listened to the testimony in favour of Jesus, until conviction had done its work; and that the theme of salvation, through Christ, had won his heart so far as to induce confession, in order to submission, and ignorant that he was a sinner! and subject to punishment! In all our preaching we present Christ as the Son of God. To prove this, the Prophets are appealed to, as well as the other external and internal evidence. He is represented as the only begotten of the Father, in the very language of the Holy Spirit; his death, burial, and resurrection, are kept constantly before the mind; that he is the Lord of all; and that he must be confessed and obeyed in order to salvation.

These objections being stated, it is seen how readily they can be answered; and what an absurdity is involved in the objections. Let all the objections be brought forward. They can all be answered. If they cannot, then let the superiority of the human invention be shown. Whilst these objections are urged against entering the church of Christ, let them turn their attention to their own church, and justify their course by the Sacred Volume. Some of them make the terms quite easy and agreeable; and if the people had confidence that the terms were divine, the world would at once flow into that church, "and desire to escape the wrath to come!" How comfortable would this be to all the profligate of the land!

The real difference between the parties and ourselves is this: *their views* of the Bible are adopted as their creed, and are made tests of membership, confidence, fellowship, and orthodoxy; while we take the Bible truth, and that alone, as a test of the same. And it can be made to appear most clearly, that the Bible truth, in its own language, in its fair, legitimate import, according to the admitted laws of lan-

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guage, is received and practised by the Christian church composing this Reformation.

A few examples will be given by way of illustration:—

1. It is said, "These signs are written that you might believe that Jesus is the Christ, the Son of God," &c. "Faith comes by hearing, and hearing by the Word of God," &c. "That the Gentiles by my mouth should hear the word of the Gospel, and believe," &c.

2. "But now calls upon all men everywhere to repent, because he has appointed a day in which he will judge the world in righteousness," &c. "Repent, *for* the kingdom of heaven is at hand," &c. "Unless you repent you shall all likewise perish," &c.

3. "He that believeth and is baptized shall be saved," &c. "That repentance and *remission of sins* should be preached in his name among all nations, beginning at Jerusalem," &c. "Repent and be baptized, every one of you, *in the name of Jesus Christ*, for the remission of sins," &c.

4. "You must be born again, or you cannot see the kingdom of God," &c. "You must be born of water and Spirit, or you cannot *enter* the kingdom of God," &c.

5. "*Buried* with Christ in baptism, wherein you are *risen* with him," &c. "Therefore we are buried with Christ in baptism, that like as Christ was raised from the dead," &c.

In all the above cases the subject is made plain. The samples under the first three heads are expressed literally. Faith is said to come by hearing, and the fact corresponds undeviatingly.

Repentance is the result of motive apprehended and yielded to. Universal experience testifies to this. The remission of sins, so far as we can have assurance, is suspended upon faith and obedience. The fourth and fifth cases are clothed in figures, and are adduced to prove that they can be as readily understood when governed by the laws of language, as literal declarations.

The Saviour informed Nicodemus, that to enter his kingdom a person must be born of water and Spirit. But when he gave a command, he expressed the same truth literally—"Go, teach all nations, baptizing them." "He that believeth and is baptized shall be saved." If this is different from the other, then it follows that a baptized believer, who is pronounced to be a saved person by the Saviour, is not in the kingdom!

Take away the figure of burial, and we have a convicted penitent ceasing from sin, baptized and raised up to walk in newness of life.

Where is the creed thus far? In the head or in the Book? The Book requires the sinner to believe, repent, and be immersed, in order to membership. The Book requires the member to square his life according to its divine requirements, in order to wear the crown. We submit to it in each case. In these specifications we have a sample of the course to be pursued throughout.

These are ominous times. The lever of truth is at work in Europe as well as America. Movements are making for free and unreserved investigations of truth in Europe and America amongst Protestants and Catholics. There is a restlessness in reference to the union of Christians, which is occasionally displaying itself in united efforts to

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oppose the Catholic power; to improve the condition of the heathen; to spend the Lord's day more in accordance with our holy religion; to advance the cause of temperance, and to give the Bible to the world in the language of all nations.

Beloved brethren, let us not be weary in well-doing. Let us be the patrons of every thing that has a tendency to bless the human family, and advance the cause of the ancient Gospel. But let us beware, lest we lose sight of the foundation principles which have triumphed so gloriously in despite of all opposition. Never yield an inch of the ground we have *gained;* and never compromise a filing of the truth. If we yield or compromise, God will deliver us to our enemies. Read the Book of Judges, and learn a lesson. The Reformation has taught the parties, in a great measure, to speak the language of the Bible. They are yielding to the light of the nineteenth century. To retreat is death. To march up to the truth and confess, is revolting to many of them. How hard their fate! It must be done. The leaders must surrender; and the sooner the better. May the Lord grant us so great a victory! Amen. J. T. J.

SHORT DISCOURSES.—No. IX.

"UNLESS a man is born from above he cannot see the kingdom of God." John iii. 3.

I SHALL offer no apology for this translation, as its correctness will be evident to all readers of the original. I may add, however, the quotations which, without any appeal to the Greek, will sustain me: "To them who received him he gave power to become the children of God; who were born not of blood nor of the will of man, but of God." "Of his own will begat he us with the Word of Truth." The Father is God; and those born of God are very appropriately said to be born from above, in contrast with those born of men, or from beneath. God would require a second birth in order to an entrance into his family, not as an obedience to an arbitrary decree, but as a matter arising from the nature of the institution. He was about to form a family on earth, of which his own only begotten should be the Head. It was to be a family not connected by blood, nor born of blood, nor the will of man. Each son and daughter must be a spiritual person, must enjoy spiritual blessings, therefore, must be born from above, begotten of spiritual seed. To see the kingdom of God, is to enjoy the blessings of that spiritual reign. To see hope, is to enjoy the thing hoped for. To see life, is to enjoy life. Seeing then that all the favours of God in this spiritual reign are spiritual, it will be indispensably necessary that man shall be begotten of spiritual seed, that he may be born into this reign and enjoy it. No carnal or fleshly birth will suffice, for that which is born of flesh is flesh, and must require fleshly enjoyments. That which is born of spirit is spirit, and must require spiritual enjoyments. We therefore conclude, that no man can enter the reign who has not been the subject of a spiritual birth.

The Spirit of God is sometimes said to be the begetter. God also

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is said to beget. But as God is said to do what his Spirit does, and the Spirit is said to do what God does, there will be no misunderstanding on the subject. The question immediately before us which demands our attention, is this, How are we begotten? James says, "Of his own will begat he us with the Word of Truth." Peter says, "We are begotten again, not with corruptible seed, but incorruptible, by the Word of God which lives and abides for ever." The Word of God is the seed living and incorruptible, by which God, or the Spirit of God, begets us. This seed or word put into the understanding and heart of man, makes him alive, quickens, or begets him. But Jesus says, "Unless a man be born of water and the Spirit, he cannot enter into the kingdom of God." To be begotten and to be born are two acts separate and distinct the one from the other. God, or the Spirit, begets. The birth is an act, the effect of being begotten. The birth is an act consequent on, not simultaneous with, being begotten. Birth is something dependant on and not derived immediately from the begetter. To be born of water and the Spirit, requires first, the Spirit; second, the word or seed; third, the water; fourth, the person to raise the begotten from the water. To speak without a figure—A man must believe the Word, and be baptized. No person can be baptized without the aid of a fellow-man. No person can hear without a preacher. The idea of being born of God or the Spirit, without the aid of man, is not to be found in the Living Oracles. I mean that God has always employed men to aid others in their entrance into the kingdom or family which he has formed on earth. This being admitted, and no one who believes in the vitality of the Scriptures will deny it, the teaching of men concerning a birth independent of water and the aid of a fellow-man, is shown to be an invention, a corruption, a falsity, a lie; for they teaching that which God has not commanded and the publication of something which he has never authorized, deserves that severe name which inspired men have given it. Without a birth of water and the Spirit, no man can enter the family of God. To escape from this plain declaration of the Redeemer, what efforts have been made! What strange wresting of the Scripture! What perversions of the Word! It cannot be "water and the Spirit," but water even the Spirit. Grant this liberty, and what cannot be proved? "Repent and be baptized"—repent even be baptized. Then repentance and baptism are the same, if water and the Spirit are the same. This, however, is beneath the consideration of sane men, and I will pay no farther attention to it. That man who has so far lost his reason as to believe such a person, cannot be reached by any argument.

The next question of importance is this, When was the kingdom set up? In the days of John the Baptist, is the answer of some. If we establish the fact that it was set up after Jesus rose from the dead, the objections urged by others respecting this time will vanish. John the Baptist preached, saying, "Repent, for the kingdom of heaven is at hand;" or, "has come near you," as Jesus said on a certain occasion. Its being near was not proof of its being set up. But Jesus also preached that it was near, and taught his disciples to pray, "thy kingdom come." He would not teach to pray for the coming of that

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which had already come. But Jesus, while on earth, bore the form and character of a servant. As a servant he died for our sins. His exaltation to a lordship and princedom took place after his death. "God," saith Peter, on Pentecost, "hath made that same Jesus whom you crucified, both Lord and Christ. Him hath God exalted at his right hand a Prince and Saviour." He was, after his death for our sins, constituted both Prince and Lord, and entered upon the administration of his Father's will or covenant in the distribution of gifts to men. All authority in heaven and earth was given him, not before he rose. He wore the name Jesus only as the elect of God before his death. The name was his really and officially after the shedding of his blood, without which there could have been no salvation. John the Baptist prepared a people for him: the materials for the temple of God were gathered together during his life on earth, and the temple was reared on Pentecost, and dedicated by the descent of the Spirit sent down by him. Whether he is considered as Lord, Priest, Saviour, Prince or Ruler, none of these names of office are used until his resurrection from the grave. We are sometimes told, however, that he was made a Priest by John the Baptist, that his baptism initiated him into his priestly office. Such persons never diligently read the Bible. The Apostle Paul says, Heb. vii., "He was made a Priest by an oath by him who said, the Lord sware and will not repent, thou art a Priest for ever after the order of Melchizedec." When was this oath made? After his resurrection, in connexion with the declaration which made him Lord. See Psalm cx.

It is now shown that the kingdom began after the Messiah had suffered death for our sins. This done he is prepared to save all who confess him, own him Lord, and are baptized. As the First Born, he becomes Head of the new family, Heir of all things, Saviour of men, Prince, Priest over the house of God, clothed with all authority and power. He sends forth his Spirit into the holy men: the incorruptible seed, his word, is put into the hearts of men; they are begotten, and raised from the water they are born into God's family, or enter his kingdom, new beings under Christ, new creatures in him; old things of Judaism and Gentileism pass away; kings, lords, priests, temples, sacrifices, washings, offerings, the prayers, hymns, songs, hopes, fears, and joys of the past are gone—and the hearts and souls of the newly-born are filled with the light, life, joy and health of a new era; their songs and hymns of praise celebrate the new born Prince of life, and their thanksgivings and prayers ascend through the High Priest of this new spiritual house. All is new! The Sun of Righteousness has risen; the fields are joyful and all therein; the forests clap their hands; the seas roars and the fulness thereof; and the deserts bloom and blossom as the rose. The Lord has made bare his holy arm, and the ends of the earth have seen the salvation of our God!

But another point comes under our notice. We must turn from the contemplation of the excellencies of our Redeemer to remove a stone of stumbling found in the eighth verse of the chapter: "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whither it cometh or whither it goeth; so is every one that is born of the Spirit." I object to the translation, as it destroys the

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sense by introducing a subject not under the consideration of the Saviour. The word translated wind is *pneuma;* the same already used and rendered Spirit. The translators could, with as much propriety, have said, "so is every one who is born of the wind," as they have said, "the wind bloweth;" for the word is *pneuma* in each place. The Saviour is talking of the Spirit. I shall render the passage thus:—"The Spirit breathes where he pleases, or inspires whom he will, and you hear his voice, but you cannot tell whence he comes or whither he goes; so is every one that is born of the Spirit." This is a reproof of the ignorance of Nicodemus and the Jews. They were ignorant of things which they should have known. Blinded by their ideas of a fleshly relation to Christ and Abraham, they could not see the true nature of his reign, though so clearly foretold by the Prophets. The difficulty in this eighth verse lies in the comparison made between the blowing of the wind and the operation of the Spirit—a difficulty existing only in the heads of the sons of mystery, for nothing of the kind is hinted at in the verse translated either way. The comparison exists between the Spirit and the person born of the Spirit. Nicodemus knew not the Spirit, whence it came or whither it went; so the person born of the Spirit was equally unknown. So Christ speaks to the Apostles, "I will send you the Spirit of truth, whom the world cannot receive, because it neither sees nor *knows* him." Thus John says: "Behold what manner of love the Father has bestowed on us that we should be called the sons of God; therefore the world *knoweth* us not because it *knew* him not." The Father is unknown, and the Son is unknown; the Spirit is unknown, and the person born of it unknown. The Spirit of God inspires holy men—speaks through them —we hear the voice of the Spirit, but not giving heed to its words can never know any thing of it. This is precisely the history of the world on that subject. The Jews on Pentecost knew nothing of the Spirit; they thought the Apostles drunk. But Peter speaks: the people hear, listen, understand, receive the words, and obey. It is thus to this day. Many are charging those who have the words of the Spirit, with madness and folly, as did that apostle of Presbyterianism, Mr. Rice, thereby exhibiting their utter ignorance of the Spirit of Truth. But many are hearing the words of that Spirit, becoming acquainted with it, and will, with the best of God's elect, be born of it and enter the kingdom.

The Jews were looking for the Spirit through another medium than through the lowly Jesus. When it came through him they knew not whence it came, because they knew him not. It is thus the people of this day look for the Spirit not through God's appointed way, and consequently know it not, whence it comes. The way of the Spirit of God is through his testimonies and his institutions. Then look to yourselves, oh you men of this generation, that you fail not of God's grace by neglecting his commandments. May the good Lord fill his saints with his good Spirit! H. T. A.

SHUN every wicked conversation, every corrupt thought, and virtue will give a glory to your character that time can never tarnish.

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FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XIII.

THE eleventh chapter of Genesis being slowly, audibly, and emphatically read, Olympas thus began:—

Tell me, Thomas, why became it necessary that human language should be shattered into so many dialects?

Thomas. To break in pieces the power of the people—as it reads, "They have all one language, and this they begin to do; and now nothing will be restrained from them which they have imagined to do."

Olympas. Unity of language is, then, a mighty power, not easily to be subdued. The strength of the heavenly city will in part consist in the unity of language of all its inhabitants. In the millennium there will be but one language spoken in all the earth, according to some of the ancients; and that will be a portion of the social strength of the people of that day.

Reuben. Is that the meaning of the Greek verse at the bottom of the title of the Polymicrian Testament?

Olympas. You allude to "*Pollai men thneetois, glottai, mia d' Athanatoisin.*"

Reuben. Yes.

Olympas. That refers to the celestial state, and simply means, *Mortals speak many tongues—the immortals but one.* The times indicate a return to one language. Protestant England will send her language and her religion to every land and nation under heaven, wheresoever her merchants seek for wealth or her soldiers fight for glory. The cupidity of her merchants traverses all the ends of the earth, and pioneers the way for her armies and her navies to subdue the idolators that oppose her interests or her honour; while her missionaries, with "the Sword of the Spirit," follow in their train and assail the idolatries of her colonies, and prepare the way for their submission to the king of the world. This honour seems to await England and her language, because of the prayers and devotion of a larger remnant of the faithful in her realms than is found in any country in the four quarters of the globe. But this is rather prophetic than didactic, and we shall proceed to the sequel of the chapter. Let us have, Eliza, the names of the antediluvian progenitors of the Messiah.

Eliza. Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah.

Olympas. How old was Noah, James, the year of the flood?

James. Six hundred years.

Olympas. Sarah, how long from Adam to the flood?

Sarah. Sixteen hundred and fifty-six years.

Olympas. Name the patriarchs from Noah to Abraham.

Sarah. Shem, Arphaxad, Salah, Heber, Peleg, Reu, Serug, Nahor, Terah, and Abraham.

Olympas. How many years from the flood to Abraham?

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William. The flood occupied one year. Arphaxad was born two years *after the flood;* Salah, thirty-five; Heber, in thirty more; Peleg, in thirty-four; Reuben, in thirty; and Serug, in thirty-two more; Nahor, in thirty more; and Terah, the father of Abraham, in twenty-nine years more. Hence Abraham's father was born just two hundred and twenty-two years after the flood; which, added to the one year the flood continued, and the sixteen hundred and fifty-six years before the flood, makes Terah's birth eighteen hundred and seventy-nine years from the creation. But I cannot tell how long after this it was before Abraham was born, because it is said Terah lived seventy years, and begat Abraham, Nahor, and Haran. But which of them was the first born I know not.

Olympas. Is not Abraham placed first, and does not that prove he was born first, according to a theory which proves that the *fellowship* should precede the *breaking of the loaf*, and the breaking of the loaf the prayers, because narrated in that order, Acts ii. 42?

William. That theory is exploded from facts already stated in the narrative of Shem, Ham, and Japhet; for the sacred historians often place the most renowned persons first. And it is farther disproved from the fact now before us; for if Abraham was born seventy years after Terah his father, he was born in the year of the world 1949, *fifty-nine years* before the established chronology of the world!! Hence if that theory be true, the world is counted almost threescore years older than it is; and Jesus, instead of being born in the year of the world 4004, was born in 3944!

Olympas. You have certainly proved that Abraham was not the first born of Terah, or that the world is sixty-six years younger than it is. We are then to choose between the theory in question and the popular chronology. How do you explain this matter, Thomas?

Thomas. I confess I do not understand it. It will not help the matter to suppose that Abraham, Nahor, and Haran were all born at the same time, and therefore I am unable to expound it.

Olympas. Can any of you explain it? What! all silent! It is, indeed, a difficult passage. We usually expound it thus: Haran, the oldest son of Terah, died before his father; Terah then, and Abraham, with Lot, Haran's son, migrated towards Canaan and stopped in Haran, where Terah died at the age of two hundred and ninety-five years. After Terah died, Abraham left Haran, at which time we are positively informed he was seventy-five years old. This settles the point, demonstrating that Abraham was seventy-five years old when his father died, consequently he was born in the year of his father one hundred and thirty, and in that of the world 2009.

William. But, father, you differ from the popular age of the world, one year; for all our Bibles make Abraham to have been born in the year of the world 2008.

Olympas. True; for they do not count the year of the flood. I do, when I compute with accuracy. We agree that the world was 1656 years old at the deluge; and we are positively told that Arphaxad was born two years *after* the flood. Well, the flood counted one year; and certainly Abraham was born in 2009, and not in 2008. This is

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something, indeed, in chronology, but it is not much as respects the meaning of Scripture.

William. Allow me, father, to ask, How do you show for certain that Abraham left Haran just when his father died? Might he not, for all that Moses says, have lived some years in Haran before his migration?

Olympas. Whatever might be imagined from the narrative of Moses, we are freed from all dubiety by the declaration of Stephen, Acts vii. 4. His words are, "When his father was dead he removed from Haran to the land of Canaan." This places the matter on a clear foundation. So much for Bible chronology, a subject which I hope to make you understand as we proceed—a subject, too, of much importance, though much neglected by students of the Bible. Having got the history correctly drawn from Adam to Abraham, we shall dismiss it for the present. Why did Abraham, Thomas, migrate from Haran after the death of his father?

Thomas. Because he was called by God to forsake his kindred and to become a pilgrim in a foreign land.

Olympas. How old was Abraham at this time, Sarah?

Sarah. He was seventy-five years old.

Olympas. In what year of the world was this, James?

James. 2084.

Olympas. What, and how many promises were tendered to Abraham at this time, as inducements to obedience, Eliza?

Eliza. There were *two* at least—Abraham should become a great, mighty, and renowned nation; and that by a decendant of his, all the families of the earth should be blessed. Besides the special care and blessing of God was promised to himself.

Olympas. To what principle, Reuben, does Paul attribute this obedience of Abraham?

Reuben. To faith. His words are, Hebrews xi., "By faith Abraham when he was called obeyed, and went out not knowing whither he was going."

Olympas. Faith, then, is a strong principle of action when it can, on the strength of God's promise, induce a person to forego friends, country, relations, and all natural endearments. Who were his companions in the undertaking, Edward?

Edward. Sarah, his wife; Lot, his nephew; and their servants and cattle.

Olympas. Was there any remarkable incident on this journey?

Edward. Yes; at Moreh, on his way, the Lord actually appeared to him, and added a new promise, saying, "*Unto thy seed will I give this land.*"

Olympas. And what did Abraham then?

Edward. He builded an altar to the Lord who appeared to him.

Olympas. Was this the only altar Abraham reared, Thomas?

Thomas. No: journeying thence to a mountain between Bethel and Hai, the place of the first altar, he pitched his tent, reared an altar, and prayed to the Lord.

Olympas. In what course did Abraham travel from this mountain, Mary?

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Mary. He went on to the south; but finding a grievous famine in Canaan, he went into Egypt for bread.

Olympas. A famine in the land of Canaan, the most fertile of all lands! Alas for those who confide in a rich soil, when so early as the year 2084, four centuries from the flood, the iniquities of Canaan had brought a famine on the land! What, Mary, is the most remarkable incident in this tour of Abraham and Sarah to Egypt?

Mary. The trouble that Abraham had to save his life and his wife.

Olympas. Narrate the circumstances, Edward, as you have learned them.

Edward. The Egyptians being swarthy, and Sarah being fair, it occurred to Abraham that his wife, always beautiful, but more so in contrast with the women of Egypt, would become an object of attraction among the princes of Egypt. It seems also that the Egyptians were very licentious, and consequently human life was very insecure when it came in the way of their passions. Abraham knowing all this, was alarmed for his personal safety; and thinking that his life would be more secure in company with Sarah as a sister than as a wife, persuaded her to pass herself off as his sister only, preferring the risk of losing his wife to that of losing his life.

Olympas. Think you, Edward, that was all just what it ought to have been?

Edward. He told the truth, or at least would have her to do it; for she was the daughter of the same father, though not of the same mother. She was what we usually call a *step*-sister. The fault was that of suppressing a part of the truth, not that of falsification. On another occasion he did the same, and justified himself by saying, "She is, indeed, the daughter of my father, but not the daughter of my mother." Gen. xx. 12.

Olympas. Did this expedient greatly benefit the patriarch?

Edward. She was, as expected, much admired by the Egyptians, and commended to Pharaoh, who took her to his house. But the Lord having plagued the king and his house because of Abraham's wife, the king restored her to her husband.

Olympas. Thomas, how old was Sarah at this time?

Thomas. I conclude she was about sixty-five years old.

Olympas. How do you prove this?

Thomas. I learn she was ninety when Abraham was one hundred. This makes her ten years younger than Abraham, who was certainly seventy-five years old at this time.

Olympas. Would not a lady of sixty-five appear somewhat faded, think you, William?

William. Yes; but when ladies lived to one hundred and twenty-seven, as did Sarah, they were just in the prime of life and beauty at sixty-five.

Olympas. True, very true, William. She was as young and beautiful at sixty-five as the American ladies are at twenty-five or thirty.

The Lord saved Abraham's life and wife according to his promise, and Abraham was put to shame for his want of confidence in his Lord: he was, like many of his children, who can trust the general covenants

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and promises of God, but cannot commit their present business, protection, and property into his hands. This was a great weakness in father Abraham, and demonstrates that the best of men are only men at the best. It is the grace of God that makes and keeps a man holy, good, and greatly noble. Without this, they are frail as other men. Truly, it is hard to learn the lesson which our blessed Saviour taught his disciples, saying, "Without me you can do nothing." You will observe, my dear children, that the knowledge of God and the primeval institutions of religion and morality were not yet forgotten in Egypt, else the plagues laid upon Pharaoh would not so soon have convicted him of sinning against those sacred ordinances of God.

William. Did the same family of Pharaoh continue on the throne of Egypt from Adam to Moses?

Olympas. All the kings of Egypt were called *Pharaoh*, from the days of the Cushite shepherd kings till the Grecian monarchy. Afterwards they were called *Ptolemies*.

William. When did they commence?

Olympas. About the time of Abraham's birth. The earliest origin that tradition gives these shepherd kings is about seventy-two years before Abraham went down into Egypt. The meaning of the word *Pharaoh* in Hebrew is radically a *free-booter*—a pilgrim plunderer; but its Egyptian signification is most probably *sovereign*, or king. Josephus in his Jewish antiquities says "The title of *Pharaoh* was applied to the kings of Egypt from Menas to Solomon's time, but not afterwards, and that it is an Egyptian word signifying *king*. But it is found later than Solomon's time in other records; and it is also affirmed by some historians that there were not less than three hundred and forty-one kings who wore the name of *Pharaoh* during a period of fourteen hundred years. The Egyptian mythologists say that Egypt was under three different dynasties of kings. The first was the *immortal gods*, of the highest class; the second, demi-gods, or heroes; and the third, mortal kings—the Pharaohs.

William. Why is so much more said in Genesis about Abraham than Adam?

Olympas. Six chapters record creation and the antediluvian age, while nineteen are chiefly employed in the history of Abraham. The reason I presume is, that with Abraham commences the history of the Jews, and the special history of the ancestry of the Messiah. Abraham was a person of the highest renown, a prince, the *progenitor of the Israelites*, the *father of the faithful*, the *friend of God*, and the benefactor of the world. We must then, my dear children, study with great care the history of Abraham. Its details include both law and Gospel; faith and works; circumcision and baptism; a temporal and an eternal inheritance.

As the land of Canaan was the grand theatre of Abraham's renown, and as its position is most conspicuous in the Bible, I will require of the senior class that they repeat the description of it at our next lesson so far as its geographical position is concerned, as you will find it in Stackhouse's Introduction.

A. C.

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MINISTERIAL CHARACTER.

No. I.

The masters of arts and the teachers of sciences are not more rationally to be regarded as the patrons of those arts and sciences, than are the teachers of Christianity to be considered as the advocates of its truth and excellency, and the living examplars of its spirituality and purity. It is only when they meet public expectation in these all-important particulars, that the ministers of righteousness can either satisfactorily sustain its claims, or commend its acceptance to any reflecting community. Apostles and Prophets, pastors and teachers, with the most extraordinary gifts and powers, could not have made the preaching of the cross effectual to Jew or Greek, in the absence of that living and ardent piety and humanity which it inculcates upon all its friends and admirers. Hence the necessity, on the part of all who would gain immortal honours by the successful advocacy of the lofty and paramount claims of the Gospel upon the faith and obedience of all classes and conditions of mankind, of devoting themselves to the development of its exalted piety and morality in their own personal conversation and deportment. A deep and sublime piety, a pure and noble morality on the part of a minister of the Gospel, with a reasonable amount of learning and utterance, is more than worth all the attainments of a Selden or an Erasmus, and all the eloquence of a Cicero or a Demosthenes, without these scriptural and divine accomplishments.

That the great Master of divine eloquence himself, and all his divinely inspired public functionaries, should have commended, both by precept and example, the indispensable necessity of those moral and spiritual attainments, is alone sufficient to enforce upon all preachers and teachers, under the most constraining sanctions, the obligation of exhibiting the fruits of the Gospel in spirit, in word, and behaviour, not only while performing these services, but in their whole intercourse with the church and with the world. From these considerations and from numerous intimations of the necessity of more attention to the morals of preachers in particular, we propose to compose a few essays on the subject of Ministerial Character, adapted as far as we can, to the present condition of society.

The Apostolic precepts and exhortations, tendered to public men in the church, shall furnish our text in any expostulations, hints, or instructions, which we may, with much deference, submit to our readers. We could, indeed, wish that we had the power of throwing a fence around these pages, or of covering them with a veil, through which none but the eyes of ministers of the Gospel could penetrate, as they are intended almost exclusively for their inspection. Private expostulation would be much more congenial with our feelings, and, no doubt, more acceptable to those addressed, were it possible. But that being wholly impracticable, and the influence of the evangelical ministry in some places being much weakened through inattention to this subject, in a conflict between duty and feeling, if either must be sacrificed, we cannot hesitate for a moment whether feeling or duty shall be the victim. One advantage may, indeed, accrue from a

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public rather than a private remonstrance. The Christian community, at least those occupying private stations, being convinced of the importance and necessity of the considerations offered, will not merely sanction them by their approvals; but will, by the very fact of their having taken cognizance of the affair, act as incentives to the teachers, so far as they may be implicated in any of the developments to be made. Without farther introduction, then, we shall at once enter upon the duties we have presumed to discharge.

To arrange the terms in which the Apostle Paul thought proper to deliver the *moral* qualifications of public officers to the churches, in his directions to Timothy and others, is a matter of some importance. We shall, therefore, first enumerate them, and then arrange them in the best order we can imagine. They are gravity, sobriety, sincerity, temperance, justice, holiness, brotherly-kindness, and generosity. Under these denominations we may, indeed, consider such sayings as "A bishop must not be self-willed, not soon angry, no striker, not a brawler, not greedy of filthy lucre, not given to much wine, a lover of good men, hospitable, and of good character abroad," &c. Now as most of these are as essential to other offices as to that of the bishop, it is expedient that we divide them into two classes—those which are, in some degree, requisite to all church members; and those which are peculiarly necessary to public functionaries. It will be conceded, without argument, that all Christian men should possess all these virtues in some degree, and some of them in a very high degree. Still there are specifications not prescribed for simple membership essential to the public servants of the church. A person, for instance, might be a member of a church without possessing very eminently the virtues of gravity and sobriety; but without these, he would be ineligible to the office of teaching or preaching Christ. This class, then, pre-eminently demands our attention. And as *gravity* occupies the first place in the first class, we must honour its prominence by a very respectful attention. Its prominence is not accidental. It had the precedence in Paul's heart, and was first upon his tongue. When speaking of the deacon, he says, "Likewise must the deacons be GRAVE." And when delineating the character of the deaconess, he says, "Even so must their wives, (or deaconesses), be *grave*." Now as the bishop must rule well, and have his children in subjection with all *gravity;* and as the evangelist Timothy is commanded in "teaching to exhibit *uncorruptness*, GRAVITY, *sincerity*," we are obliged to give it the first place in ministerial qualifications; not, indeed, that it stands above justice, holiness, and humanity; but because neither righteousness nor holiness could be successfully taught without gravity, sobriety, and sincerity.

What, then, is *gravity?* It is just the opposite of *levity*. *Grave*, etymologically, intimates *weight;* while *levity* indicates *lightness*, or the want of weight. Addison contrasts gravity with vivacity. "As vivacity is the gift of women, gravity (says he) is that of men." So Pope in his version of Homer's Odyssey—

> "Hear me, my friends, who this good banquet grace,
> 'Tis sweet to play the fool in time and place;

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And wine can of the wise their wits beguile,
Make the sage frolic, and the serious smile;
The *grave* in merry measures frisk about,
And many a long repented word bring out."

Pope's Homer Od. lib. 14.

Gravity, then, from ancient times has been opposed to levity, vivacity, and mirthfulness; and very naturally associates with sobriety and sincerity, as kindred virtues of the same family. It is an element of authority so essential that we are apt to indicate a person of great authority by representing him as one of great *weight* of character.* Gravity, is, indeed, but another name for authority. In ministerial character it is, on this account, an attribute of vital importance. It gives to the messages of truth a passport to the conscience and to the heart, without which they could not be admitted.

We naturally associate gravity and sobriety as inseparable adjuncts; or rather, we philosophically regard them as twin-sisters, the legitimate offspring of sincerity and truth. It is owing to this intimate connexion that we find them so often associated in the minds, not only of Apostles and Prophets, but in all persons of much reflection upon the subject of Christian character.

Indeed, there are not wanting persons who could not be persuaded that any preacher is honest who is not grave. Attempts at wit, at humour, at pleasantry, or any indications of levity, or of effort to obtain a smile, or even the reputation of saying a smart thing, while seeking to save men from everlasting ruin, is so perfectly incongruous and unsuitable, that it must always secure the reprobation of all men of sound discrimination. Indeed, it may be on this account that terms essentially indicative of honesty are here employed. *Semnos*, translated *grave*, and *semnotees*, translated *gravity*, in those passages that treat of ministerial qualifications, are, on other occasions, translated *honest* and *honesty*. Hence I conclude that a light, witty, humorous preacher, is a dishonest man. Any one who courts a smile when he would woo a soul, or that provokes any fleshly association when he announces the conditions of eternal life and eternal death, is essentially a dishonest man—unfaithful to God and his fellow-man. Cowper's portraiture of a Christian minister admirably touches this point:—

"Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and own,
Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty man.—
He that negociates between God and man,
As God's ambassador, the grand concerns

* *Weight* and *gravity* are but two versions of the same word.

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Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should win a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and t' address
The skittish fancy with facetious tales,
When sent with God's commission to the heart!
So did not Paul. Direct me to a quip
Or merry turn in all he ever wrote,
And I consent you take it for your text.
Your only one, till sides and benches fail.
No: he was serious in a serious cause,
And understood too well the weighty terms,
That he had ta'en in charge. He would not stoop
To conquer those by jocular exploits,
Whom truth and soberness assail'd in vain."

Certain attributes of character are intimately associated with each other. Wherever we discover the one, on examination we may soon discover the other. Hence in all minds are associated gravity, sobriety, and sincerity. The philosopher, the poet, and the Christian, alike regard them as confederates. Do we discover that a man is grave? He is certainly sober and sincere. Or is he sincere? Then he is sober and grave. This is pre-eminently so in matters of salvation. They are solemn, most solemn and grave affairs. Life and death are the most solemn and grave realities in the universe. And if there be a time and a place for every thing suitable and convenient, surely the pulpit and the Lord's day, as well as the subjects of eternal life and eternal death, imperiously require the delightful solemnity of religious fear and the dignified gravity of infinite and eternal themes.

We have known preachers who wittingly say light and foolish things for the sake of securing the attention of their hearers! Miserable excuse! Wretched apology! Then the eternal joys of heaven, the almighty terrors of the Lord, need puns, and jests, and witty sayings, to gain them acceptance!!! Was ever folly more consummate, or more suicidal than this! To dispossess demons by a smile! Surely this is a new enchantment—a sorcery unknown to the ancients! To prepare the heart for the grace of God by attempts at wit and anecdote! Amongst all the proofs that Apostle ever gave of his divine mission, or of the accompaniment of the Divine Spirit, that of ability to produce a laugh, to tell an amusing tale, or to sport with fancy, never found a place.

A Rowland Hill, a David Jones, and a John Leland, effectually tried that scheme of bribing Satan with a jest, a witticism, or some such *doceur*, to let the people go and serve the Lord. The Lord plagued the wicked Pharaoh; but these amuse a still more ruthless tyrant in the delusive hope of producing a relaxation of his vigilance or his hate, that they may cheat him of his prey. Converts won by such artifice, or hearts allured by such flimsy rhetoric, are unfit for the kingdom of heaven. There is just as much power in the plank of an anxious seat, or in the straw of a Methodistic altar, to soften the heart, propitiate the ear, or win the soul of a sinner, as there is in all the raillery, wit, and humour of a Moffit, a Dennis, or a Swift.

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Not one of these undignified, fitful, eccentric preachers was there, so far as we have learned their history, who did not finally repent, and some of them very bitterly indeed, of their follies in this particular. The son of one of them, of no mean fame either, informed me that his father, during his last illness, said, that if the Lord would ever permit him again to preach the Gospel, he would never give way to the temptation of saying any of those facetious, light, and irreverent things that he had heard him utter. Would to God that all who have so far mistaken human nature, the Lord, and his Gospel, might profit from such examples, and in their teaching exhibit incorruptness, gravity, and sincerity.

A. C.

ORIGINAL COMMUNICATIONS, &c.

MODERN SPIRITUALITY.—No. IV.

[Concluded from page 169.]

If, on the other hand, it is pleaded that the New Testament contains certain passages in which the practice of this rite is not only justified but enforced, and which would apparently render the practice obligatory upon all the followers of Christ, to this I reply, that on philological principles, such passages are found fairly to admit of either a literal or a spiritual interpretation; and I think it must be granted that the latter is far more in harmony than the former, with the admitted character of the Christian dispensation. In such cases, we are justified by the soundest laws of Biblical criticism, in adopting the spiritual and rejecting the literal interpretation. (1)

The first passage to be considered in reference to this subject, is that in which the Apostle John has described our Lord's conversation with Nicodemus, on the doctrine of regeneration. "Verily, verily, I say unto thee," said our Saviour, "except a man be born again, he cannot see the kingdom of God." "Verily, verily, I say unto thee, except a man be born *of water and of the Spirit*, he cannot enter into the kingdom of God." John iii. 3, 5.

I admit that in speaking of being born of water, our Lord's words contained an allusion to the practice of water baptism. But though it may appear that Christ alluded here to the Jewish rite of baptism or conversion, it is equally clear that he made the allusion in a figurative and spiritual sense. Those who maintain that "to be born of water," in this passage, literally signifies *outwardly baptized*, defeat their own purpose by proving too much. If the possibility of an entrance into the kingdom of heaven, which a multitude of moral sins does not preclude, is precluded by the omission of a rite *in itself* absolutely indifferent, it may almost be asserted that the system of Christianity is overturned and that the Gospel falls to the ground. To apply to an ambiguous expression a meaning which contradicts so many general

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declarations made by the sacred writers, and which is decidedly opposed to the fundamental doctrines of the New Testament, is obviously inconsistent with the rules of a just and comprehensive criticism.

But, in point of fact, the expressions thus employed by Jesus, are capable of being otherwise interpreted with the greatest propriety. Numerous passages might be adduced from both Old and New Testament, in which the carnal washings or baptisms of the Jews are alluded to in a merely spiritual sense, and in which more particularly we find the grace of the Spirit, that sacred influence given to men for their conversion and sanctification, described under the obvious figure of "water." See Psalm li. 2, 7; Isaiah i. 16; Jeremiah iv. 14; Ezekiel xxxvi. 25; John iv. 10; vii. 38; 1 Cor. vi. 11; Eph. v. 26. Acceding therefore to this known Scriptural phraseology, "to be born of water" may be properly understood as signifying *to be converted, cleansed, and introduced to a newness of life by the Spirit of God.* Such is the interpretation of these words by various pious writers and commentators on Scripture. See Scott, Adam Clarke, Gill, &c. This interpretation is by no means precluded by the addition, "*and* of the Spirit;" for our Lord's words may be here understood not as relating to two things, but as representing one thing, first by means of a figure, and afterwards without that figure. Such a mode of expression is not unusual in the Sacred Writings. Just in the same manner the Apostle Paul describes his own converts, first as "*washed,*" and immediately afterwards as "*sanctified*" by the Spirit of God." 1 Cor. vi. 11. And when John the Baptist declared, that Jesus who was coming after him should, "baptize with the Holy Ghost and with fire," he probably employed both those terms to represent one internal and purifying influence.

That the spiritual interpretation of our Lord's expressions, which on critical principles is thus plainly admissible, is moreover confirmed by the immediate context. "Except a man be born *again* he cannot see the kingdom of God." And again he says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It is, I think, obvious that the latter of these sayings is nothing more than *an explanatory repetition* of the former, and that, in point of meaning, they are to be regarded as equivolent. Now it appears from the comparison of the other passages in the writings of this Apostle, in which the same adverb is used, that the term rendered *born again*, although denoting that birth which was in fact a second one, ought rather to be rendered, "born *from* above." See John iii. 31; xix. 11; James i. 17; iii. 15, 17. It follows, therefore, to be "born from above," and "to be born of water and the Spirit," are expressions which have the same meaning. But "*to be born from above*" can surely signify nothing less than to undergo that true regeneration, that change of heart, which is indeed "from above," because it is effected only by the Spirit and power of the Almighty. Again, after speaking of this heavenly birth "of water and the Spirit," our Lord immediately drops his figurative allusion to baptism and contrasts the moral change, of which alone he is speaking, with the birth of the flesh. "That which is born of the flesh is flesh; that which is born of the spirit is spirit." John iii. 6. When the Apostle Paul described the Corinthian

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Christians as persons who were "washed, sanctified, and justified in the name of the Lord Jesus and by the Spirit of God," 1 Cor. vi. 11; and when on another occasion he made mention of the whole church as sanctified and cleansed "with the washing of water by the word," Eph. v. 26, he probably derived his figurative language from the well known rite of baptism in water; and yet the impartial critic will scarcely deny that the doctrine which he couched under that language, related *solely* to the operations of divine grace. (2)

But there is in the writings of this Apostle another passage, which while it plainly illustrates our Lord's doctrine respecting a birth "of water and the Spirit," affords additional information on the subject of true Christian baptism. "For we ourselves also," says the Apostle to Titus, "were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, *not by works of righteousness which we have done*, but according to his mercy he saved us, *by the washing of regeneration and renewing of the Holy Ghost;* which he shed on us abundantly through Jesus Christ our Saviour." Titus iii. 3—6. Here, as in John iii. 3—5, there is a very obvious allusion to that outward rite of baptism or conversion, which was understood among both Jews and Christians to be the sign of regeneration or of the second birth; and yet where is the enlightened Christian who will refuse to allow, that under these figurative expressions the Apostle is promulgating a doctrine entirely spiritual? The "washing of regeneration" which is here distinguished from all our own works of righteousness, attributed solely to the merciful interposition of God our Saviour, and described as a *divine operation*, efficacious for the salvation of souls, can surely be nothing else than the baptism of the Spirit, or, to adopt the Apostle's own words, the "*renewing of the Holy Ghost.*"

The "sprinkling of the heart," and the "washing of the body," are expressions equally metaphorical. The one denotes our deliverance from guilt; the other our purification from sin. The one is the application of the sacrifice of Christ; the other is the baptism of his Spirit. See Calvin, Gill, and other commentators. (3)

The baptism of the Spirit is expressly maintained by the Apostle Paul. When describing the union which subsists among all the living members of the church of Christ, he writes as follows:—"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. *For by one Spirit we are all baptized into one body*, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. xii. 12, 13. Baptism with water as adopted among the early Christians, was nothing more than a sign of that conversion which introduced into the church of Christ. The baptism of the Spirit here mentioned by the Apostle, is that powerful and divine operation, which really effects such an introduction, and by which therefore, all the believers in Christ are brought together, and initiated as fellow-members in the same body.

Since, therefore, water baptism was a Jewish ceremonial or typical observance; since, under the new dispensation, the plan of divine wor-

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ship is changed, and all such observances are by a general law abolished; since, in conformity with that law, "the doctrine of baptism," as unfolded in various passages of the New Testament, appears to attribute to Christianity *only* the baptism of the Spirit; since that particular passage in which the outward rite is supposed to be enjoined upon Christians, may with the truest critical propriety be otherwise explained; and since the example of the first preachers of Christianity in favour of that ceremony arose out of peculiar circumstances, and was interrupted by two overpowering exceptions: I think I am fully justified in my objections to the rite of water baptism.

I am, sincerely yours, THOMAS GREER.

REPLY TO THE ABOVE.

To THOMAS GREER, Esqr.

Respected Sir.—There is a discovery in this part of your communication rather of a ludicrous nature. I allude to the passage in which you state that certain passages of Holy Writ are susceptible of either a spiritual or a literal interpretation. I do not remember anything more amusing since the notable discovery made by Bishop Jeremy Taylor. In a time of trial and humiliation for Episcopacy, he published his celebrated *Liberty of Prophesying*. In that striking work he made it manifest that each party had so much in defence which could be reasonably pleaded, that moral force alone was admissible into the field of conflict. If the spiritual weapons failed—stripes, fines, pillory, dungeon, or fire, would bring no succour to any class, nor conciliation to the whole. So far, sound and true. But the amusement was to follow. It was afterwards discovered by his friends and by himself, that he had adduced in defence of the Baptists, such arguments as were quite unanswerable. He made the attempt to furnish an antidote, but after a miserable failure, was obliged to confess—what think you?—that he must reform and begin a new life—No—but that on this perverse subject, "THE TRUTH WAS ON ONE SIDE, AND THE EVIDENCE ON THE OTHER."!! Your discovery of passages which may be interpreted either *spiritually* or *literally*, is one of the same notable kind, and among other curiosities deserves a place upon the same shelf. We may enjoy a quiet smile over fancies of this kind, but the truth must be stated. There never was a divorce between *truth* and *evidence*, and there are no passages in the Word of God which will admit discordant expositions as *equally tenable*. There are no such disorderly provinces either in nature or revelation. A patient and comprehensive investigation will always bring out with more or less distinctness—*one* mind, *one* purpose, *one* meaning.

(2) As we follow you onward, the evidence *against* the literal interpretation preponderates in your mind. This, at least, is apprehen-

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sible, and here we join issue. Little as you may suspect the fact, yet your phraseology about the rite of baptism, and the danger of discrediting Christianity by attaching to the ordinance essential importance, is only *a revival and adoption of an old Infidel sophism.* The arrogant unbeliever comes forward in a high mood of superlative disdain, and with a sardonic grin exclaims, "How can you give credence to the monstrous fable that sin and death, with all their awful train of diseases and miseries, were ushered into the world in consequence of eating a little forbidden fruit? How could eating an apple, a thing in *itself absolutely indifferent,* pollute the soul and bring ruin to the moral nature and social condition of man?" Here, alas! the scoffer is joined by the bewildered professor of Christianity exclaiming, "How can baptism, a rite *indifferent in itself,* be of essential importance in the restoration of guilty man?" Though sorry to find the latter in the godless camp of the former, yet our answer to one is an answer to both. We reply, that our Holy and Supreme Lawgiver has always given his curses and his blessings through very simple channels. His appointments have always been *tests,* bringing to light the selfishness, unbelief, and disobedience—or the love, faith, and submission of his offspring. In considering the fall of man, we have to remember the faithless disobedient spirit which issued in transgression. In considering the restoration of the guilty by adoption into the family of God, we have to remember the faith, love, gratitude, penitence, all the moral elements which combine in leading the penitent into the water. To those who are capable of thinking, we have said enough on this subject. It will be granted by all who are able to trace a principle to its consequences, that no man can treat baptism slightly without pouring equal contempt on the history of the fall.

(3) To your spiritual exposition, or rather perversion, of the passages in the Gospel by John, and the Epistle to Titus, I have three substantial objections:—

1. *It is an outrage against the grammatical structure of the language,* and painfully suggests the conception of the divine Spirit and the great Lawgiver, employing unmeaning tautology or absolute nonsense. To be born "*of the Holy Spirit and of the Holy Spirit,*' or to be renewed "*by the Holy Spirit and by the Holy Spirit.*" He who seriously conceives that such an uncouth, bewildering dialect, is the language of heaven, might seem to require medicine rather than argument. Or, better still, deliverance from the slavery of a theory which demands such a violent and unnatural course.

2. *It is discordant with the analogy of the faith.* From the introduction of baptism in the ministry of John the Harbinger, to the latest inspired exposition of its spiritual import by John the Apostle, we always find that it was for the REMISSION OF SINS. It was and is the

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institute through which God bestows upon penitent believers the assurance of his pardoning love, the earnest of adoption. Such being the case, we are at no loss to understand how baptism becomes to the individual who is quickened by the Holy Spirit, a birth into a family, or an entrance into a new condition of heavenly household enjoyment. Nor do we find any difficulty in understanding how baptism becomes to the being under the "renewing of the Holy Spirit," the "washing of regeneration," being the completion of that joyful series which began in *faith*, was continued in *penitence*, and terminates in reformation. *Regeneration* covers the *whole ground*, completely extends over the entire change of the renovated man who has been translated from darkness to light. But baptism is denominated "the washing of regeneration" because it is an essential part of the progress—a radical element in the marvellous work. The literal exposition, then, is demanded by the analogy of the faith, and is in strict and solemn harmony with every allusion to the work of transformation.

3. *It is fearfully dangerous as a precedent.* If water even when separated and distinguished from Spirit may signify the same thing—if fire when differentially marked out, may be merged into the same import—if "washing of regeneration" in alliance with "renewing of the Holy Spirit" is only a parade of words—if in defiance of all grammatical propriety and theological correctness, these terms must be thrown into the alembic of mystic chemistry, to come out as pure gas—how must we meet those who would extend the principle over the entire column of revealed truth? Will they not conclude that our guide post to the eternal mansion is a "Janus with a double face," a book of ambiguous legends and obscure double meanings, unworthy of serious investigation, and incapable of satisfying interpretation? I could not meet such if I stood on your precarious and sandy foundation. I am compelled to conclude, then, that your lame attempt to explain away two plain passages, is in violation of all grammatical principles, of all theological harmony, and of all moral certainty. Its adoption would explode good sense from the passages—would destroy their congruity with parallel teaching on the subject—and would unsettle our confidence in the general credibility and perspicuity of the Sacred Volume.

The baptism of the Holy Spirit has already been sufficiently examined for our purpose, and to travel round the same circle would not simplify the controversy between us. We may glance at it in a rapid conclusion, but that will be all. Indeed, all that can be required or expected, unless fresh matter be adduced on the other side of the question.

You have set the example of summing up, which we will imitate in concluding this epistle.

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1. *The mission of John.* John baptized for the remission of sins while he was preparing Israel for the manifestation of the Son of God.

2. *The example of Christ.* Christ was baptized in the commencement of his grand work, and avowed himself the model of his people.

3. *The practice of Christ.* Christ baptized himself by his presence and authority among and through his disciples.

4. *The teaching of Christ.* He taught Nicodemus that baptism, or a birth from water, must be essentially conjoined with the quickening of the Holy Spirit.

5. *The commission of Christ.* In which belief and baptism are conjoined as prerequisites to salvation.

6. *The practice of inspired Apostles.* Their conduct under the guidance of the Holy Spirit was a certain exposition of the commission which they received: and by their direction all who believed were baptized for the remission of sins, or the answer of a good conscience.

7. *The baptism of the Spirit* was supernatural in character and temporary in duration, and did not, even during its continuance, dispense with the baptism of water.

8. *The epistolary teaching of the Apostles* is confirmatory of their example and preaching. After the most enlarged and plenary illumination of the Holy Spirit, they continued to testify concerning the *three* that bear witness on earth, "The Spirit, the water, and the blood," so that if water baptism is a delusion, inspired men, with their faces heavenward, have solemnly bequeathed the lie as a legacy to all generations!

This chain of evidence we consider complete and indestructible, and would conclude by earnestly beseeching all our readers to test its strength and efficiency in a sure practical manner. In the hope that you, dear sir, may yet be constrained to revise your conclusions on the subject,

I remain, sincerely yours, G. GREENWELL.

MUST WE HAVE A NEW TRIBUNAL?

To the Editors of the Messenger.

Perth, March 14th, 1846.

THE subject of co-operation, &c., having been forced upon the attention of the congregations in this locality, by the unhappy divisions which have taken place and which still exist, after much thought and deliberation, we determined to meet by messengers to deliberate and propose a sound way by which to promote more fully the oneness of the body of Christ. The enclosed is the result of that meeting. We

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are desirous that the same should appear in the *Messenger* next month. I therefore would request your acceptance of it for insertion.

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My warm love and esteem to brother Greenwell.

Yours, for the truth's sake, R. ANDERSON.

REPLY TO THE ABOVE.

To Mr. R. ANDERSON.

Dear Brother.—You will perceive that we have not inserted that portion of your letter which bears upon the division in Perth. Had we done so, we could not have refused the insertion of a different version from the hostile quarter. And this would indeed be opening a floodgate for a torrent which would sweep away the character of our magazine, along with some other things of equal value. You will likewise perceive that your enclosed letter has not found a place in the *Messenger*. The grounds of this course will we think be very manifest to you. The resolutions which you and other brethren in assembly have agreed to subscribe and recommend, have already appeared *twice* in the *Messenger*. We could serve no good purpose in giving them a *third time*. Indeed, so far as my own judgment is concerned, I do not think our congregations would have lost anything if they had never appeared. I yield to no man in reverence and love towards our brother Campbell, and while he cautiously travels on sacred ground, follow him with pleasure; but when he departs from Scriptural principles and precedents, and gives us *expedients*, his expedients are like those of other men, sometimes very questionable, and sometimes very bad. But though we will admit no private illustrations, and attach no value to conclave decisions, yet we have no objections to discuss the general question.

I. Let us begin with the fifteenth chapter of the Acts of the Apostles, which is generally considered an impregnable bulwark by those who advocate foreign interference with congregations. Certain teachers went from Judea to Antioch, and urged upon the brethren of that district the rigid observance of the Mosaic law. And this course they prosecuted as if they were armed and clothed with Apostolical authority. After much agitation and discussion, the brethren in Antioch determined to send Paul and Barnabas, with certain others, to the congregation from which these erroneous teachers were sent. This was directing their steps towards the fountain head—certainly the best mode of arriving at truth and certainty on the subject in debate.

2. This conduct was an appeal to inspired authority which cannot be imitated now, except by an appeal to the Inspired Oracles. The

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Apostles, at that time, served the purpose which the New Testament serves now. The Book was not in existence—but the men who were gradually accumulating and delivering divine laws, stood there authoritatively to minister the will of God. It was not a representative assembly, for the brethren of the Jerusalem church were present. Those individuals who accompanied Paul and Barnabas, were not representatives, but merely messengers from the congregation of Antioch—to report a matter of fact under discussion in their district, and to receive a divine decision by which it might for ever be terminated.

3. The decision given was the voice and will of the Holy Spirit. "It seemed good to us and to the Holy Spirit." As the declaration of Heaven it became obligatory upon all the congregations. Hence all the churches were furnished with the decrees ordained by the Apostles and elders at Jerusalem. There is then here no model for modern associations. If such were the case, then doctrine might be defined as well as expedients devised; and one congregation might impose spiritual and social laws upon all the congregations over the face of the earth. If this meeting teaches us anything distinctly, it is the necessity of appealing to the Apostles in all our controversies. But its attributes and circumstances can never be embodied or realized again in any assembly on earth.

II. It is acknowledged on all sides that there is in the Scripture a tribunal spoken of called "the church." "If ye hear not the *church* let him be unto thee as an heathen or publican." It may be interesting to enquire in what acceptation the word "church," is employed in the Oracles of Truth. There never was a representative assembly, or an ecclesiastical council, or a district combination of churches, denominated by such a title. "When the inspired writers speak of a single assembly of saints, they invariably call it 'a *church*. When they speak of a number of churches, or the churches of a province or district, they do not call them a *church* but '*churches*.' Thus, when Paul writes to the Corinthians, he addresses the '*church* of God which is at Corinth;' but when he writes to the Galatians, he addresses 'the *churches* of Galatia.' Thus also when the church of Jerusalem is spoken of, it is called 'a *church*;' but when the aggregate of the individual churches of Judea and Samaria are spoken of, they are not called the *church* of Judea, or the *church* of Samaria, but 'the *churches* of Judea,' and 'the *churches* of Samaria.' Thus also 'the *church* of Cenchrea,' Rom. xvi., and 'the *churches* of Achaia'—'the *church* of Ephesus,' 'the *church* of Smyrna,' &c.; but when they are spoken of in the aggregate, it is 'the seven *churches* of Asia,' not the *church* of Asia." But now for the application of this data. There is one other acceptation in which the word *church* is employed in the

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Word of God, namely, to designate the entire host of the people of God in their collective might and glory, as the body and fulness of him who filleth all in all. The radical import of a *church* cannot be widened or enlarged without passing from a *single congregation* to the *entire body*. There are no intermediate stages or platforms where a *tribunal* can be lawfully reared. *We must either summon the universal church, which is impossible,* or call a representative *conclave, which is unscriptural and dangerous; or confine discipline entirely to single congregations, which is simple, Scriptural, and all-sufficient for every emergency.*

III. I have many other grounds of serious opposition to the course you design to pursue; but if you wish to respond, this article may suffice for the opening of the subject. If my advice be of any importance to you, I would say with emphasis, Strive with all your power, mental and moral, to build up a *spiritual congregation,* intelligent and holy, but leave the *building of a sect* to those who have a penchant for such cumbrous, complex, and unwieldly machinery. If there be any congregation so miserably devoid of moral insight, so shorn of knowledge, wisdom, love, and sober judgment, that it cannot manage its own internal economy—such a body had better be resolved into its original elements. Its explosion will do no harm to anything in the heavens above or the earth beneath.

If I had happened to wander into your assembly (finding the door open), after duly and respectfully moving a vote of thanks to the chairman for his impartial dignity, and gentle suavity, I would have been inclined to say, "Brethren, I propose that we now vote ourselves out of existence, and meet again for the discussion of this subject, some *ninety-nine years after.*" If this had been carried by acclamation, all the better.

I remain, dear brother, in much esteem, yours truly,

G. GREENWELL.

SCRIPTURE DIFFICULTIES.—No. XVII.

"THY rod and thy staff they comfort me."—Psalm xxiii. 4.

THE Psalmist here utters a heart-cheering truth, which almost every one regards as applicable to the people of God in every age. There is, however, by no means the same unanimity as to the meaning of the metaphors employed; and it being manifest the intended consolation cannot be fully enjoyed in case the divine language is partially or wholly misunderstood, no apology will be needed for this endeavour to ascertain the meaning.

The principal difficulty is "thy rod." Many, both in ancient and modern times, have taken this word to imply, "thy Fatherly correction," which, being always exercised in love and for our profit, should be accepted by us with affectionate submission. But as Dr. Adam

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Clarke justly observes, "Correction and chastisement do not *comfort*. They are not, at least for the present, 'joyous but grievous,' nor can any person look forward to them with comfort." We may add, especially in the dying hour!

Others think the rod was a twig or wand, to guide or direct with; as,—

"Thy rod *directs* my doubtful way."—*Watts.*

"Thy rod would *guide* my doubtful steps."—*Heyinbotham.*

"My comfort my support and stay
Thy staff and *guiding* rod."—*Steele.*

Thus taking for granted that the word here must have the same meaning as in Ps. cx. 2, as explained by Ps. lxxiii. 24, viz., "the rod of Jehovah's strength, being the word of his Gospel: the Father guides his people on earth by such *rod*, or Gospel, or counsel; and afterwards receives them to glory." This is, however, rather a sample of mixing up metaphors, than of that rare art which every disciple should aim at, not only of accurately distinguishing between approximating metaphors, but even between shades of the same metaphor in different relations—distinctions which are always preserved in the Divine Writings. A "rod of strength," is a sceptre of power to subdue and rule; but mere subduing or ruling power could impart little comfort in the hour of death! A "guiding rod" is a poetic fiction; there being no allusion to any such thing in the Divine Word.

In endeavouring to arrive at the true meaning of the metaphor before us, we first have to observe that the "rod" here must be *one of the things used by a shepherd in the care of his flock*. "The Lord is my shepherd." "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou (O shepherd) art with me; thy rod and thy staff they comfort me." Thus easily is half the difficulty overcome, and it seems only necessary that we further ascertain *the use* of a rod in the hand of a shepherd to fully appreciate the Psalmist's meaning, and become partakers of the comfort.

The eminent commentator before quoted, has seen the necessity of regarding the "rod and staff" as being those of a shepherd; but he has somewhat whimsically supposed the rod to be a crook, and the staff a portable stool to sit on in wet places! Having, however, no evidence that the Hebrew pastors had arrived at the luxury of portable stools, nor indeed that they had even wooden crooks, much less golden crosiers, the modern insignia of kingly and lordly pastorates, we can only be certain thus far, that Jewish shepherds did make use of a rod and a staff as indicated in this and other passages. Whether a staff is in some places called a rod, we need not now stop to enquire. We need only say they are clearly distinguished as two things where *both* are named, as in the quotation before us.

Those who are conversant with pastoral cares, will have anticipated us in saying, in addition to the duties of watching and guarding the flock from beasts of prey—of gently leading them, especially the heavy ewes and tender lambs, to good pastures, and water, and shade—of curing the injured and diseased, and of gathering all into the fold—the shepherd also has the constant and indispensable duty of *counting*

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them, to see that the number is right—that all are there and none are missing: and for the purpose of counting he makes use of a light wand or *rod*, by which he assists his eye in taking the number as the sheep, driven along a narrow opening, pass by him. In our own country the most unlettered labourer soon becomes astonishingly quick and accurate in this duty by daily practice. The royal Psalmist, who had himself been a shepherd, well knew how needful this every day duty. Indeed, if the pastor of a numerous flock "lose one of them," how, without such counting, shall he be aware of his loss, or be likely to "go after that which is lost until he find it?" In the Divine Book this counting of the flock is called (Lev. xxvii. 32) their "passing under the rod." The Lord, by his Prophet, Jer. xxiii. 13, describing the joys of a return from captivity, says, "The flocks shall pass again under the hand of him that *telleth* them." Meaning, that now released from war and bondage, their domestic duties, including the continual one of *counting* their flocks, should again be pursued in peacefulness. And when Jehovah promises to gather with a mighty hand his sinning and consequently scattered people, he proclaims by another Prophet, Ezek. xx. 37, "I will cause you to pass under the rod;" implying that he would accurately *number* them as his own, and take charge of them as the sheep of his pasture.

The *staff* of a shepherd is the stick, or rather pole, with which he supports himself and defends his sheep. A shepherd leaning on his staff is a picture familiar to us, but greatly heightened in interest, when with that staff he is seen supporting in his arms a load of lambs. A strong man with a heavy staff is a formidable antagonist to, and even more than a match for devouring wolves, although he must frequently expose his life in resolutely defending his flock.

It is assuredly as much of heaven as can be experienced on earth, to enjoy, *during life*, the love, the care, the guidance and the protection of the Lord Jesus Christ; while delighting in and loving his faithful word, we follow him and him only. How sweet to *know* that the Lord (who gave himself for us) is our Shepherd, and that we are the sheep of his hand! That he rejoices over us as over his dead alive again and his lost found! That he watches as over the very treasure of his heart, and keeps us night and day! That he brings us to the richest entertainments of his goodness, making us lie down (satisfied) in the green pastures of heavenly favour, beside the still waters of divine love—having restored our diseased souls to perfect soundness, and having called us into his pleasant paths of righteousness on account of his own name named upon us. Who then is he that can harm us, if we faithfully continue followers of the Good One? No enemy can steal us away while *he* sleeps; for the Shepherd of Israel never slumbers! How sweet also to think of his affectionate *oversight!* Does a pastor become so well acquainted with his flock, that to lead them out he has only to shout their names and go before them? So our Chief Shepherd declares, "My sheep hear my voice; I know them; I am known of mine, and they follow me." Do pastors risk their lives in defending their charge? Our Good Shepherd actually *laid down* his life for his sheep, and in deep affection says, "I give to them eternal life, and they shall never perish." It doubtless happens

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that something like attachment grows between the man and a few favourites of his woolly family. But O, how tenderly the Lord loves every one of his flock! How willingly he takes the oversight! How deeply is he concerned for the safety and welfare of all! Did he not say, "Simon, lovest thou me?" that he might also say, "Feed my sheep," and "Feed my lambs?" No wonder he should so highly value each one, strong or weak; when it is remembered that he bought-in at the highest possible price, for the flock of God was purchased with his own blood! He is thus continually constrained by strongest attachment to "feed his flock like a shepherd, to gather the lambs with his arm and carry them in his bosom, and to gently lead those with young."

But what words shall speak the satisfaction and the comfort to the confiding soul, when descending into the dark vale which lies in our way to the purchased possession—of knowing that he, whom having not seen we have loved, is faithful to all his promises; and of being therefore able to say, "I will fear no evil, for thou (Shepherd of my soul) art with me," and wilt never leave me. "I know in whom I have believed, and am persuaded that thou wilt keep that which I have committed to thee." Not only every day, O heavenly guardian, but every moment am I under thy telling hand, secured by an all-seeing eye—an unerring pointing of thy rod—and an entry in thy book. Nor wilt thou ever let my soul, so dearly purchased, be missing. It is in the book of thy flock, O shepherd of shepherds, that my worthless name appears, as paid for, preserved, and still of full value to thee. Thy wealth, thy portion, is the people of thy flock. Their cost price how immense! Their gratefully obedient lives how highly estimated! And even their death how precious in thy sight! How my languid soul leaps, that thy reckoning differs so widely from mine; that so poor a part of thy portion as I am should be esteemed worthy of thy incessant care, and of being *thine* when thou shalt make up thy jewels. It is more than light in darkness; it is, indeed, life in death, thus to know I am in the charge of my ever watchful keeper. It is thy rod, thy counting rod, O my shepherd, that thus comforts me.

Thou who hast been the staff of my life, art still my *stay* and *defence* in death. The vale is gloomy, the descent steep; time fades, life ebbs; the world is now nothing, thou art all in all to me. I go the way of all the earth—my flesh and my heart are failing, but thou art the strength of my heart and my portion for ever. The enemy would now have advantage over me, but O Good Shepherd, it is not thy will that even one so little and so worthless, as I am should perish. Thou art at my side—at my right hand—ready when I fall to receive me into thine everlasting arms. Thou art my almighty defender from every foe, warding off every assault, and contending with all who would contend with me. Shepherd and Bishop of my soul! accept the acknowledgment of a grateful heart that now proves thy staff of support and protection, an unspeakable consolation in the sad and solemn hour of departure. J. D.

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ON SCRIPTURE DIFFICULTY.—No. XIII.

J. W. has so effectually disposed of E. T. and of the question, "Ought women to be public teachers?" as to leave nothing for J. D. to say, farther than to notice with regret and disapprobation, E. T's manner of quoting Scripture, and the tendency of his criticism.

His *quoting* would lead one to fear he does so recklessly to serve a present purpose. On this occasion he cites a portion of the very chapter which enjoins "let your women keep silence in the congregations," to prove that they ought not to be silent, but ought to speak! In this quotation (1 Cor. xiv. 23—26) he italicises some words to make the Apostle appear to include females: shutting his eyes to the fact that the whole chapter speaks of men only, excepting verses 34—36, which speak of women only. If even E. T. read the chapter carefully, he must admit that the fact is so, and that the words "he," "him," "brethren," "man," before his quotation—the word "brethren" in it, and "man" and "him" after it—*cannot* "imply persons of both sexes;" and therefore, to say the least, his detaching a middle sentence, and endeavouring to make it imply both sexes, is a too near approach to an improper "handling" of the Divine Word, to be allowed to pass in the *Messenger* without reprehension.

His *criticism*, if carried out, would render ridiculous some of the most solemn sentences of the New Testament. E. T. in verse 34, makes the Apostle say of women, "It is not permitted unto them *(lalein)* to talk or prate in the church;" endeavouring to make-believe that *lalein* means, not to speak in preaching or teaching, but to "prate" or "prattle." Now, to be aware of the mischievous tendency of this kind of criticism, we must just see what it would make of the Lord's departing words—of the Apostles' preaching on Pentecost—of Peter's at Cornelius' house—and even of the concluding words of the chapter quoted from.

"I have many things *(lalein)* to prate or prattle to you, but you cannot bear them now." John xvi. 12.

"They were all filled with the Holy Ghost, and began *(lalein)* to prate or prattle with other tongues as the Spirit gave them utterance." Acts ii. 4.

"And as I began *(lalein)* to prate or prattle, the Holy Ghost fell on them as on us at the beginning." Acts xi. 15.

"Wherefore, brethren, covet to prophecy, and forbid not *(lalein)* to prattle or prate with tongues." 1 Cor. xiv. 39.

This needs no comment. It is most charitable to conclude, E. T. did not know whither his criticism would lead; and most friendly to advise him never to meddle with Greek, but keep to plain English; leaving criticisms to those benefactors who make the Greek of Scripture their peculiar study.

The judicious will see, that as we are compelled in the instances cited, to take the word as meaning solemn preaching or teaching; so here also (1 Cor. xiv. 34) the sense must be, "Let your women keep silence in the churches, for it is not permitted unto them to *preach* or *teach*."

J. D.

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REPLY TO D. P. HENDERSON'S LETTER.

[See page 186.]

Nottingham, April 10th, 1846.

DEAR BROTHER HENDERSON.—Your letter of the 29th of January, came duly to hand on the 10th of March. The *Messenger* for April being then in progress, I concluded to give it to our readers verbatim. I ought to have sent you a reply sooner, but a variety of circumstances have prevented me doing so till now.

It is with satisfaction I learn that our periodical reaches you with safety and regularity. This is not the case with yours sent to this country. Mine, at least, come to hand very irregularly, and sometimes not at all. Indeed, I have scarcely ever received a complete volume of any of them, being generally two or three numbers short at the end of the year, especially of the *Millennial Harbinger*. This to me is mortifying; but who is at fault is not for me to say.

I have often read your American *Messenger* with interest and edification. There are many articles from the pen of B. W. Stone worthy of being published in this country, but having so many on hand, with others constantly pouring in, I find it difficult to make selections even to my own satisfaction. His exposition of our Lord's instructions on the mount, as far as I now recollect, are simple and very important; and I may at some future time furnish our readers with a specimen or two for their instruction in righteousness.

You say, "you are now retiring from the busy hum of an editor's life, to dwell far in the western and shrouded plains of your fruitful country," &c. I have often felt desirous to transfer this department of my labour into other hands, more especially as I have the cares and responsibility of a large family, with worldly business which requires my attention for some hours every day; but no one having yet appeared who would take the responsibilty, I have hitherto struggled on with it to the best of my abilities. It is nine years this month since this struggle commenced, and I am still desirous for the truth's sake that it be continued for some time to come. Brother Greenwell is now residing here as our evangelist, and his assistance in this department of labour, I hope will prove both efficient and satisfactory to all our readers.

In reference to the spread of primitive Christianity on this side the Atlantic, prospects are not so cheering as we could desire, nor as they were some four or five years ago. Within the last ten years, perhaps from two to three thousand have obeyed the Lord in baptism, in the manner and for the purpose for which it is given. Some few others, especially from what are called Scotch Baptists, have joined in the

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ranks, professing to lay aside all human creeds, both written and unwritten, and in future to take the Bible *alone* as the inspired creed of heaven, and by which to regulate all their conduct. This, with our previous teaching and habits of thought, has proved a difficult task, and many ceasing to obey the Lord are now following, some in one way and some in another, the vain imaginations of their own heart. See Luke viii. 13, 14. This is painful and discouraging to the faithful disciples of Jesus. It is also withering in its influence upon others. Still, the truth is the same, although there are at present so few, very few comparatively, satisfied with the Bible as the divinely consecrated channel through which the knowledge of God, truth, righteousness, and love, must flow into the heart of man.

It is still true that pure simple Christianity does not suit the pride of man. The plain commandments of Jesus and his Apostles being destitute of worldly show, and peremtorily demanding the prostration of self-importance and ostentation, are only regarded by multitudes of religionists of this age, as so many non-essentials. In fact, the very idea of having every thought and lofty imagination brought into subjection (2 Cor. x. 4—6) in obedience to him whom you call "heaven's chiefest treasure, and earth's only king," is to them, mean, offensive, and irksome. Hence many who have confessed the faith, instead of being in subjection one to another in the fear of God keeping his commandments as delivered to us, must and will have a liberty which puts at defiance the laws of Jesus, and the corrections of the brethren, although tendered to them in strict accordance with the directions given in the Bible. These the Apostle designates as "headstrong and highminded, lovers of pleasure more than lovers of God." From such we are commanded to turn away.

Brother Henderson, you speak of our being in the last days; and that perilous times were come; that scoffers would make their appearance, walking after their own lusts, saying, Where is the promise of his coming? &c. Now the last days, or dispensation of mercy given to man, I understand commenced when God spoke to the world by his Son through his Apostles, (Heb. i. 1.) So that Peter and John, Paul and Jude, with all their associates, lived in the last days; they at the commencement, and we so much nearer the close of this period. The testimony then of these latter days commenced on the day of Pentecost, and will terminate with the sounding of the last trumpet, when the dead in Christ shall rise first, in a moment, in the twinkling of an eye; afterwards we, the living who remain, shall at the same time with them, be instantly taken up in clouds (Rev. vii. 9) to join the Lord in the air, and so shall we be for ever with the Lord. "Wherefore," says Paul, "comfort one another with these words."

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Scoffers and false teachers have existed from the commencement, and will continue to do so to the end. This period you know comprises many of our short years. Upwards of eighteen hundred have already passed away, and for ought we know there are many more yet to come, "for of that day and that hour knoweth no man, no not the angels in heaven." Still the Lord is not slack concerning his promise as some men count slackness, for with him a thousand years are as one day, and one day as a thousand years.

Antichrist, or the man of sin, has had his millennium. It has been of long continuance, and no doubt the best in kind he could produce, founded as it was upon that wisdom which is from beneath. Indeed, what could be expected from this kingdom of darkness? A stream can never rise higher, or differ in quality from the fountain whence it emanates. So the past history of the church and the world is gloomy and fearful to contemplate.

But Jesus, the man of righteousness, will also have his millennium, and a glorious and triumphant period will it be for this sin-and-death-stricken world. Daniel saw in vision upwards of two thousand three hundred years ago, that the kingdom and dominion, and the greatness of the kingdom under the whole heavens, would be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all nations shall serve and obey him. John, the inspired and beloved Apostle, corroborates this testimony by declaring that he saw more than five hundred years after Daniel had been gathered to his fathers, that the kingdoms of this world were to become the kingdoms of our God and of his Christ, and he shall reign for ever and ever. All authority in heaven and on earth is now invested with him, and it shall not pass into other hands.

The second adventists have been very ambitious to tell us when this shall take place, also of what it shall consist in detail. But to my mind they have only darkened their cause by words without knowledge; and time, that great revealer of secrets, ought to have convinced them long ago, of the fallacy of the position they have taken. "Be ye always prepared, for at such an hour as ye think not, the Son of man will come." It is not revealed what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is; and every one that hath this hope, purifieth himself even as he is pure.

The Lord, no doubt, will have the honour of cleansing his own sanctuary. The devil by his power and influence exerted through the instrumentality of wicked men and false teachers, caused its pollution and degradation; and I believe, as you express it, "that nothing short of the power of the Lord will cleanse it, and change the mighty cur-

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rent of vice." Population is greatly on the increase, especially in these British isles. So also are sects and crimes of every description. The church, or true body of Christ, in the aggregate throughout the world, is also increasing. But in how many particular ways the Lord will exert his power to consume and destroy the man of sin, remains yet to be proved. Paul declared that he should be consumed by the breath of his mouth. But how long, and to what extent this consumption is to proceed, I have not at present been able to ascertain. We all know a little of that progress which has been made in the development of truth, civilization, and the arts and sciences, since Martin Luther opened the books of the Old and New Testament, and the judgment was set upon the man of sin; and we also know that he shall be utterly destroyed by the brightness of the Lord's coming. But before this period arrives the church is to make herself ready as a bride adorned for her husband. This, I humbly think, brother Henderson, is not the case at present.

I do believe in a personal second advent of our Lord, but not in a third; yet all that is to take place between the first and second coming, I pretend not to comprehend. The Jews in most things were our types. They were cut off that we might be grafted in. At the destruction of Jerusalem they endured a baptism of fire of a most fearful kind; those who escaped have maintained their infidelity from that day to this, yet the casting of them away is ultimately to prove the reconciliation of the world. "Behold then the goodness and the severity of God! Towards them who fell, severity: but towards you, goodness, if you continue in his goodness: otherwise, you shall also be cut off." The Gentiles have not continued in his goodness, and therefore in some sense must be cut off.

The germs of a general apostacy appeared in the Apostolic age; it grew to maturity, and the consummation (Dan. vii. 2—6; 2 Thess. ii. 8) has been progressing for some centuries past; and he alone whose prerogative it is to bring a clean community out of an unclean, is doing so by causing many thousands in different parts of the world, especially in your own country, to arise in the power and majesty of divine truth, and cleanse themselves from all filthiness both of flesh and spirit, and perfect holiness in the fear of God. So that while on the the one hand it is admitted that population and crime are on the increase, and wicked men and impostors are waxing worse and worse; so also on the other hand is the real body of Christ lengthening her cords and strengthening her stakes—and I am willing to hope the door of mercy will not be shut, nor the work of salvation be terminated at present. The longsuffering of our Lord is evidently for salvation. Many thousands more will yet obey the true Gospel, and the congregations of the Lord rise higher in numbers, intelligence, purity, bene-

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volence, and love, so that a body will indeed be prepared, proving itself worthy of being presented to God without spot or wrinkle or any such thing. The power and favour of God will accomplish this on behalf of his beloved people.

"The ten horns which thou sawest are ten kings. These shall hate the harlot and make her desolate and naked; and they shall eat her flesh and shall burn her with fire. For God hath given it into their hearts to execute this sentence, even to perform one purpose and to give their kingdoms to the beasts till the words of God be fulfilled. And a strong angel took a stone like a great mill-stone and cast it into the sea, saying, Thus shall Babylon the great city be dashed down with violence and never be found again. And after these things I heard a voice as of a great multitude in heaven, saying, Hallelujah, salvation, and glory, and power, to the Lord our God; for his judgments are true and righteous, for he hath judged the great harlot who corrupted the earth with her fornications; and he has avenged the blood of his servants shed by her hand; and a second time they said, Hallelujah! and the smoke of her torment ascended up for ever and ever. And the twenty-four elders and the four living creatures fell down and worshipped God sitting on the throne, saying, Amen! Hallelujah! And a voice came out from the throne which said, Praise our God, all ye his servants, ye that fear him both small and great. And I heard a sound which was as the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah! for the Lord God, the Omnipotent, reigns. We rejoice, and exult, and give glory to him, because the marriage of the Lamb is come, and his wife has prepared herself. And it was given to her that she should be clothed in fine linen, pure and resplendent; and the fine linen is the righteous acts of the saints. And he said to me, Write:—Happy are they who are invited to the marriage supper of the Lamb: And he said to me, These are the true words of God."

I have no doubt, brother Henderson, at the final close of this mundane state, we shall all exclaim with the Apostle, "Oh the depths of the riches, and of the wisdom, and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who has known the mind of the Lord? or who has been his counsellor? or who has first given to him, and it shall not be recompensed to him again? For from him, and by him, and to him are all things; to whom be glory for ever. Amen."

I shall be very happy to hear from you again at your earliest convenience. The letter which I sent to brother Ransom was written in 1842. Since that period many persons and some whole families have

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emigrated from these parts, some to the Canadian and others to the United States. I do not, at present, know of any young men, such as you mention, who are desirous to emigrate; or if there are any they have not the means to do so.

In the postscript to your letter, you ask, "What of the world's convention to be held in London next spring? Will you attend it? If so please to let us have an account of it in the *Messenger*. How glad I should be attended; yet I think it will amount to little. What of Sir Robert Peel's sliding scale? Will the corn laws be repealed?" &c. To these interrogations, each of which might form the basis of a long epistle, I cannot now attend, except to say, I shall not make a purpose journey to London to attend the convention; nor do I expect any good to result from it, seeing it proposes an amalgamation of parties at the expense of the truth of God. The corn laws, it is settled on all hands, must be repealed. The progress is slow and tardy, but it must come. I may here express an opinion, that I am expecting, ultimately, free trade not only in corn, but also in religion and humanity. Our establishments, both selfish, physical, and religious, are all doomed to destruction. See Rev. xvi. 17—21.

But I must bid you adieu, and remain yours affectionately for the truth's sake, J. WALLIS.

EXTRACT FROM A LETTER TO NEW YORK.

Nottingham, January 30th, 1846.

BELOVED BROTHER BEADMAN.—I now enclose you a short obituary and an elegy occasioned by the unexpected and mysterious removal from amongst us of one whom we all loved—our brother John Frost is no more, he is numbered with the dead—he sleeps in Jesus. You will see the particulars in the enclosed printed articles. It seems not a reality, but a dream.

I am sorry you so seldom write to us. I hope you are not becoming swallowed up with the bustle and business of New York, and that gold will never become your God.

About two months ago I received a commission from your brother Thomas to purchase for you Boothroyd's Bible. I am glad you have not forgot the blessed Book. I shall attend to it before your brother John leaves England for New York, which he is expecting to do about the first week in April.

Pray what is become of brother Reid? Is he dead or alive? If the latter has he forgotten how to write? In what way is he keeping his promises to those in this country who esteemed him very highly as a brother in the Lord? I shall conclude he is either dead, or very ill, or very forgetful of his old friends. With love to Sarah, thy better half,

I remain, dear brother, yours affectionately, J. WALLIS.

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REPLY TO THE ABOVE.

172, *Spring Street, New York,*
March 31st, 1846.

Beloved Brother Wallis.—We received your favour of February 4th, and being entirely unprepared, were astounded by its fearful intelligence; and with you, if it was possible, I would gladly persuade myself that the mournful facts there detailed, were but the mere baseless visions of the mind sporting in its glorious independence, while its material helpmate was locked in the embrace of slumber, even "as a dream;" but there is no philosophy, no wisdom in practising upon ourselves such deception—brother John Frost is dead, he has fallen asleep in Jesus! He has followed his divine Redeemer to the dark cold chamber of death, where all would be silence and doubt but for the hope-inspiring, joy-creating inscription upon its portals, "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die." He is gone. I knew him, I admired him, I loved him, and often did my mind delight in tracing out for him a long and bright career of usefulness and of glory; often has my imagination chiseled a niche for him high in the Christian's temple of fame, a temple reared by infinite wisdom and fixed in the presence of the people of many worlds, where the noble amongst them may raise themselves to lofty places, and on their foreheads write, Immortality.

I viewed him as he was a young, intelligent, noble, uncompromising soldier of the cross, a distinguished monument of the power of Christ's Gospel in preserving man in the most bewitching portion of life from the allurements of false philosophy and fashion; and when I have heard him unfold the mysteries of redemption in their winning simplicity, when I have seen him with one drop of sound logic, precipitate the adulterations with which sectarian alchymists have mingled the cup of salvation, when I have seen him tear away the perplexed mazes with which spider-like they delight to wind around their victims, I have been constrained to exclaim, "Oh the depths of the riches, and of the wisdom, and of the knowledge of God!" But he is gone—his beloved wife is left a widow; his children fatherless; the churches have lost one of their most useful and ornamental pillars; you have lost a companion and a fellow helper in the faith; and truth has lost an able advocate. We deeply simpathize with you all, beloved brethren, and hope that the removal of one, so young a plant, and so valuable to the paradise of God, may be the means of causing each of us who remain in the vineyard, to bring forth more fruit, that when the solemn moment of our departure comes, the saints may console themselves by repeating the glorious benediction and promise, "Blessed are the dead who die in the Lord; yes, says the Spirit, that they may rest from their labours and their works do follow them."

May we venture a word in explanation of this painful and mysterious providence, if it is admitted, all perhaps that we ought to say is, that the scheme of God's moral government of this world is but very partially and but dimly seen by us, but from the fact that, God is good in an infinite degree, we necessarily conclude that the scheme is such

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as to render indispensable such great afflictions; perhaps the deterioration of our nature is such, the tendency of our affections is so far downward, our aptitude to imagine ourselves immortal, and with the most ignoble puerility contract the horizon of our eternal destiny to the dot of a world like the one we inhabit; perhaps all or any of these is the reason why so bitter an ingredient is mingled with our probation here. Be this as it may, we cannot avoid the influences of such events without doing violence to the laws of our being; and our wisdom, I conceive, will be best exhibited by allowing them to exert their utmost amount of influence. May this be our conduct for his sake who loved us and who died for us.

Perhaps now I ought to answer your question why you have not heard from us lately. My reason is, I do not know what! Certainly not because I have drowned or intend to drown myself in the bustle of New York. I love my mind; I love truth too much to allow myself to become the slave either of business or of gold, though I have ample opportunities of doing either. Business is not my hobby-horse; nor is gold my god. But I cannot write anything worthy the publicity you are pleased to give my trifles. It is not because I am ungrateful; we shall always cherish thankfulness for the work of faith and the labour of love bestowed upon myself and my beloved wife—but I cannot write.

We receive the *Messengers* often once in three months. It is greatly improved in appearance, and I have no doubt in usefulness. I think you cannot offer a more acceptable sacrifice to your Saviour for the benefits of his "Light," then by continuing its publication.

You enquire about brother Reid. He is not dead, neither has he forgotten how to write, as a specimen we received the other day testifies. But he is very very poorly. To-day he is able to walk abroad for an hour, but to-morrow he is confined to his room. To-day he is able to sit up and converse with his friends and his brethren, to-morrow he must be wrapped in his blanket and fixed in his rocking-chair. Now his spirits seems to exult in its powers of observation, criticism, and sarcasm; now it seems to cower and shrink under the sluggish streams of life, which like the waters of a dead sea, seem almost stagnant and putrefying; now his countenance is lighted up with hope by the light of eternity; and now the smile is gone, like the last of an oft repeated echo. He is at this time better; he called upon us yesterday.

I expect, long before now, you will have sent Boothroyd. I shall value it highly as having been sent by brother J. Wallis from my native land.

Yours in the blessed hope, J. & S. BEADMAN.

EVANGELICAL ALLIANCE.

AN association has been formed called the "Evangelical Alliance," which is to consist of all classes of Dissenters, and as many Churchmen, as, says the *Post*, "may be weak enough to join it." The Duke of Manchester is to preside. A great aggregate meeting of the divisional committees is was held at Birmingham on the 31st ultimo, and the 19th of August has been agreed upon as the day for the first assembling of the proposed conference in the metropolis.

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REVIEW OF BOOKS.

FRAGMENT ON THE CHURCH. By Thomas Arnold, D.D. London: B. Fellows, Ludgate-street, 1845.

[Continued from page 190.]

In accordance with the outline furnished in the first notice, we now proceed to examine the pleas of the moderate Churchmen.

First. "That it is an unwarrantable assumption that the form of church government which prevailed in the Apostolic period, was designed as a model for all succeeding churches under diverse circumstances."

I. Before we speak of the assumption, let us consider for a short time, the actual constitution of the government as unfolded in the Record, and embodied in the early age. Two of the most distinguished among the disciples of the Lord, anticipating the speedy erection of a splendid political monarchy, desire the superlative honour of nearness and conspicuity by the throne. When the Monarch clad in robes of orient beauty puts on his crown of golden stars, and in imperial pomp sits down on the seat of empire, they ambitiously crave the brightest and most prominent place in the effulgence of his presence, the favour of his smile, the administration of his authority. They desire to be supreme or prime ministers, one on the right hand and another on the left, when he sits in his glory. When the other disciples hear of this grasping petition, they were highly displeased—not smitten with the deep sorrow of spiritual wailing over their earthly-minded brethren—but wounded in pride and vain glory, each one doubtless conceiving that he was as worthy to sit near the throne and become a grand pillar of the state as either of the soaring sons of thunder. Under such circumstances, the Lord calls them around him, and his address is remarkable for distinct and solemn accents: "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them. *But so shall it not be among you:* but whosoever will be great among you, shall be your minister; and whosoever among you would be chief, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and give his life a ransom for many." Mark x. How finely the empires and their essential attributes are discriminated and contrasted; and how wide is the chasm which yawns between them. There is invulnerable life in the aphorism enunciated by the Lord. It can never lose its significance so long as the dispensation remains in which Christianity is humanly administered. Stern lordship maintained by the sword of naked force,

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with all that the sword symbolizes—the awful judgment seat, the dark dungeon, the terrible scene of judicial death. Watchful authority compelled by dire necessity to strain in iron compression upon the heaving masses which would otherwise explode tempestuously, overthrowing the bulwarks, and drifting away the fences and framework of society on a sea of passion and darkness. Such is the dread, yet necessary power which prevails in worldly governments. Such is the character of the authority exercised, yea, and the exercise of which is so urgently demanded, that those who administer and execute, are called and felt to be *benefactors*. "But it shall not be so among you." No! benefaction of a loftier and sweeter kind will flow in new channels. He who would be great or chief in the spiritual monarchy, must serve and minister as the divine founder served and ministered—in humiliation and self-sacrifice—in toil and patience—in prayers, and tears, and blood—in life and in death.

We cannot help feeling that there is an immeasurable gulf stretching betwixt these two kingdoms, and that it is impossible for the hero and legislator of the one to be the saint and martyr of the other, for the elements of the two to be fused and aggregated into one great smooth working unity, or the responsibilities of each sustained by the same functionaries. Indeed, those who rudely dream of such a union *now*, are fighting against the well ordered plan of the divine Ruler, by wishing us to establish a monstrous and incomplete imitation of the old Hebrew republic. Led by the hand of the Lord from the wilderness of Sinai, with its abysmal glooms and bitter waters, we have approached a region of palm trees and fountains spouting in the shade; and we will not endanger our souls by urging a blind, backward, and perilous journey.

In the true sublime of inward, concentrated, God-like endurance; in the calm, collected, and solemn might of spiritual elevation, where in the chronicles of humanity can we equal or approach the following confession and testimony: "Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the Chief Priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John xviii.

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We discover in the confession of this illustrious King several significant particulars:—

1. He frankly acknowledged that he was a king, and spake of his kingdom and subjects.

2. He solemnly testified that his kingdom was not of this world—not earthy in its origin, instruments, or design.

3. He explained his meaning in a measure, by declaring that his servants were not at liberty to seek his deliverance by a physical struggle. This indicated the entire character of his government, as the antagonist of human force.

4. He alluded by the retrospect involved in the *now*, to a period when his kingdom, in an early stage, allowed the physical element.

5. He laid bare the radical aspect of his kingdom by affirming that his subjects would "*hear the truth*," which he was manifested to utter—thus showing that his government would embrace the region of mind and moral agency where alone truth in its divine beauty, could be seen, heard, and obeyed in reverence and gladness.

The dark-minded leaders of the Jews after malignantly branding the Christ with licentiousness, demonism, and blasphemy, at last discovered that treason was the most politic charge in accomplishing their murderous object. So they laid emphasis on the allegation that this individual standing before the tribunal was the *enemy of Cæsar*. That he designed to revolutionize the existing order of the world, and climb by stratagem or slaughter to the throne of the congregated nations. Hence when the heathen governor at times relented, smitten by the transparent innocence of his prisoner, they stung him into ire and confusion by conjuring up the black frowning shadow of Cæsar's wrath. Well, Pilate knew that between the cruelty of priestly bigotry and the stormy jealousy of a tyrant, he might readily become a sacrifice; and being of that inferior order who discern no sanctity in martyrdom, even for truth and justice, he frightfully abused both the spirit and forms of the judgment-seat, by the sanction of judicial murder.

Our conception of the import of our Redeemer's confession, may be kept before the mind a little longer by diffusing it in a paraphrase. "Thou sayest it. I am a King. Though standing here to human eyes a malefactor in deeps of infamy, my regal glory is unquestionable, my throne imperishable, my dominion eternal. But my kingdom is not of this world, or my servants might fight for my freedom. The empire I am founding admits no force or fraud, no treachery or animal fury. It cannot be founded or extended by the noisy force of warriors with garments rolled in blood, or heralded by the lurid glare of the conflagration. I have long been a Monarch by the will of heaven and immutable purpose of God, and formerly in dark ages and among gross people my kingdom

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resembled in its earthy aspect the kingdoms of the world. It was then planted and widened by martial heroism, exalted by miraculous impulses and supernatural energy. But *now*, in the fulness of the time, a new order of things is demanded, a regeneration is waited for by heaven and by earth. I am building the lofty invincible dynasty of truth, and love, and spiritual power, which will embrace in its expanded wings all subjects who listen to the clear inspiring accents of truth—hail her with loving welcome as the brightest daughter of heaven, and bow their souls to every corresponding duty. My mission is to teach absolute unmingled truth concerning the present and everlasting relations between God and man, and furnish the impulsive motives to give the truth omnipotent mastery and triumph in the hearts of new men. Every one who is of the truth will hear my voice, and awaken in the strength and joy of progressive and immortal life. Such is my kingdom of light and love, of holiness and peace, reared in moral grandeur in the hearts of voluntary subjects—deeper than hell, stronger than the grave, higher than heaven. Eternity will only spread out pages for the records of its glory and renown."

FRAGMENTS OF THOUGHT.

THE BIBLE.—As far as our species is concerned we may say, one sun, one Bible. Shut that glorious Book, blot from the human memory what we have learned from its pages, and you quench the day-spring. The whole world lieth in darkness, and to guilty, miserable man, there remains no Saviour, no guide in life, no support in affliction, no victory over death; the grave becomes an unfathomable abyss, and eternity spreads around like the ocean, dark, illimitable, fearful! But open now again that Book, and lo! the Sun of Righteousness arises with healing in his wings, and all around us and above us is full of joy and life!

SIMPLICITY.—The more I see of the world, the more I am satisfied that simplicity is inseparably the companion of true greatness. I never yet knew a truly great man—a man who over-topped his fellowmen—who did not possess a certain playful, almost infantile simplicity. True greatness never struts on stilts, or plays the king upon the stage. Conscious of its elevation and knowing in what that elevation consists, it is happy to act its part like other men, in the common amusements and business of mankind. It is not afraid of being undervalued for its humility.

RELIGION.—It distils the dews of heaven upon the heart—it breathes a delicious odour on society—imbues with a heavenly sweetness the temper and conversation of the happy spirits who cherish its

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divine and holy influences by submitting to all its sacred ordinances and requisitions. Its active power never shines with more splendour then when most oppressed. Hinderances, difficulties, dangers, but increase its momentum, and impart a peculiar lustre and heroism to its efforts and enterprises. The more it is oppressed, the more it aspires towards heaven, whence it descended, and the more efficaciously it struggles with every weight and entangling influence which would retard its flight to the supreme object on which cluster all its pure and holy affections.

PRAYING TO SAINTS.—Dr. Adam Clarke thus comments on the rich man calling upon Abraham :—"'He cried out and said, Father Abraham, have mercy upon me!' There was a time when he might have prayed to the God of Abraham, and have found mercy: now he dare not approach that God, whom in his lifetime he had neglected; and he addresses a creature, who has neither power nor authority to dispense blessedness. This is the only instance mentioned in Scripture of praying to saints; and to the confusion of the false doctrine, which states it to be necessary and available, let it be remembered, that it was practised only by a condemned soul, and that without any success."

ITEMS OF NEWS.

HOME NEWS.

Nottingham, April 21st, 1846.

DURING the last month we have had a very pleasant and acceptable visit from brother John Tener, who resides near Dungannon, Ireland. He is very anxious for some system of co-operation to be again established among the churches. In reference to this subject, brother Tickle, of Liverpool, writes under date of the 18th inst.:—

"Brother Tener, on his return to Liverpool on Thursday last, in his way home, sought me out. Brothers Woodnorth and Thomson being in the way, we all supped together, and spent a very pleasant evening. We had four hours close conversation, the principal topic being the co-operation of churches. It is gratifying to behold the spirit of liberality and inspiring enterprise evinced by our brethren over the water. I fervently hope that the subject will not be allowed to rest until some efficient plan of co-operation is adopted."

To express our own mind on the subject, we are firmly convinced, that had the plan of co-operation adopted at the Edinburgh meeting, 1842, being vigorously followed up till now, we could have invited two evangelists from the United States, whom we think would have now been labouring in this part of the Lord's vineyard.

We now deliberately and seriously ask, Will all the congregations of England pledge themselves together to accomplish this purpose? And if the congregations will not, Are there individuals who will do this? We can speak for several who are quite ready to make such an attempt.

We have no desire to exclude any of our Scotch brethren from this privilege: nay, we desire all to unite, and to be united to all. But our brethren on the other side the Tweed seem desirous to act by themselves; and while engaged in

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vindicating the laws and the institutions of Jesus, we wish them God speed, and a plentiful supply of his Spirit.

We shall be glad to receive communications on this subject, and to call a meeting to be held some time soon at Chester. Brethren speak your minds and your determinations. J. W.

North Shields, February 23rd, 1846.

For the encouragement of all the faithful, I write to inform them respecting the progress of the small congregation in this place, eight of whom became bound together by the strong cord of primitive Christianity, about the latter end of 1844. Since which time our progress has been but slow, no doubt made so through a want of talent in your brother in Christ, who for want of a more efficient person feels it a duty incumbent on him to proclaim the Gospel to a perishing world; by which proclamation, aided no doubt by the consistent conduct of many of our members, we now number twenty-seven, all living in perfect peace, growing in grace and in the knowledge of our Lord Jesus Christ—for which success we give God the glory.

Yours in the one hope, D. Turner.

During the last month three have been added in the vicinity of Nottingham, by an immersion into Jesus for the remission of sins. Two at Carlton, and one at Bulwell. J. W.

FOREIGN NEWS.

Elizabethtown, February 16th, 1846.

The good cause is prevailing here. We had a meeting with our church last October, and received forty-one additions. Also a few weeks ago, and gained thirteen more. I have just returned from a trip south of Green River, where we received twenty-one noble additions to the good cause. We are much cheered by these and other minor movements, and feel very thankful to the good Lord, to whom be all the glory! M. J. L.

Belville, December 1st, 1846.

Since I saw you at Moorsville, in June, I have been labouring considerably in the good cause; have had many happy meetings, and have had the pleasure of seeing about sixty additions to the Lord's cause. T. L.

OBITUARIES.

Wrexham, April 13th, 1846.

You are aware that as a church we have had lately many difficulties to contend against, many trials to endure, and to mourn the backsliding of many from the truth. Being called upon to suffer reproach for the name of Christ, they became offended, their love waxed cold, and ultimately "made shipwreck of faith and a good conscience."

Within these last few weeks death has entered our ranks, and changed the countenance of one dear brother JOHN EDWARDS, one who has often spoken to us the Word of God, whom we had hoped and looked up to as our instructer for years to come. But he is now numbered with the clods of the valley, and the tongue which would eloquently set forth the glories of redeeming love, or by soundness of speech convince the gainsayer, now is still and silent in the grave. In early life our brother became acquainted with the writings of the late Archibald Mc'Lean, of Edinburgh, and these directing him to the Scriptures, he there learned the spiritual nature of Christ's kingdom as not of this world, and the simplicity of the truth. He joined the Scotch Baptists at the Rhos, but his enjoyment of divine ordinances and increase in knowledge was impeded by his being ignorant of the Welsh language, which was used by the church in

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public worship. This difficulty he set himself to overcome, and with such success, that in a comparative short period, by patience and perseverance, he attained to a grammatical and critical knowledge of the language, and frequently spoke in it to the edification of the church. About eight years ago he joined the church in Wrexham, during which time he made himself useful in the public teaching of the church, and was looked up to both on account of the soundness of his judgment and the consistency of his life. Just as we had by recent arrangements hoped to enjoy more of his instructions, he was seized with his last illness, and removed to a better and brighter world. He died calmly and collectedly—his hopes for eternity resting on the merits of his Redeemer, who hath "brought life and immortality to light by the Gospel," and through whom he had the hope of a blessed resurrection.

The amiable Leigh Richmond remarks that, "A sweet solemnity often possesses the mind whilst retaining past intercourse with departed friends, and is much increased when they were such as lived and died in the Lord." While we were under the influence of this feeling, caused by the removal of one brother, we were called to mourn another loss in the death of our sister MRS. BAYLEY, the wife of our esteemed elder. She, although in the prime of life, had been sinking many months, but during all her affliction was supported by the hopes and promises of the Gospel, and calmly looked forward to the period of her dissolution, as that which would introduce her where there "are fulness of joys and pleasures for evermore." The hope of being "ever with the Lord," presented to her mind the greatest felicity she desired to contemplate. There "sorrow and sighing shall for ever flee away."

When we thus behold the support and comfort which the Gospel affords to the believer at all times, but especially when about to enter the "dark valley of the shadow of death" and engage the king of terrors, we are led to thank God and take courage, and continue "to fight the good fight of faith" that we may lay hold of eternal life; and having respect to the recompence of reward, desire ever to be found esteeming the reproach of Christ greater treasure than the favour of the world. Yours affectionately, D. K.

POETRY.

For the Christian Messenger.

"WHOM DO WE WORSHIP?"

WHOM do we worship? He who said, at first,
"Let there be light," and light o'er nature burst!
To hear whose voice the stars together sang,
And shouts of joy through all creation rang,—
At whose potential "Let," the waters fled
From their primeval to their bounded bed,—
Order from chaos 'rose, and drew amain
Ten thousand forms of grandeur in her train;—
Lakes, mountains, valleys, cataracts and streams,
Danced in the light of new and heav'n-born beams:
At whose parental voice, exulting mirth
Reigned through the blooming childhood of the earth;
Trees "clapped their hands" in transport; herbs and flowers
Wreathed smiles of gladness in their verdant bowers;
The mountains waved their silver crests on high,
Bathed in the shining mists that touched the sky—
And from their canopy stooped down to hail
The songs and gushing laughter of the vale;—
Responsive music burst from every rill,
From sparkling fountain and the echoing hill;
Floods, glancing, leapt the perilous ravine,
To shake with thund'ring tread the gorgeous scene.

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Whom do we worship! Ask earth, air, and sea,
Who gave their living forms vitality?
Who sped the bird on light and airy wing,
And motion gave to every creeping thing?
Ask, who awoke through all the ocean wide,
The scaly multitudes that swarm its tide?—
Who to the liquid-drop and mountain-wave
An equal share of living wonders gave?
Ask who it is that tunes the warbler's throat,
To swell with rapturous lay th' harmonious note,
That still ascends from nature? Ask, who taught
The insect, glist'ning in the evening beam,
To spread its tiny wings, and dip the stream?
Who gave the flying deer his graceful leap?
The swallow strength to make her rapid sweep?
The eagle energy to breast the storm?
The steed his flashing eye, and stately form?
These are the works of Him we "Father" call,—
And HIM we worship, for he made them all!

But how is God *our* Father? How are we,
Sole rebels on this beauteous earth, set free
From sin's dark bondage—aye, and slavish fear,
To call Jehovah by a name so dear?
Oh! 'tis a high, it is a wondrous theme!
Subject for praise unending, praise supreme—
God in his mercy did our souls redeem!
He sent his only Son our sins to bear
In his own body, and our griefs to share—
To carry all our sorrows, heal our pains,
Procure us pardon, and remove our stains.
His blood the ransom? it was freely shed!
The Lamb of God was to the slaughter led!
He for the sequent joy to him secured,
Despising all its shame, the cross endured—
Did a rich sacrifice for sin provide,
Said, "It is finished," bowed his head and died!
The grain of wheat must fall to earth and die
Ere it can yield the manifold supply—
So Christ was numbered with the dead that he
Might of the travail of his labour see.
The grave received him, but the precious seed,
Though sown in weakness, rose with power indeed;
The great first day, as it began to dawn,
Beheld an angel's hand roll back the stone—
The Lord of glory rise amid the gloom,
Shake off the grasp of death and leave the tomb,
Rich with the conqueror's spoil,—and deeds how bright,
Life and immortal joy he brought to light!
And having shown how men might be forgiven,
Made his triumphal entry into heaven!
He lives! He lives! and from his high abode
Gives us the power to be *the sons of God.*

We worship him who brought from death's cold sleep,
The great and only Shepherd of the sheep;
To him ascribe dominion, power, and praise,
And at his feet our hallelujahs raise.

G. Y. T.

T. KIRK, PRINTER, PETER GATE, NOTTINGHAM.

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. VI. JUNE, 1846. VOL. II.

ESSAYS, DIALOGUES, &c.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XIV.

THE twelfth and thirteenth chapters of Genesis being read, Olympas called upon Reuben for a description of the Promised Land.

Reuben. It lay between the Mediterranean sea and the mountains of Arabia, and extends from Egypt to Phenicia. It is bounded on the east by the mountains of Arabia; to the south, by the wilderness of Paran, Idumea, and Egypt; to the west, by the Mediterranean, called in Hebrew *the Great Sea;* and to the north, by the mountains of Libanus. Its length from the city of Dan, since called Cesarea Philippi, which stands at the foot of these mountains, to Beersheba, is about seventy leagues, or two hundred and ten miles; and its breadth from the Mediterranean sea to the eastern border, in some places thirty leagues, or ninety miles. This country, though small, lying in the very midst of the then known world, was chosen by God wherein to work the redemption of mankind. It was first called the Land of Canaan, from Canaan the son of Ham, whose posterity possessed it. Afterwards it was called Palestine, from the people, whom the Hebrews called Philistines, and the Greeks and Romans corruptly Palestines, who inhabited the sea coasts, and were first known to them; the Land of Promise, from God's promise to Abraham of giving it to him; the Land of Israel, from the Israelites, who afterwards possessed it; the Land of Judah, or Judea, from the tribe of Judah, the most considerable of the twelve tribes, and the only one that remained after the Captivity; and, lastly, the Holy Land, from being the scene of the birth, miracles, death, and resurrection of our Lord Jesus Christ.

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Olympas. It is well repeated, and I presume you have traced these lines accurately upon the map. How many names had this land according to the description and history which you have heard?

William. No less than six—Canaan, Palestine, Land of Israel, Land of Judea, Land of Promise, and the Holy Land.

Olympas. The Land of Promise was then the family estate of Abraham in virtue of this divine charter. It was, however, his as yet only in promise: for at that time seven nations called it their own country. When, James, was Abraham called to go and sojourn in this land?

James. When he was seventy-five years old.

Olympas. He left Haran at that age. But the question is, At what time was Abraham called to forsake his native land, his kindred, and home?

William. We are not informed at what time, only that the Lord at some previous time "*had* said." This phrase allows even years to have intervened. He was, indeed, seventy-five years at the time of his departure from Haran; but how long before that time he was called, we cannot tell.

Olympas. But as Paul says, "Abraham, when called, obeyed and went out, not knowing whither he was going," are we not allowed—nay, constrained to think that as soon as he was called he obeyed?

William. If the call was to do it immediately, he could not have obeyed the call but by immediately rising up and commencing his journey. But the words seem to indicate that at some previous time to his departure the Lord had intimated to him his views and will, and that now the time was come to comply with them.

Olympas. True, the style so intimates; and we are allowed to infer that before he came to Haran, and while he was yet in Ur of the Chaldees, this call had been given to the patriarch. We may have use for this distinction again, and whether or not, I would have you always to note dates accurately, for often much depends upon them. This is one of the most remarkable passages in the life of any man, and I would have you to mark it with all care. Tell me, Thomas, how would you understand and classify the blessings promised to Abraham, the belief of which induced him to forsake all; and to follow the guidance of the Shekinah, or divine manifestations?

Thomas. There appears to me but two distinct promises in this transaction—the one special, the other general—the one personal, the other national—the one temporal, the other spiritual.

Olympas. Some might say there are six promises. Does it not read,

1. "I will make of thee a great nation,"
2. "And I will bless thee,"
3. "And make thy name great,"
4. "And thou shalt be a blessing,"
5. "And I will bless them that bless thee, and curse them that curseth thee,"
6. "And in thee shall all the families of the earth be blessed."

Thomas. These are but the amplification or detailing out of the contents of two distinct promises; for example, your 1st, 2d, 3d, and

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5th, make one, and your 4th and 6th make another. "I will make of thee a great nation, and I will bless thee and make thy name great, and I will bless them that bless thee, and curse them that curseth thee," are all personal, special, and temporal. These might have been, and were all fulfilled, in Abraham as a prince and renowned ancestor of nations. But "I will make thee a blessing, and in thee shall all nations be blessed," are general and spiritual, and concern all mankind as much as the natural offspring of Abraham.

Olympas. So far you are correct: but might it not be said that in making Abraham a blessing no more was intended than temporal advantages—as, for instance, in the case of Joseph who was made a blessing to Egypt?

Thomas. Had it never been explained, it might, perhaps, have been doubtful; but its connexion with all families being blessed in the seed or son of Abraham, and especially Paul's speaking of the blessing of Abraham coming on the Gentiles through faith, determine its acceptation to be spiritual and not temporal.

Olympas. Well, Reuben, what do you learn from these remarkable verses not already stated?

Reuben. Nothing, sir, not embraced in what has been said. I see that Abraham is treated as "the friend of God." He is a root of two sorts of blessings; and these two include all things temporal and spiritual. Abraham's flesh and Abraham's faith are the stocks on which are grafted the scions of all good. Temporals are conveyed by fleshly relation, and spirituals by spiritual relation. Flesh and faith in the father, and flesh and faith in the offspring, constitute the connective principle and reason of inheritance.

Olympas. Abraham, then, is truly a *grand* father. Nations descended from his flesh are accounted honourable for his sake; and they of all nations who believe in God, and obey through faith, are reckoned his spiritual progeny. Two covenants, two wills, two Testaments, and two dispensations, are based on these two classes of promises, Gen. xii. 2, 3. Other, indeed numerous arrangements, special providences, and peculiar covenants—such as the priesthood in one of Abraham's natural descendants—the royalty in another, grew out of these grand promises, just as the blessing of Abraham through faith included justification, sanctification, adoption, salvation, resurrection, immortality. Still as these two promises are the basis and root of all blessings, they ought to be distinctly marked, understood, and remembered by all students of the Bible. I will, therefore, endeavour to place them before you in various forms and under a variety of circumstances as we proceed.

Eliza. Did you not say, father, when we last read through Genesis, that the two Testaments, called the Old and the New, grew out of these two verses, or the two blessings contained in these promises?

Olympas. Yes, the subject may be so viewed. The nation of Israel in the Old Testament, Jesus Christ and the New Testament, equally sprang from these two covenants or promises. And hence there ought to be a most memorable epoch; and they are in truth made so. Sarah, how old was the world when these two promises were first made?

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Sarah. Abraham was born A. M. 2009, and he is now seventy-five years old. This, then, was the year of the world, 2084.

Olympas. What do you mean, James, by A. M., and A. D.?

James. A stands for *Anno* and M for *Mundi: Anno Mundi*, in English, in the year of the world; and A for *Anno* and D for *Domini*, in the year of our Lord.

Olympas. Eliza, does Paul make this promise a date of any importance?

Eliza. He dates the promulgation of the law with a special reference to this date. The law, he says, was four hundred and thirty years after this transaction.

Olympas. Where is this found?

Eliza. In Galatians iii. 17. It reads, "And this I say, that the covenant that was confirmed of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of non-effect."

Olympas. But how do you know that this promise in Genesis xii. is the covenant *confirmed of God in Christ?*

Eliza. Paul says the seed, in the promise "*in thy seed*," was *Christ.* And therefore this covenant concerned Christ.

Olympas. But it is said the covenant was confirmed *in Christ.* What does that mean?

Eliza. I cannot tell.

Olympas. Explain it, Thomas.

Thomas. The word you said that is translated *in* is not *en*, but *eis* in Greek, which means *into*, and concerning or in order to, which sufficiently explains the passage. The covenant of God concerning Christ, or in reference to, or in order to Christ. The covenant or promise, (for all God's promises are covenants, to which, when we agree, we are in covenant with God), of the blessing of Abraham, was in relation to his seed—"He says not to *seeds*, as of many; but to thy seed, which is Christ."

Olympas. You have made one excellent remark, to which I call the attention of the whole family. All God's promises are covenants, and he that embraces them is in covenant with God. Well, if man does not fail in holding fast the promise, God cannot fail, and the thing is secure. The covenant or promise concerning Christ it is said was four hundred and thirty years before the law. How do you make that out, William?

William. Abraham was seventy-five years old when this promise was made; Isaac was born twenty-five years after; Isaac was sixty when Jacob was born; Jacob was one hundred and thirty when he went down into Egypt; and the Jews were in Egypt two hundred and fifteen years before the exodus was complete. Now these several sums make exactly four hundred and thirty years. Well, the law was given three months after they left Egypt, which places the law four hundred and thirty years from the covenant or promise confirmed by God concerning the seed, Christ.

Olympas. In what year of the world then, Eliza, was the law given?

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Eliza. We have only to add four hundred and thirty years to the year two thousand and eighty-four, when Abraham was seventy-five years old, when he became a pilgrim. That places the giving of the law of ten commandments A. M. 2515, or in that year. The law, then, is three hundred and fifty-nine years after the flood, and four hundred and thirty after the covenant concerning Christ, confirmed by God to and with Abraham.

Olympas. I will often call you to this most prominent subject; but in the meantime we shall proceed to some other points. Tell me, James, who accompanied Abraham on his tour?

James. Lot his brother's son, Sarah his wife, and all their substance, and the souls they had gotten in Haran.

Olympas. What substance, and what souls were there, William?

William. In the thirteenth chapter we learn that Abraham was very rich in cattle, in silver, and in gold; and we also learn that he had many servants; and these were the souls that he had gotten in Haran.

Olympas. True, William. Abraham's servants and Abraham's cattle were different sorts of property; for his servants had souls and his cattle had not. After they had returned from Egypt, where he had so much trouble in saving his wife, which way did he direct his journey, Sarah?

Sarah. He returned to Bethel, the place of the altar, and there again he called upon the name of the Lord. And Lot was with him still.

Olympas. Was Lot rich, James?

James. Yes; he had flocks, and herds, and tents, and the land was too small for their flocks and herds; for their substance was so great that they could not dwell neighbours. And a strife arose between their servants.

Olympas. James, explain the words *substance, flocks,* and *herds.*

James. Substance means wealth; *flocks* mean sheep; and *herds* cattle.

Olympas. Very just. And how was the controversy among their servants adjusted?

William. Abraham gave lot his choice of the country, and they separated from each other.

Olympas. Observe that there is not so much sociability and neighbourhood among the rich as among the poor. The rich have large possessions, and that separates them. The more wealth and honour in all countries and in all ages, the less neighbourhood, the less social intercourse. The grandees of the world have neither friendship, nor society. They have wealth and honour; but the poor have society, friendship, and love. I mean not the abject poor, but those comparatively poor. Abraham and Lot, though strangers in a foreign land, though standing in the position of uncle and nephew, were separated by their wealth, and a strife arose among their servants about pasturage.

But you must farther observe that if kings and queens have no society, and if the very great and opulent have little or no friendship, still a good and a great man is a generous man. Hence the noble and

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generous magnanimity of Abraham in anticipating Lot by making him a tender of the first choice of the whole country, and in taking to himself that which his nephew refused. The sequel will show that Abraham's course was not only the most noble and the most approved by Heaven; but it turned out, as it generally does in such cases, the wiser and the better policy. A. C.

FIRST PRINCIPLES.

Sir Isaac Newton demonstrated the proposition, that the universe of matter is controlled and governed, with the greatest exactitude, by the single power of gravity; and when the world of mind is studied by the light of revelation, we learn that God governs the race of man by the most simple rules. Without a perfect knowledge of the first principles of any science, all future investigations will be abortive. In the science of religion, the rule holds equally good. There are divine and soul-inspiring lessons to "babes," "young men and women," "men of full age," and "fathers and mothers in Israel." Although in this age there is great boasting of knowledge on most subjects, it must be admitted with regard to religious intelligence, the world is yet in its infancy. The reader therefore will exercise patience with me, if I should spend a considerable portion of the present year in discussing subjects that lie at the very threshold of the Christian edifice. My meaning, however, of *first principles*, is a little more comprehensive than is generally imagined. While the belief of the Gospel, reformation of life, and baptism into Christ, are embraced in the phrase, the subject contemplates a much wider area. *The proper manner of searching the Scriptures, their power, God's love, and man's love to God,* and enough of *church organization* to show how we should begin to live to God, may appropriately come under this head. It will admit of debate, whether most religionists will learn more than half the *first* principles of the Christian religion in the present age. Indeed, the multitude will be obliged to *unlearn* a vast amount before there will be adequate preparation for taking the very first lesson in Christianity. The falsely educated on any subject, must have all wrong impressions effaced, and consequent practices must end, before it will be practical to study or act correctly. The "Gospel is the power of God to salvation," to such as are prepared to receive it; but as certainly as the Lord Jesus failed to convince and save many of the Jews, (because of a lack of readiness to receive his teaching), those under the influence of false religion are prepared neither to study, see, nor appreciate the truths of the Bible. To most persons it is somewhat difficult to determine the best course to be adopted to benefit mankind. One says, "Preach the Gospel and it will have the effect." It might be replied, that from false teaching deep and pernicious prejudices have taken so fast hold of the community, that few are ready to hear the Gospel. They "have ears," to be sure, "but they hear not;" "eyes they have, but they see not;" and, like the Jews of old, their traditions have closed both eyes and ears, so that much preparation is indispensable to enable them to hear

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the light and power of the Gospel. Peter spent most of his discourse on Pentecost in removing Jewish errors and prejudices, and so soon as he announced that "all the house of Israel might know that God had made that same Jesus both Lord and Christ," they were *ready* to say, "What shall we do?" But before this earnest appeal, the Apostle had swept away the last hope of the nation—had incontestably convinced the thousands that their whole profession and course of conduct, were not only false, but also murderous, and tended to swift destruction.

Again, it is urged that the proper plan to convert the world is, to attack boldly and fearlessly the anti-christian powers, and "we shall soon find men prepared for the Gospel."

While I am decidedly in favour of acting with boldness and firmness, it is possible, to exhibit these traits without a suitable degree of *humility* and *godly sincerity;* and when this is the case, the greatest truths of the Bible are liable to be condemned and despised, by being in wrong hands.

So much I have thought proper to say in order that the reader might be prepared to ask, in discussing the first principles of Christianity, What is the first lesson? I am strongly inclined to believe, there are few who begin at the right place. This remark I intend to have an application to all Christians. We either begin too far in advance of the age, or we do not go far enough back to have the requisite success with contemporaries. I am disposed to think the latter is more probable. Most preachers and Christians say, "Faith is the first thing for us to teach." But even this is questionable. There is, at least, one important step before we are prepared to teach the faith of the Christian religion.

Thus I am led to state what I conceive to be the beginning corner in showing the world the landmarks of Christianity. The first point is not faith—it is not repentance, baptism, or prayer—but it is to become qualified to make

A GOOD IMPRESSION.

Am I told we are not to be led by impressions. True, we should be led by the "wisdom from above." But if we are so unfortunate as to make a *bad* impression on most persons with whom we associate, it is strong evidence we have either commenced at the wrong place, or we are incapable of teaching the religion of the Bible. Heathen philosophers could say of the ancient servants of Christ, "Behold how these Christians love one another;" and does not this show that a *good* impression had been made upon their minds? Agrippa said, "Paul, almost thou persuadest me to be a Christian." The Apostle's solemn *manner* had made a deep *impression* on the king's mind. Felix said to Paul, "When I have a more convenient season I will call for thee;" evincing most clearly that the *impression* on his mind was deep and powerful. When the Saviour visited the grave of Lazarus, he not only prayed, but the gushing tear bedewed his care-worn cheek, which caused the almost immovable Jews to exclaim, "Behold how he loved him." This was an *impression* so deep, that time, with all its changes, could never eradicate from their hearts.

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The first question with every Christian should not be, "Can I give faith to my neighbour?" "Can I not convince him that the only scriptural baptism is immersion?" but, "What can I do to solemnly impress my friends with the greatness and transcendent importance of the religion I profess?" While I am no advocate for *mock* solemnity, *affected* gravity, or *false* modesty, I am well assured that MANNER is of the utmost consequence in teaching Christianity. Matter, it may be said, is every thing. But matter in wrong hands is utterly useless, and worse than useless. The marble and chisel in untrained hands, could be of no service whatever; and the mightiest truths of the Bible in unconsecrated lips, instead of being arrows of love to the heart, prove poisoned daggers. If man in former times could convert the Word of God into a lie, why not at this day? Oft has the Word of Truth fallen cold and lifeless upon my ear, because it was delivered by an unsuitable instrument. Is it not a fact, that many talented Christians and preachers have but poor success in teaching the Christian religion, although they were never known to speak falsely? Is it not true, that men of learning and ability, in consequence of an arrogant, unkind, and undignified style, instead of convincing aliens, close their ears, freeze their hearts, and emphatically make the Word of the Lord a "savour of death unto death" instead of "a savour of life unto life?" Are such the ministers of the meek and lowly Jesus? Is it not possible for men to tell the truth, and nothing but the truth, and still do much more harm than good in advocating the claims of Jesus Christ? Is it not equally true that the Word of God may be sent forth from lips burning with so much wrath, and fire of hatred, as to completely transform it from a message of peace into weapons of destruction? These points being conceded, it requires not a philosophic eye to discover, that *manner*, if not every thing, is of no little consequence in teaching the truth. How do Christians prove themselves the "salt of the earth and the light of the world," but by a *personal* exhibition of the lowly religion professed? In few words—a man with *intelligence, gravity, modesty,* and *humility,* who tells the truth, will never fail to make *good impressions;* but the insolent bigot, hollow-hearted declaimer, bitter-tongued wrangler, and self-conceited dolt, will rarely fail to paralyze the truth, and make it a deadly poison to precious souls.

Will the reader spend a few moments with me in a walk to the meeting-house—into the private family, street, and counting-room?

It is possible we can ascertain the kind of *impression* modern religion will make upon us; and if we have time we will then visit the congregation of saints in our great city. We reach the meeting-house, called a "church." See that splendid edifice—its spires and tall steeples—what wealth! what magnificence!

We enter. See that high pulpit, how deep the cushions, how rich the drapery! That precious big Bible is covered with rich velvet, embossed, and behold! what a beautiful gold clasp for sealing up the Word of God. Let us examine a moment the exterior of the members of this church. What finely dressed and well fed gentlemen! Many of them are wealthy, and those that are not *show* to advantage. They are determined to appear as well as their brethren, and they will

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do it if their debts are never paid, and their children suffer for bread and go uneducated. On the other side the sisters take their places. There are some serious women—they fear God, and are seeking eternal life; but, hark! most of them seem exceedingly light minded—see their gorgeous dressing—the rings, bracelets, feathers, their plaited hair, gold and costly array—are they acquainted with the Apostle Peter! Perhaps they do not recollect that he condescended to write on these subjects.

See those sisters watch each other coming in! There is not a new quirl of the hair, new feather, new fashioned dress, or single trapping, that is not seen by all. Next Lord's day more will have these new things. But look! the preacher rises. What a fine looking man. That is a very handsome coat. See how neatly his hair is arranged. Do you hear that soft, holy, clerical voice? How the people open their eyes and ears! The preacher proceeds. A few listen, and the balance are restless. They look about and examine more minutely who is there, and the appearance of each. Some of those better looking brothers and sisters seem drowsy. "They fare sumptuously every day," and it is likely they wish the sermon over. "Amen," says the preacher. Most of the members are glad. "Sing, brethren," he says, "and we will see if any body wishes to obey the Gospel of our blessed Lord." Listen, there are five or six singing. The balance have not "good voice." They do not know how to sing, and this is so small a matter they do not care. Most of the members are looking to see who are coming. No body is ready. "Sinners," says the preacher, "you will all go to hell if you do not repent and join these Christians in their heavenly march." Sinners smile contemptuously; and one whispers, "I am as good as most of your members already."

"If the members will be seated," continues the preacher, "we will break bread." The serious part of the members are in solemn meditation and prayer—but many feel rather awkward, and were it not known they are members, they would gladly refrain from eating. As it is, they cannot "deny their Lord." The supper is over—the same untrained, shattered, and squeaking voices, are heard in a dismission song—and it ends—all leave the house, and most of the company seem exceedingly happy—the *service* is over. Reader, what is your *impression?* Are you forcibly affected at witnessing the worship?

We will visit next the family of a brother (if invited) and take a social dinner. Most left the house without seeing us; but just as we started to the tavern, one says, "Will you go with me to dinner?" He is an elder. We enter the house. "Wife," says the elder, "what have you for dinner?" "Where is my side-board key?" "I am in the habit, brethren, and was long before I was elected to office in the church, of taking a little beer, or something of the kind. Perhaps you would prefer brandy. I have had to use it of late." The elder drinks alone. All the children see and hear what is passing. "Do you have much good preaching in your section?" says the elder. "We are getting a little tired of our preacher. He does not add members to the church as fast as we expected, and we are thinking of a change."

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Dinner is ready. All are seated. Thanks are offered. The dishes are loaded with rich viands, and all spend the time in talking of what is liked best, with an incidental remark about some sermon, some wicked sectarian, &c. "Ma," says the daughter, (a young disciple), "did you see that young lady with a blue bonnet and white feather? Her hair was so beautifully platted, I will fix mine so the next time I go to church. What young gentleman was that who came with her? He had a splendid cloak and cane, and he wears whiskers so prettily—I bet I will catch him as a beau yet—he is not of your common mechanics. I would not marry a blacksmith—he looks so dusty." The mother and father enjoy the conversation well. Remarks on religious subjects seem more accidental than otherwise. But with the fashions, state of the markets, and scandal of town and neighbourhood, all seem pretty familiar. What now, sober reader, is your *impression?*

We will walk on the streets a few moments. Do you see any difference between professors and non-professors here? All seem alike. The conversation is on politics, "big wars," trade, &c. All are determined to kill the whole of the English, Abolitionists, and Indians besides, or have Oregon. These are Christians talking thus. Let us go into the store—for as to work shops, they are not sufficiently respected for most Christians to visit. Good morning, elder S., what is the success of trade? See! there comes a customer. "What is the price of this?" he enquires. The elder puts on his spectacles, "Let me see the mark." "It is one dollar per yard; but as it is *you*, I will take ninety cents. It cost me about that." (The prime cost was thirty-seven cents.) The bargain is struck. What now, reader, is your *impression?*

Is this the pure Christianity of the Bible? This picture is only intended to represent worldly-minded Christians. The better members are not embraced, and their light is pretty much hid by their more prominent wicked brethren. I do not suppose the colouring will be thought high, for the fact is, most professors and preachers of this age fail to convince the community that there is any value in Christianity superior to worldly honours and show.

We next will spend a short time with a church of the Apostolic order. Reader, behold yon neat plain building. That is the house of worship belonging to the Christians. It is substantial, and comfortable, and did not cost half as much as the steeple of the house we visited before. We enter. All is order and neatness. The members seem serious, cheerful, and happy. Strange to behold! they all have in their hands Bibles and hymn books. All appear plainly, tidily, and comfortably dressed, and no one seems to notice it. Hear the singing—every soul has a voice. God gave these people voices, loud, clear, and shrill. What seriousness and joy are depicted in their countenances! There must be a heaven within, worth the world. Did you see that stranger enter? He is a brother. See how cordially the brothers and sisters shake him by the hand. "Behold how these Christians love one another!" Hark, the bishop, who speaks "in word and doctrine," rises. What a calm dignified personage. He is plain and neat. There is no throwing back the consequential head

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or shrug of the oratorical shoulder. He is meek and lowly. Here him read the seventeenth chapter of John. His words are pronounced in his natural tone! How sweetly they sound! They are from God. All the members are looking at the words, and hear them pronounced at the same time. This makes a double impression. The reading ends. The teacher compares a few Scriptures with good effect. His manner is simple, solemn, and rather animated. He evidently feels the subject upon which he speaks is of incalculable moment. See how the members enjoy it. Others exhort to constancy and perseverance, and all say, "Amen." See those sinners on the left—the big tears are standing in their eyes.

The supper is attended with great solemnity. What a spiritual and heavenly song the concluding hymn is! Every man, woman, and child, engages in it heartily, and all enjoy it so well! The overseer observes, "If our friends present have believed the truth of the Gospel, who should hinder their obedience?" Whereupon several aliens rose, made the confession, and were baptized into the Lord. Do you observe how heartily these disciples took each other by the hand on separating?

What now, reader, is the *impression?* The church we first visited was of modern cast. But this is the identical congregation of which the Lord speaks of in Rev. iii. 7—13. Let us hear him: "To the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon the world, to try them that dwell upon the earth. Behold, I come quickly; hold fast that which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God—new Jerusalem, which cometh down out of heaven from my God—and my new name. He that hath an ear, let him hear what the Spirit saith to the churches."

Reader, bear with me. This article is greatly extended, but you begin to anticipate my object. Preachers and churches, have to a greater or less extent, misconceived the objects and tendency of Christianity in this age; and unless a better *impression* can be made, first on church members, and secondly on aliens, the most learned discussions will avail but little. Christianity subdues the proud heart, humbles the soul, and fills it with holy zeal and devotion. It calms the raging passions, and lifts the broken hearted from the grovelling things of earth to God and heaven. Those who shall stand on Mount Zion in pure robes of innocence, must be consecrated soul and body to God, before the first *good impression* can be made on the sinful world.

What is a man profited, if he shall gain the whole world, and lose his own soul?—Jesus.

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MORALITY OF LABOUR.

MAN, in his primitive state of honour and glory, sustained himself by "*the sweat of the face.*" God placed Adam and Eve in the garden of Eden "*to dress and to keep it;*" and while they pursued this innocent and divine employment, their hearts were pure, and they were inexpressibly happy; but so soon as they became speculative in thought, a sad reverse of fortune befell them. The righteous in the days of Noah were persons who took pleasure in labouring for subsistence. Noah himself, who was God's instrument to save the world, was a master ship-builder.

The pure Abraham was a faithful shepherd. So was David. And all the good and virtuous of patriarchal and holy memory were noble labourers.

It is something remakable, that the Saviour of man was a carpenter, and that all the holy Apostles were working-men. Even the learned, eloquent, and god-like Paul, was a tent-maker.

In reviewing the world's history we learn, most reformers and benefactors of mankind were brought up to labouring professions. Not only so, but the best philosophers of every age have been mechanics or farmers.

Socrates, the father of Grecian learning, was by education and profession a statuary; Plato, was a painter; and all the world knows that the wise and virtuous Franklin was a mechanic and a philosopher—and the good and glorious Washington, was a farmer.

Without appealing to great names, it is worthy of consideration to examine carefully into the moral condition of the different classes of society.

Wealthy lords and nobles of the old world, and wealthy aristocrats of this country, were never distinguished for morality or piety; and they have never condescended to favour honest industry. It is a fact not to be concealed, that the opulent generally look upon labour as disgraceful. The rich encourage not their offspring to intermarry with the hard-fisted. It is admitted by all men, that amongst the highest classes of France particularly, as well as other European states, the standard of morality is exceedingly low.

In the profession of law—a profession which, by the by, is supported by the errors, depravity, and misfortunes of the human family, strict moral propriety is but slightly regarded, and few lawyers have ever been distinguished for piety. True, the law, in an intellectual point of view, is a noble profession. But its ablest advocates are seldom leaders in moral enterprises.

The numerous professions of traffic are by no means favourable to the best morals. It is mournfully true, few traders are supposed to be capable of resisting the temptation of a falsehood, when it is imagined it will best subserve present purposes. There are, undoubtedly, exceptions to these rules, but barely enough, however, to establish their truth. When we examine into the moral condition of *idlers* throughout the world, we find none who support by example, good moral characters. But wherever we find individuals or communites, devoted to agriculture or the mechanic arts, it is next to a miracle to

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find an immoral man. The working classes are admitted the most charitable of all others.

It is an indisputable fact, that even churches formed of the wealthy, speculative, and idle, are little more than synagogues of Satan.

I pretend not to account for the mystery, but if there be truth in existence, there is something in labour which controls and subdues man's animal appetites—reconciles him to his Maker, and renders him contented with his lot.

While I fully admit the morals of the north, and particularly New England, are incomparably better than in most parts of the south, the only satisfactory reason for it is, there, every soul, great and small, has something to do; while here, the misfortune is, the masses are made miserable for want of employment.

If it be an object to have honest society, the proper plan is to form it of a working population; if we wish good morals, we must find people who live by industry; and if we wish to live with the pious, we must find an association in which the rule is adopted and carried out punctiliously, that "*he that will not work shall not eat.*"

All the sermons, lectures, and papers of Christendom, will fail to make an idle, luxurious, and sport-seeking community, either wise, virtuous, or happy.

The best and happiest beings of earth, are such as do "their own work, labouring with their own hands," and love to have it so.

ELEGANT EXTRACTS.

THE NEW SONG.

"Worthy is the Lamb that was slain!"

"To him that loved us, and washed us from our sins in his own blood, be glory for ever!"

THE DESIGN OF THE NEW SONG.

"ANOTHER design of the *new song* is evidently to show us the perfect *harmony* there is between the leading truths of the Bible and the prevailing sentiments of heaven. The Apocalypse is the Bible in *action;* the Bible is heaven in *principle.* Any man who will read attentively all the "lively oracles" which precede the visions of Patmos, will find nothing when he comes to the study of the latter but just what might be expected from the prominent place which the atoning Saviour holds in the former. And in like manner, where any man to read the apocalyptic vision of heaven *first,* and then to go through the canon of Scripture backward, he would find nothing and no more about Christ in either Testament, than just what might be expected from the place which Christ holds in heaven. Both in heaven and the Bible, Christ crucified is all and all. All the Prophets and Apostles of revelation just say what the armies of heaven sing. The harps of inspiration and the harps of glory are in perfect harmony. Gabriel might be an *ascended* prophet or apostle, and Isaiah and Paul *descended* seraphim or incarnate angels, so much alike are they in 'glorying only in the cross of Christ.'

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"Thus the heaven of the Bible sustains and exemplifies the great doctrines of the Bible. Both are equally full of one grand fact—that all salvation is only by the blood of the Lamb. All the lamps of revelation burn around the cross on earth, and all the glories of eternity blaze around the crucified Lamb in heaven. What a proof is this, that the Word of God is *intended* to guide us to the Paradise of God! How true it is, that the Holy Scriptures are 'able to make us wise unto salvation!'—for they teach chiefly what is now, and will be for ever, the chief theme of heaven. They make that the foundation-stone of personal piety here, which is the *top-stone* of perfection there—love to him who loved us and died for us.

"Another design of the *new song* is evidently to prove to us how well pleasing to God, and to all heaven, salvation by the blood of the Lamb is. Indeed, there might be nothing else delightful in heaven—all are so taken up about this 'one thing needful.' Salvation by the cross absorbs all the hearts and harps around the throne. And upon the throne God and the Lamb seem to live and reign only for the purpose of beseeching us to be reconciled to them. And before the throne the eternal Spirit shines in *seven-fold* glory for the express purpose of helping our infirmities. The throne itself is not only a mercy-seat; it is also the ark of a covenant of grace, more brightly encircled and enshrined with the emerald rainbow of peace than the ancient mercy-seat was with the *shekinah* of glory. Yea, the throne itself is the very *fountain* from which the water of life proceeds, in a river equally pure, full, and free, to whomsoever will drink freely. Heaven is, indeed, a father's house! Its 'many mansions,' many crowns, many glories, all show, as they shine, that many sons will be brought to glory. And however many its angels are, 'they are all ministering spirits to them that shall be the heirs of salvation.'

"This universal confederation of all 'the principalities and powers in heavenly places,' under the eye and sanction of the godhead, for the grand object of commending and endearing redemption, proves beyond all doubt that the Father is more than *willing* to save—the Son more than *able* to save—the Spirit more than *ready* to help. They are solicitous, intent, united to do so. Every thing in heaven demonstrates that the good will of Deity to man is no narrow purpose, no doubtful plan, no grudging system, no equivocal promise of saving. It so satisfies saints and angels, wide and warm as their sympathies for mankind are, that they not only cry with a loud voice, 'Worthy is the Lamb that was slain,' but exclaim with equal loudness and love, 'Who would not fear and glorify thee?'—thus evincing that they neither see nor suspect any thing to hinder any one from doing so, to whom the Gospel of the grace of God is sent by the providence of God. All their applause of God and the Lamb, and all their appeals to man, are founded upon the sufficiency of the atonement for "all nations, kindreds, people, and tongues." Now, be it remembered, they are nearer to the Lamb's Book of Life, and know more about the purposes of God, than the narrow-minded theorists who presume to 'limit the Holy One of Israel' to a *fractional* election. Nothing that all the armies of heaven say or sing indicates that they see or hear

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any thing in heaven to limit their appeals to us. Their loud 'Who shall not fear and glorify thy name,' is an appeal to 'all nations.'

"Another design of the *new song* is evidently to show us how perfectly the blood of the Lamb can pacify and purify the conscience of the guilty. The spirits of just men in heaven sing the new song with as much composure as do the angels that never sinned. Not that they have no consciousness of their past guilt and vileness; but that they have such a consciousness of their perfect restoration to the divine favour and image, as balances all their memory of the past, and fits them to enjoy, without fear or shame, both the presence of unveiled Deity and of innocent angels. *What* they are, and *where* they are, unfits them to remember with pain, what they *were*. They do not *forget* what they were. They all say, 'Our sins,' when they sing, 'Washed us by his own blood.' But their cheeks blush not, their lips falter not, their hands tremble not, as they bend over their golden harps, *out singing* angels in the chorus of the *new song*." V.

MASONRY AND ODD FELLOWSHIP.—No. II.

[Continued from page 161.]

After having seen myself "in print," my ambition ought to be satisfied—at least so says my modesty; but ambition is made of "sterner stuff," and essays to try the road to distinction again—so I proceed to give your readers more light. In your remarks appended to my article on the mystic orders, you express a strong desire to know how "a Christian man's morals may be improved, and his liberality in the cause of humanity expanded," by becoming a member of either of those orders. The simplest answer that can be given, to gratify your desire, dear sir, is a strong negative. No man's morals can be improved, nor his philanthropy expanded, if Christianity has failed to do both. The truth is, that Christianity is the *ultima thule* of all improvement; and when a man drops it, to take up any thing else, or attempts to amalgamate any thing else with it, such as masonry or odd fellowship for example, he has undertaken a task as hopeless as would be the attempt to restore animation to the carcase which death has touched with his icy finger.

In gratitude for your kind admission of my last little article to your pages, I will with your permission, make another humble effort to set your readers as near right on this subject, as can possibly be done, consistently with sound moral obligation and true Christian honour.

No honest or honourable man, who has quietly withdrawn himself from either or both of these mystic orders, because he prefers to live and die by Christianity, will ever betray any of the secrets committed to him. No man can do so and remain innocent or worthy of confidence—at least, so I judge, and I may with truth say, I know.

It is true, that there are initiatory ceremonies of introduction into both the orders under consideration, which are very solemn, very impressive, and very sublime. But as a contrast to these, Christianity has an initiatory ceremony, most solemn, most impressive, most

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sublime—sublime from its very simplicity. Mortal eyes have never looked upon a holier, sweeter sight, than is presented to the view of men and angels, when the candidate for Christian honours takes his first degree. He descends to the bright waters of baptism, a polluted, guilty sinner—but when the awful names of Father, Son, and Holy Spirit, have been pronounced over him, and he has been buried beneath the water, he rises—What? Not "*a free and accepted mason;*" or "*an independent odd fellow,*" with his *signs, pass-word,* and *grip,* entitled to all the privileges and immunities of his order, a mere companion of creatures, earth and dust like himself, who may all fail him in the hour of his direst necessity; but he rises a purified and pardoned man, a free and accepted child of God, an independent citizen of the kingdom of heaven. I am very sure there is nothing aught like this in all the ceremonies of masonry and odd fellowship. Oh! if I might here throw down the walls of a "duly tyled" lodge, and show your readers all the ceremonies through which the "duly initiated" brethren of the mystic tie pass, and reveal the obligations which they take upon themselves, how "the altar and the gods would sink together in the dust!" But I may not—my lips are sealed—and my hand is forbidden to write. Of Christianity, however, with its ceremonies, its obligations, and privileges, I may freely speak and write—and this freedom is a contrast to the chained bondage of the "brethren of the mystic tie."

If it will not extend this article too much for your pages, permit me now to conduct your readers a little further in this contrast of Christian institutions and privileges, with the institutions and privileges of the mystic brotherhoods.

After the candidates for mystic honours has been "duly initiated," he is conducted onward by a series of "degrees," as they are called. He passes through other ceremonies and takes additional obligations, the ostensible object of which is to make him a wiser and a better man; but the real result of both is, to bind him more closely and immoveably to his mystic relations—whose obligations follow him to the silent grave, where he is interred with the appropriate ceremonial of his order. Here all connexion or influence of the mystic tie ceases; because, being but a human institution, it can only affect his condition here on earth.

The next degree in the Christian's life, after his baptism, is the supper of the Lord. And here it may safely be asserted, that in all the ceremonies of the mystic orders, there is nothing that can approach to the awful sublimity, the heart-subduing tenderness, the holy beauty of the Christian's weekly duty and privilege. There is nothing in the whole circle of mystic ceremonial, that can in the least degree compare with the holy feast of love, instituted by the best, and purest being who ever honoured our earth with his presence, for the tenderest and most affecting purpose, as exhibited in his own precious words, "This do in rememberance of me." Alas, for them! the fraternities have nothing like this among them, unless it be a mere imitation—and as I prefer the substance to the shadow in all cases, I shall abide by my deliberate choice—*Jesus Christ crucified and risen again,* and his glorious institutions.

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The contrast is by no means finished. There is much more of light and shade to be brought out; but fearing to trespass upon your pages or the patience of your readers, I shall "bide my time" to give them

"MORE LIGHT."

JOY AND GRIEF.

OUR life is as the vernal flower,
Which blooms and withers in an hour;
And all its joys are fleeting too;
We scarce can taste them, ere we view
Them torn away: our life, how brief—
How soon is joy followed by grief.

The brightest hopes, prospects most fair,
Are oft but phantoms of the air;
We chase them as they onward fly,
And when we think enjoyment nigh,
Then disappointment's lurking near—
Yes, joy or grief is followed here.

The pleasures which we much enjoy,
Are never found without alloy,
The happiest hours of mirth we know,
Are oft the harbingers of woe;
The smile is followed by a tear,
And joy by grief is followed here.

The friends most valued and most loved,
How soon from us are they removed!
How oft the strongest ties are torn,
And we are left alone to mourn
For those than whom none were more dear,
Ah! joy and grief are mingled here.

True pleasure, then on earth below,
And lasting, can we never know?
Can there be found no refuge where
The troubled soul may flee for care?
No, not on earth: for hope and fear,
And joy and grief are mingled here.

But, oh! there is a land of peace,
Where troubles, cares, and sorrows cease;
"There is a rest beyond the skies,"
Although through death the passage lies:
There bliss prevails without alloy—
No grief is mingled there with joy.

P. J. E.

RELIGION is not only intended to prepare human beings for death, and qualify them for happiness in the eternal world—but it is also an essential ingredient of earthly existence. He alone that lives to God, fulfils the purposes of his creation.

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ORIGINAL COMMUNICATIONS, &c.

DISCUSSION ON CHRISTIANITY.

[Concluded from page 37.]

THE third question, *What are the legitimate effects of the Christian system?* was introduced by brother King, who after regretting the subject could not have a proper investigation, in consequence of Mr. Sullivan refusing to debate it more than one evening, proceeded to express his desire that the question for the evening should be the only one introduced and spoken to. The question was not, What is the Christian system? for that had been settled upon the first evening, when it was agreed the Christian system was that order of things introduced by Jesus and his appointed Apostles, and therefore a proper exhibition of it could only be found in the record which they have left us—not in Judaism, not in Rome, not in sectarianism with its many forms, these being but so many amalgamations of Christianity, Judaism, and Paganism—BUT IN THE NEW TESTAMENT ALONE. This having been agreed to, we have only to ascertain the effect which would be produced upon the individual, and then upon the collective mind, by the reception of this system. Would it tend to remove the existing misery, to dry the springs, the waters of which banish peace and happiness from the mass of human beings? or would it plunge them into still deeper suffering, degradation, and woe? Would it make the virtuous, criminal—or the criminal, virtuous? Would it tend to make the world one happy family—or to increase their division, strife, animosity, and individuality? These are questions to be answered, and the answers will decide whether the Gospel is profitable for all things, or the contrariety of infidel philosophy adapted to regenerate the world.

Brother King then stated that it should also be understood, that the question before us is not, What was the origin of the Christian system? for although we have proved its great originator to be the eternal God, yet lest my opponent should lead you from the proper question, by going back again to that point, I will treat it as if we had not sustained that position, and admit, by way of argument, that we know not any thing of its origin—that we cannot prove it divine—or that it was the invention of uninspired men, and then prove, beyond the power of contradiction, that it is "worthy of all acceptation," capable of producing unmixed good, and eradicating the whole of the monster evils which hang as mountain incubasses upon the otherwise fair face of creation. To secure my position as I pass on, I will ground my superstructure upon the following axiomatic corner stone:—*The truth or falsehood of the testimony believed, does not alter the effect produced; or, in other words, the same effects are produced whether the thing believed be true or false.* This, then, being the case, the Christian system, even if it were not of divine origin, would produce precisely the same effect as if it were so upon those who believe it, and none can become Christians without so believing—and

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thus to believe is to characterize Jesus as the Son of God—the Word made flesh—the Saviour and regenerator of the human family—and the Apostles as inspired channels through whom God conveys to man a knowledge of his will, and by whom he presents a system which will produce the most abounding happiness here, and place them in possession of eternal blessedness hereafter. Let it be understood that we are not now contending that the Christian system will do all this, but only insisting that the man who becomes a Christian must believe it will: and therefore in reply to this position, Mr. Sullivan will lead you from the question, if he should occupy the time in telling you that the Apostles were not such persons, and Christianity is not such a system, because I have not at present affirmed it to be so; and the only points as yet introduced are, first, That the same effects are produced whether the things believed are true or false; and, second, That certain things just mentioned must be held true by those who become Christians. To believe Jesus to be the Son of God in the New Testament sense, and also that the Apostles were inspired, is in effect to receive their writings as so many communications from the God we worship, and therefore the man who is a Christian believes the following facts and truths:—*One omnipotent and eternal God; one Saviour, the Son of God, Jesus our examplar and King; one book, containing his laws and a future judgment, when every one shall receive according to the measure of obedience yielded to those laws; and, as a consequence, certain promises exist, entailing fearful punishment upon the negligent, and presenting eternal bliss as an effect arising from the obedience of those laws.* Now let us trace the effect of such a faith upon the mind of an individual. He believes there is one God, who loves him, and is love; who first loved him, and gave his Son that he might not perish but have eternal life. That he is placed in possession of the will of that God; and that upon his doing according to his will, depends his future happiness. The consequence is, the constant increase of his love; and just in proportion as we love and see the commandments of the loved one to be just, do we devote ourselves to this accomplishment, and the recognition of that love produces in us gratitude; thus we have formed within us, by what Mr. Sullivan calls the stupid theory of the Gospel, the most powerful motive of which we have any notion for the production of moral action. We have been told during this discussion, that the morality of the Gospel was good, that Jesus was one of the best, if not the very best man that ever lived—that it was the theory of the Gospel which was so absurd and objectionable. But do we not now see that it is that which Mr. Sullivan terms the theory, that supplies man with the power, not to admire only, but to practise that excellent morality which Mr. Sullivan appears so highly to esteem. The Christian obeys his God because he loves him, and follows the example of his Saviour from gratitude created by his belief of the Gospel facts. Again, such an one from his idea of the omnipresence and omnicience of deity, concludes that God minutely scans and treasures up each thought, word, and action, and that for these he must give an account, and impelled by the powerful motive, show forth how intensely he does strive to do his Father's will on earth as it is done in heaven.

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This is not all, for even if he were not moved by love, the same belief would act upon his selfishness and make him a better man than he otherwise would be. He would obey to escape the future consequences, and though his motive would not be that which God accepts, yet it would be beneficial to society at large, tending as it does to lessen crime. Its producing any result contrary to this, is as impossible as the sun should shed rays of darkness; for who could picture a man capable of saying, there is a God, one who knows my every action, and who will judge, punish, or reward me according to my works, therefore I will commit sin. Such could not be the case. The man having faith in the Christian system as coming from God, would be impelled to seek out the will of its author and to strive to do it. This gives birth to another question, What are the laws given to govern the men thus influenced? because, after, all their actions will correspond with what they receive as the law of God, and they having received the New Testament as the law book of the kingdom, will be governed by its dictates—and taking the record which is to guide them, they will hear Jehovah speaking thus:—"Set your affections on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God—when Christ who is your life, shall appear, then shall you also appear with him in glory. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupisence, and covetousness which is idolatry; for which things sake the wrath of God cometh on the children of disobedience, in the which ye also walked sometime when ye lived in them: but *now* ye also put of all these—anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that you have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him. Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." Colossians iii. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectionate one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them who persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." Rom. xii. 9—21.

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In addition to what has been read, let our hearers read the fifth, sixth, and seventh chapters of Matthew, and they will find that the laws which the Christian is impelled to obey, are such as would make the barren wilderness to blossom as a garden, and the earth to be filled with love, joy, and peace. But again. The believer has another advantage infinitely great, besides being made a better man and influencing society by his conduct and example, he receives from the philosophy of the New Testament, a peace which we challenge the world to find any system capable of producing. He believes his very afflictions work towards the increase of his eternal happiness; that they are controlled by infinite wisdom—and, therefore, where others tremble, faint, or curse, and feel rankling within their breast, more or less of a stubborn irritability, which inflicts far more mental suffering than the actual trial, he can rejoice, feeling an abiding conviction, that as his day is so shall his strength be. And not only does the Christian system afford this support through all the vicissitudes of life, but it sustains him in a dying hour, and when death approaches, which presents itself to the worldling and the sceptic, as terror's king, from whose embrace they would give ten thousand worlds to flee, he longs to be clothed upon with immortality, and looks upon it as one passing momentary step to everlasting life, and cries in longing expectancy to meet his Redeemer, "why are thy chariot wheels so long delayed—haste, haste and take me home." And looking to a beloved partner and dearest children, he believes the promise and has the peace, that God will be a father to the fatherless, and a husband to the widow; and then with the eye of faith penetrating the veil, he sings with solemn and rapturous joy,

"The world recedes, it disappears,
Heaven opens to mine eyes; mine ears
With sounds seraphic ring."

And then, with an effort, and it is the last,

"Lend, lend your wings, I mount, I fly,
Oh grave where is thy victory,—
Oh death where is thy sting."

Thus departs the Christian, and in vain may the disciples of those "*death, an eternal sleep,*" teachers, sigh for a principle in their philosophy, which will thus fill them at such a moment with outbursting delight, and place them upon a pinnacle from which they could behold unmoved, "the wreck of matter and the crush of worlds." But even if they could retain their fancied dream of annihilation, the picture is far too drear and sad; the mind revolts, and the being susceptible of immortality recoils, and cannot view, without the deadliest dread, the adamantine chain of an eternal oblivion. These are not fancies. We have stood beside these dying Christians and witnessed those departing scenes we have not the power to describe. But our opponents have said, "It is very well to die thus, when he cannot live any longer." To this we answer, infidels cannot die thus; while Christians, a noble army of martyrs, in the midst of health and prime of life, so died when life was offered, when they were entreated to possess it, and all that was needed was to have renounced their faith, and Voltaire like, their

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conscience. See Stephen (Acts vii.) under the influence of Christian love, enjoys that sweet serenity and joy, which enables him to exclaim as his murderers cast the stones upon him, "Lord Jesus receive my spirit, and lay not this sin to their charge." Thus the Christian lives and thus he dies, not only happy in himself, while devotedly striving to grow up into Christ his living head in all things, but by those ties presented in the Gospel, he becomes so firmly knit together with kindred souls, who honour Jesus as their King, that they appear as one family, and accomplish in solid lasting acts of mutual love a communitarian development so often but so vainly aped by modern infidels.

Brother King also referred to those beneficial effects, which might be called secondary, such as the extensive production of civilization even in those countries where the primitive order is not known, but where the Gospel facts having been introduced by missionaries, exert their own nature and power, and produce an amended state of society immensely valuable, notwithstanding they have been amalgamated with priestly encumbrances, and the leaven of a most mischievous apostacy.

In illustrating this position brother King referred to the condition of the Hindoos, particularly their women, those countless thousands whose sacred books Mr. Sullivan told us, inculcate a morality equal to that of the New Testament, but which as brother King continued to show, had never been brought out into practice, because lacking those powerful motives supplied to him who believes the Gospel facts. In Hindostan it is not uncommon to see females measuring the distance from temple to temple, by falling prostrate every six feet, suspending themselves by hooks through the muscular parts of their backs, and in a thousand ways tormenting themselves to obtain the favour of their gods.

"As I was walking out on a certain occasion," says an American missionary, "I saw two women in the middle of the road rolling through the mud, which was then about a foot deep. Upon my approaching them and enquiring their object, they replied, 'We are sick, and vowed to our god if he would make us well we would roll to his temple.' After expostulating with them for some time, I was obliged to leave them sick as they were to their infatuation, just at night, with three-fourths of their journey before them, and with a strong probability of their perishing before the night should be far advanced. Proceeding a few steps, I met a Brahmin, and pointing to the scene, expostulated with him for keeping the females in such ignorance and in the practice of such superstitions, appealing to his conscience that he knew better, he exclaimed, 'Ah, let them alone, let them alone; that is worship just suited to their capacities.' Their superstitions and ignorance render them the dupes of the most detestable and wicked impositions from the impious Brahmins. Among them barrenness is regarded as a calamity, and deliverance from it is often the subject of prayer to their gods; some of whom are believed to have power to remove it. Applicants are told to remain in the temple during the night, performing their devotions, and if their worship is accepted, they will be visited by the god. They return home without the least suspicion of the horrid de-

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ception practised upon them by the Brahmins, supposing they have had intercourse with the deity of the temple. At other temples the same boon is promised on conditions still more degrading and monstrous. These present during the festival months, one vast scene of impurity and wretchedness. A Brahmin, who would be far from disparaging his country, affirmed, that 'he did not believe there was a single female in the large city of Bengal, who had not violated the laws of chastity.' But in violating the laws of morality, *do they not act in perfect obedience to the dictates of their religion?* Many of the gods of India are gods of impurity. Their temples are brothels; their worship unbounded licentiousness. In consequence of their being married in childhood, thousands of Hindoo females are left in widowhood at an early age. Both law and public opinion take from them all means of supporting themselves in respectability. Driven to desperation by the miseries that overwhelm them, hundreds have hitherto thrown themselves upon the funeral piles of their deceased husbands. The fate of the surviving widow is often worse than death. She can never marry although her husband may have died when she was a mere child; but must remain in cruel bondage to her sons, or her husband's relations. Many, rather than endure the obloquy and servitude of widowhood among their friends, resort to the only means in their power of procuring support, and obtain a miserable subsistance by prostitution. Among these blinded, degraded beings, this mode of life is honourable, compared with widowhood; and widows generally give themselves up to it, in order to avoid disgrace. Times of sickness and distress, are those when the heathen mother feels that in her child she has a care and a trouble which she will not endure: she stifles its cries for a moment with her hand; hurries it into a grave already prepared; and trampels to a level the earth under which the offspring of her bosom is struggling in the agonies of death."

"The year 1815, was distinguished in the annals of this island, (Tahiti)," says the Rev. M. Ellis, "by changes in society affecting the intellectual, religious, and domestic character of its inhabitants generally, but especially of the females. The withering influence of idolatry began to decline and give way to the humanizing, elevating power of Christianity. In sickness and distress, the mother, the wife, the sister, the daughter, were no longer neglected; the social circle, the family board, the domestic altar, began to diffuse their life-giving joys; instead of cruelty and contempt, the utmost tenderness is now manifested by the husband and father towards his wife and children. When the family carry their produce to trade with vessels, the first choice among articles purchased is given to the children, the next to the wife, and the husband takes for his portion whatever may remain. The female now enjoys the pleasure resulting from the culture of mind, ability to read the sacred Scriptures and write her native language. Having become a proficient in needle-work, she has laid aside the native dress, consisting merely of a piece of cloth loosely thrown about the waist, and adopted the European stile. Barbarous and masculine amusements are exchanged for visits of mercy to the sick and dying; the cruel mangling, dishevelled hair, and savage yell, are superseded by the solemn prayer and the funeral procession. The

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mild influence of Christianity has effected the entire abolition of infanticide, and revived the parental affection, and the tenderness originally implanted in the human bosom. The mother, formerly guilty of destroying her helpless offspring, may now be seen coming to the place of public worship with her little babe in her arms, gazing with evident tenderness upon its smiling countenance, or reading the Word of God and kneeling in prayer with those children who, but for the Gospel would have been ushered into eternity ere their playful smiles had won the affections of the parent's heart."

I think in the foregoing I have given the main features of the arguments presented in support of the third question. Not that all these points were entered into in one address, as would seem to be the case from the manner in which I have written it, but I have given brother King's various speeches in one, and intend sending a copy of the *Messenger* to Mr. Sullivan, in order that he may, in like manner, send his answer; for not having the most distant conception of being called upon to give an outline of the discussion, my notes were not sufficiently accurate to enable me to report the last question without applying to brother King for some assistance; and as he may have had a portion of influence in the formation of this part of the report, it is only fair Mr. Sullivan should have the like privilege.

T. LANGLANDS.

OPEN COMMUNION.

"BELOVED, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that you should earnestly contend for the faith which was once delivered to the saints." Jude.

YOU are probably aware, that this brief yet comprehensive epistle, was written towards the close of the apostolic age. Jude, as well as the other Apostles, saw an approaching defection, and enjoined in these words an antidote against the early workings of the mystery of iniquity. He saw the efforts to introduce new things by the converted Jews and Pagans, and in the midst of these efforts wrote this epistle, in which he exhorts, solemnly exhorts, the disciples to contend, and that earnestly, for the faith formerly delivered to the saints. They were not to be idle and unconcerned spectators of the introduction of these corruptions in the church of Christ, but with a zeal worthy of that high and holy cause which they had espoused, they were to exert every energy to oppose them. The faith for which they were to contend was the truth, the whole truth, as first delivered to the Prophets, but finally and more perfectly to the Apostles. The faith implies the whole Christian doctrine, including the facts to be believed and the precepts to be observed. Hence it is that those who walk contrary to the precepts of the Apostles, are said "to deny the faith." The disciples then were to contend as earnestly for the purity and simplicity of the one as well as the other, when opposed and in danger of being corrupted; for the things to be observed, as well as those to be believed. Now this exhortation is applicable to, and equally binding upon, all

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Christians through all succeeding ages to the end of time, who may be in similar circumstances to those to whom the Apostle thus wrote. And I presume that we, the professed followers of the Redeemer in this present yet distant age from the commencement of the Christian era, have arrived at a very peculiar and important crisis—that we are in circumstances nearly similar, in some respects, to those to whom the Apostle wrote this epistle. We have, I rejoice to say, for some years past been listening to the voice of inspiration, which calls upon us to "stand in the ways and see and ask for the old paths, where is the good way, and walk therein;" and I trust we have made considerable progress in the same. But now I apprehend we are just as it were on the very point of retrogression. It requires no prophetic power, no supernatural or spiritual gift of discerning spirits, to perceive that the mystery of iniquity is secretly beginning to work amongst us—that there is "a root of bitterness springing up to trouble us, wherewith many are in danger of being defiled." You are probably aware, all of you, what it is that I allude to. It is the subject of open communion; that is, of admitting unbaptized persons into Christian fellowship. This is now being advocated amongst us, (*mark*, when I use the plural pronoun *us*, I do not mean merely we who compose this church—but ourselves together with other churches with whom we stand connected); I say then, that the subject of open communion is now advocated amongst us upon the specious plea, that we in this respect differ from all other open communionists; and that the essential difference between us is, that they invite consistent professors of any or every party to unite with them; whilst we on the other hand invite none—yet should such wish to do so, we admit them, provided they take the responsibility upon themselves. Now if we in this difference adhere to, and are guided by the unerring Word of Truth, then the difference is to our honour and credit; but if in this respect we deviate from that Word, and consequently the difference between us be no more than that of opinion, then, I ask, what are we better than they? Nothing in no wise—nay, nay, the difference is not for the better but for the worse, as the sequel will show. It is well known that the Baptists in general attach little or no importance to the institution of baptism, consequently they are quite consistent with themselves in inviting unbaptized persons to commune with them. But we on the other hand, have for years past, and still do, view this as one of the most important institutions that ever was given to man; we hold this forth to the world, yet by adopting this scheme of open communion, we deny in practice what we hold forth in doctrine, and virtually declare to the world that we make as little of it as of any human opinion. Thus, then, do we see, that the precise, the only and real difference between them and us is, that we are more inconsistent, and consequently greater imbeciles than they; for inconsistency is always regarded as a certain mark of imbecility. But, then, it is said, that we throw the responsibility upon those who commune with us, while the Baptists in many instances take it upon themselves. According to this scheme then, such individuals who may commune with us, are to be responsible for their own sin in not doing what God has commanded, and also for the sin of the church in doing what he has no where com-

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manded or authorized, he is to be accountable for what he has omitted, and for what the church has committed! Deplorable then, indeed, must be the case of such an one. But, brethren, it will be time enough to talk about throwing responsibilities when we are invested with such high power. Such language as this is wholly unbecoming worms of the dust, it is an assumption of a power that never was delegated in, or given to mortals; this is the province of the great Lawgiver; it is the sole, or rather the exclusive prerogative of the Almighty. Again, it is not only a language unbecoming us, but it is one that shocks all common sense, for I have been in the world the half of threescore years and ten, but never did I hear such a sentiment uttered by man, woman, or child: nay, seriously brethren, should we not be startled to hear such an expression, we should at once attribute it to profanity or a species of insanity. Again, such a system is not only opposed to common sense, and at war with reason, but, as a matter of course, it is unprecedented in, incompatible with, and contrary to, the spirit and genius of the whole Christian Scriptures. We have nowhere read of throwing responsibilities in the manner in which the advocates of this scheme speak of; but, on the contrary, it is expressly declared, that "every one shall give an account for himself to God," and the soul that sinneth it shall die." We here nowhere read of substitutes. It does not say that the soul that sinneth shall die unless he has agreed with some one to be answerable for his sin; nay, but "the soul that sinneth it shall die." When the Lord raised up Prophets and sent them to the house of Israel, he solemnly charged them to hear the word at his mouth, and warn them from him. His words are (see Ezekiel iii. 18—21), "When I say unto the wicked, Thou shalt surely die; and thou givest them not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." This, then, is the doctrine of responsibility as inculcated in the Scriptures of truth; and it is the very reverse of the scheme proposed for our adoption. According to the principle laid down in the words of the Lord, the Prophet is to be responsible for the people, and not the people for the Prophet; the teacher for the taught, and not the taught for the teacher. Now the church occupies a similar position to that of the Prophets; the Prophets were to make known the truth as revealed to them to the people—so the "church is the pillar and ground of the truth," she is its support and advocate. But instead of us carrying out this principle as laid down for the Prophets, which is to teach the erring and warn the disobedient, we, by receiving them into fellowship, or communion, with

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us, flatter them with the idea, that they are pardoned, justified, *and acceptable to God*, even while living in disobedience to his commands. How preposterous then is such a scheme; it is too gross to be dwelt upon; it is impious in the highest degree, and monstrously wicked.

But, then, it is argued, that the table is the Lord's and not ours; and, consequently, we cannot debar consistent professors of any party from participating with us. How tiresome it is, brethren, to follow the steps of corruption, to trace them in all their subtle mazes and windings. But the table is the Lord's. By the table, I suppose we are to understand the institution of the Lord's supper. This is the Lord's institution, as are all others in his kingdom—he instituted them. But it is a proposition as capable of proof as any other, that no unbaptized person was, in the Apostolic age, admitted into the kingdom of the Messiah, and consequently such could not participate in, or enjoy any of its institutions. But, then, it is said, that this is a day of division, and owing to the many different opinions which prevail, there may be many sincere and true Christians in all parties. But, I would ask, does the divided state of a religious people, justify the disobedience of individuals, whilst they have the means, the advantage, and the privilege, of being taught the way of God more perfectly? Who dare say that it does? Division is wrong; and disobedience is wrong; and it is a well known maxim, "that two wrongs can never make one right."

But, then, the liberality and charity of this age have become very extensive, we have become too liberal and charitable in our views to our fellow-beings, to be faithful and honest to them!! But those who talk after this manner should remember, that one of the peculiar characteristics, one of the essential attributes of this heaven-born, and heaven-descended virtue is, that it "rejoiceth not in iniquity, but rejoiceth in the truth." Where, then, can charity be, where the love of truth is absent? And where can the love of truth be, when we habitually depart from it, and countenance error? But to talk of extending charity, is like the doctrine of throwing responsibilities. It is arrogating to ourselves what belongs to the righteous Judge of the earth. He is the searcher of the hearts, and trier of the reins of the sons of men; and he alone knows, whether those who stumble at his institutions, and reject his counsel against themselves, can be sincere. And his wisdom alone is adequate to determine, whether such should be shielded from the penalty denounced against the disobedient! As to what he will do with such at last, is a secret that is locked up, it is a mystery that is sealed from all the living—the day, yea, judgment and eternity alone, shall declare it. What concerns us in this respect is, to conform to the requirements of the dispensation under which we live, and to inculcate the same upon others, to teach the erring and warn the disobedient, whether they will hear or whether they will forbear, and that without courting their praise or fearing their frowns. But if instead of following this course, we go to talk of extending charity to those who despise the institutions of Christ, we shall be like the false prophets of Israel, who were preaching "peace to those that despised the law of the Lord, and telling those who walk after the imagination of their own heart, that no evil should come upon them." But the consequence was, that those who listened to these corrupt teachers

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feeding them with flattery, became subject to all the penalties and judgments denounced in the law against them. "But," said the Lord, "if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." It is then by standing in the counsel of the Lord, as revealed in his Word, and not by deviating, or departing from it, that we can benefit and truly bless our fellow-beings. This is all the charity of which we are possessed. But to flatter those who refuse to submit to the divine requirements, with the idea that they may be acceptable to God now, and approved of him at last, is impiously trifling with the Word of God, and tampering with their eternal interest.

I have another topic or two to notice yet, and then I shall be done. I wish I had done already—yea, rather, that I had not had an occasion to begin. But the love of the fashion of the world which passeth away, together with the rage of rivalry to keep pace with other sects and parties has become predominant, and the ruling passion in our breast; so that the question with many is not, What saith the Scriptures? but, What are the religious customs of the age? or, What is your opinion respecting the best method of increasing our party? And some, to justify themselves in such an unhallowed course of conformity to the rudiments of the world, would allude to the case of Paul, in submitting to the Jewish customs, and in the circumcision of Timothy, rather than clash with the prejudices of his Jewish brethren. But, I would ask, Did Paul in this case dispense with any of the institutions of Christ? Did he say to Timothy, or to those because of whom he circumcised him, that he might be admitted into the church by circumcision instead of by baptism, providing that he or they would take the responsibility upon themselves? I ask, Is there such a sentiment as this upon record? Nay, nay, and good reason why. Paul was too faithful a servant to his Lord; he too much honoured and reverenced the authority of him whom he served, and whose he was, thus to rebel against him. And yet such is the logic and divinity, the intelligence and piety, of the great reformers of the nineteenth century!! What a wise, intelligent, devoted, and pious people, we are, brethren! But the great misfortune, the melancholy fact is, that we have become wise above that which is written. The disciple has become above, or a greater proficient in devising expedients for the enlargement of the Messiah's kingdom, than even the Master himself! "O tell it not in Gath, publish it not in the streets of Askalon," lest the enemy rejoice, lest the sons of Bacchus triumph.

We shall now just glance at some of the evil consequences which must inevitably ensue from the adoption of such a scheme. In the first place, then, if we can dispense with an institution of Christ occasionally, we can do so continually. When I say we can do so, what I mean is, that we have as much reason and scriptural authority for the one as for the other. And if we can dispense with one institution we may do so with another, and so on, until at last we become like the man of sin to raise our brazen front against the Majesty of Heaven, to countermand his orders, assume his legislative power, and change his times and laws. If we once adopt and begin to act upon this principle,

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there is no possibility of ever setting bounds to it in practice. Perhaps in the course of a few years, or a few months for aught we know, some fertile mind, rich in expedients, may present another for our adoption. Well, how should we act in such a case? If we have any pretensions to reason, we should not be such imbeciles as to demand precept or precedent authorizing the adoption of the same, for we must perceive that he would immediately strike us speechless, simply by reminding us of what we had already done—that we had adopted, and acted upon a principle for which we had no authority from the Word of God; therefore, why ask for precepts or precedents? Thus, then, do we see, that if we were to adopt such a scheme as this, then we at once throw the door open for the introduction of all manner of error and corruption into the church of Christ, that ever disgraced a religious people—and we answer the description of those characters concerning whom Paul predicted, when he says that, "They would turn away their ears from the truth, and be turned to fables." And thus having rejected the Word of God as the man of our counsel and the guide of our lives, "as a lamp to our feet and a light to our path," we should have to grope along in uncertainty and obscurity; having no other rule for our guide than the religious customs of the age; the capricious whims and fancies of fallible men.

Another evil consequence which must necessarily result from the adoption of this scheme is, that we should thereby put a weapon in the hand of the adversary to slay us; for we could no longer stand complete in all "the armour of God;" we could no more wield "the sword of the Spirit;" for how, with what consistency, could we urge the Word of God as a proof against other men's sins, whilst we ourselves practically declared, that it was necessary, or expedient, for us to deviate or depart from it? J. EDWARDS.*

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*THIS is the brother whose death was noticed in our last. We sympathize deeply with the Wrexham congregation on the loss of such an helper.—EDS.

ARBITRATION.

To the Editors of the Christian Messenger.

I HAD intended to address the brethren through the medium of your periodical on this very important subject some time ago, but various circumstances have prevented the completion of my design.

Division in the church of God, and its baneful consequences, must be, and I believe is, deeply felt and greatly lamented by every sincere Christian, whose interest lies in promoting and advancing his Lord's kingdom. And who would not energetically exert all their powers to prevent these unseemly and antichristian occurrences?

The unlovely and prejudical effects that division has produced upon the Reformation, have led some of the brethren from zeal for the truth, and desire for the oneness of the body of Christ, to devise schemes by which to heal schism when it occurs in a church. But this, I con-

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sider, though done from good motives, is rather premature, or a step in advance, for division is only the *effect* of a *cause*, and the primary point of inquiry ought to be, *What is the* CAUSE *of division being introduced into the church?* I shall not myself ask any of the brethren to answer the question. No; we shall leave it to the Apostle James. In the fourth chapter of his epistle, and the first verse, he both proposes and answers the question, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" These lusts of the flesh may develop themselves in various methods or ways, or be called by various names, such as pride, strife, envy, or it may be, self-conceit, or such like; but they are all concentrated by the Apostle in the lusts that war in humanity, and which we shall find on examination, as well as from Scripture, to be the fountain from whence springs that spiritual malady, division.

If, then, division springs from the cause already shown, What remains to be done? Are we to devise and adopt schemes whereby to heal schism, as if it were a thing consequent upon some Christian institute? Or, in other words, Are we to make *human laws* and *institutions* to prevent *human causes* and *effects?* for as it has been sufficiently proved, it is not produced by any thing belonging to the Christian system, but entirely by the lusts that war in humanity. Certainly this would be providing against that which Scripture has made no provision for. But, hark! (whispers a friend to arbitration,) "*It is a matter of expediency.*" When I hear of matters of expediency, I am always inclined to look upon them with some idea of suspicion, because when we go beyond revelation, there is no stopping-place. But I cannot believe that this is a matter of expediency. No, I cannot believe that divine wisdom has left a matter so important, a matter on which depends the prosperity or adversity—yea, the *life*, or the *death*, of his church, to the finite judgment of man. Let not the brethren suppose, however, that I am not friendly to co-operation. I advocate co-operation to its fullest extent, for it commends itself to us without any plan additional to Scripture. But what I object to is, *arbitration* being associated with co-operation. Arbitration may do very well for settling points of law, or differences regarding civil matters, but it will not do to be introduced into the Christian system. Before adopting a proposed plan regarding any thing, it should always be considered how it will operate upon, or affect the *parties* concerned; and let us here inquire a little into the operations of the proposed plan of arbitration.

Let us suppose that the plan proposed by brother Campbell is adopted, or the improvement made upon it by the brethren in this district, called the District Association of Fife, Perth, Dundee, and Edinburgh, (an idea foreign to Scripture,) that the church in which there is discord "should refer herself to *all* the churches in the district." Well, the arbiters are assembled, the causes of discord stated, each forms a different idea according to the impression made upon his mind by the statements made. The matter does not end with merely exhorting to forgiveness, peace, and unity, but it must be decided by a vote, and there appears one or more of a majority in favour of one party. But are we to expect, that the mere fact of a majority, will

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erase the impressions made upon the minds of those who compose the minority? Perhaps it may be said, that it should do so—but it is more probable that it will not do it. They return home and give a detailed account of the proceedings, along with their own mind of it, to the church which they represented. And what is the consequence? It would be rather prolix to portray the effects here, but just such as we have seen in the Edinburgh case, and indeed in almost every other case where arbitration has settled the dispute, instead of keeping the church together, it only brings it to its legitimate consummation, which is division.

But why should I speculate upon the probable results of arbitration? That forms no part of my argument. My sole argument is based upon this fact, namely, That discord is occasioned by, or springs from "the lusts that war in our members." If so, then arbitration is not required; for let us not divine schemes, but employ *the means* to remove the *cause* of discord, and you will also remove the *effect* of discord, which is division.

There is but one way of removing the cause, and that is by teaching men—teach Christian men Christian laws—teach them, "as they that are Christ's, to live crucifying the flesh with the affections and lusts"—teach them their duty to God as their Father—their duty to each other as his children—their duty to their rulers as the stewards of God: and let not the rulers out of a mistaken idea of love, tolerate a schismatic, when one appears in the body—and when shall we hear of division? By these means you shall remove both the cause and the effect of division, and promote the peace and the unity of the church of God.

J. DRYSDALE.

FATAL DELUSION.

I CAN conceive no more fatal delusion than that of a man presuming to be a Christian, in the Bible acceptation of that term, who has not allowed the pure truth to operate upon his heart and govern his life. It supposes that there may be Christian sentiments, without the truths which originate them; or Christian morality, without Christian doctrine, Christian piety, and Christian faith, that is, Christianity without Christ, life without the power by which to live, and effect without cause! The delusion is as fatal as the reasoning is absurd. What an argument this, for constant, prayerful, and unprejudiced examination of the Oracles of God! How opposite does it show those exhortations to be, which beseech us to be nourished in sound doctrine, rooted, and grounded, and established in the truth. Brethren, do you remember that all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth and the flower fades away; *but the Word of the Lord endures for ever, and it is this word which by the Apostolic Gospel is preached to us.* May the Father of lights incline our hearts to heavenly and enduring wisdom!

J. B. F.

How unlike is the Christian world to the Christian doctrine. The seal is fair and excellent, but the impression is languid or not visible.

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A NEW HYMN BOOK.

AN APPEAL TO THE BRETHREN.

Dear Brethren.—The time has arrived for addressing you on a subject of general importance, not only to the Reformation for which we plead, but to all who take an interest in the spread of pure evangelical religion. The work to be done concerns not merely ourselves, but also generations yet unborn; and under a sense of great responsibility, our desire is to adopt such means as will secure the co-operation of all the congregations in England, Ireland, and Scotland.

Our small hymn book having passed through two editions, is again nearly out of print; and our determination is, if generally supported by the brethren, not to print it again in its present meagre and imperfect form, but to bring out an entirely new work, with the hymns selected, corrected, and classified in the best possible manner.

It is well known to the brethren, that perhaps not more than two thirds of the congregations have hitherto adopted the present book exclusively; it being, in their estimation, too limited in size, and too deficient in subjects.

This being equally the conviction of our own mind, as of most of the leading brethren; some of whom, in each of the three kingdoms, have expressed strong desire to see the evil removed—we have concluded the time has arrived to make the attempt. *One book* of psalmody, and but one, as well as *one Bible*, is important to a community that desires in all things to maintain UNITY IN LOVE.

With these views and feelings, we, in the month of September last, commenced the work of selecting, classifying, and placing in a waste book adapted for the purpose, a large collection of psalmodies, to be designated *The Christian's Hymn Book*, comprising most of our present hymns, with selections from late editions by A. Campbell, Walter Scott, &c., and from almost every other hymn book within our reach.

We anticipate that on the first examination of this book by intelligent brethren, it may be regarded as of a mixed character. Our hope, however, is, by enlisting the judgment of some of the brethren, as well as by our own persevering endeavours, to render the work, in matter and style, worthy the acceptance of the disciples of Jesus.

Every Christian should sing the joyful ascriptions of his or her own unbiassed and enlightened mind. All who have learned from the Bible alone, and have obeyed the Lord in his appointed way, are, and ought to be, new creatures in Christ Jesus. All these being taught by one Spirit, and enjoying a oneness of faith, feeling, and sentiment, to which they were previously strangers, may well desire to be one in praise.

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Songs of praise, except those of an historical character, should speak in the first person. This we consider of great importance. "They sang a new song, saying, Thou art worthy—for thou wast slain and hast redeemed *us* to God by thy blood." Mere poems, however beautiful, which do not contain the language of joy, gratefulness, hope, trust, praise, or thanksgiving, will have no place in the new hymn book.

We now present the proposed arrangement:—

Hymns of praise for Creation and Providence	1—28
The Bible	29—44
The Birth of Christ	45—56
The Lord's Day	57—74
The Lord's Supper	75—101
Christian honours and privileges—A Throne of Grace	102—125
Forgiveness of Sins and Adoption	126—140
Hope and Security	141—155
Walking by Faith	156—160
Pilgrim and Soldier	161—177
Love and Union	178—192
God's Love the source of all blessings, gratitude, &c.	193—203
Christ, his Crucifixion	204—216
— his Resurrection	217—225
— his Priesthood and Intercession	226—236
— Types fulfilled in him	237—238
— Salvation in him alone	239—242
— his Character and Offices	243—247
Proclamation of the Gospel and Immersion	268—288
Hymns of Praise to God and the Lamb	289—328
Jesus, his name precious	329—333
— all in all	334—342
— his Love to Saints	343—351
— Saints' Love to Him	352—367
— "the Way, the Truth, and the Life"	368—374
— his Dominion	375—385
— his Church triumphant	386—408
— his Second Advent	409—421
Saints' Resurrection	422—426
— future Glory	427—434
Miscellaneous	435—543
Morning and Evening Hymns	544—559
Commencement and close of the Year	560—564
Hymns for Children*	565—574

This classification is not presented as unalterable, nor as being the very best, but for the purpose of obtaining suggestions for improvement, from such as have studied the subject. Our great desire is, to

* See Psalm cxlviii. 7—14.

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produce a work as scriptural in expression, elevated in sentiment, and convenient in arrangement, as possible. The selection has been in the hands of the brother who presided at the Edinburgh meeting, since the first week in January last, whose labours in correcting are nearly brought to a conclusion. The following remarks taken from brother Campbell's last edition of his hymn book, we deem very appropriate to our purpose:—

"The psalmody and the public prayers of a Christian community, are the most unequivocal and infallible exponents of its piety and spiritual intelligence. Indeed, the sacred song and the social prayer are but the express image and living form of the pious emotions, religious taste, spiritual discernment, and holy affections of those who unite in them. If the Christian can best exhibit his faith by his works, he can also most satisfactorily verbally demonstrate his piety and humanity in the praises which he sings, and in the prayers and thanksgivings which he offers.

"The Christian hymn book, next to the Bible, moreover, wields the largest and mightiest formative influence upon young and old, upon saint and sinner, of any other book in the world. Poetry, and especially good religious and moral poetry, emanates full as much from the heart as from the head, and partakes so much of the spirit of its author, that it insinuates itself into the soul with more subtlety and power than any other language of mortals, either pictured to the eye or presented to the ear. "Allow me," said some one, "to write the ballads for a nation, and I care not who furnishes it with its laws." Permit me, I also say, to dispense the psalmody of a community, and I care not who dictates its creed, or writes out its catechism. If the hymn book is daily sung in the family, and in the social meetings of the brethren, it must embue their souls with its sentiments more than all the other labours of the pulpit and the press.

"For these reasons no book ought to be got up with more religious care and consideration than the volume of psalmody. No task requires a more cultivated spiritual taste—a more enlarged and comprehensive mind—a more intimate acquaintance with the spirit of the Bible, and the hallowed breathings of its saints, than the psalmody of a Christian church.

"With a solemn, deep, and long cherished conviction of these great practical truths, we have frequently examined the whole subject, and sought to contribute our humble endeavours to the work of furnishing a better selection than any one yet in use amongst us. For this purpose we have collected hymn books and psalm books, ancient and modern, European and American, and have summoned the aid of our most enlightened and experienced brethren in furtherance and consummation of this grand object.

"There is no necessity for either haste or parsimony in completing an object so great and important as this is. We cannot call a convention from all the ends of the earth to deliberate, for days or weeks, in order to a concurrence in such a work; and if we did, the larger the convention, and the more gifted, the longer would be the time, the

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greater the difficulty of unanimity, and, at last, the more to be compromised.

"The perfecting of the book of praise for a great community, is not a work of an individual nor of a single effort—unless, indeed, he were divinely inspired. On the plan proposed, we will be able to have a very full expression of the intelligence and taste of the whole community; and whenever that is obtained, no pains on our part shall be spared to have a very neat stereotyped edition, on a clear, full, and elegant type, on good paper, and finished in the most acceptable form."

Should the brethren in general unite in bringing out this work, the whole proceeds of the undertaking, after the stereotyped plates are paid for, shall be devoted to the publication of a cheap pocket edition of A. Campbell's translation of the New Testament. This work, with the verses methodically arranged, and the preface inserted before each epistle, is much wanted. The poor brethren and new converts, as well as all inquirers after truth, ought to be supplied with it either as a gift or at a very low price. If the stereotyped plates could be procured by the voluntary contributions of the churches, the hymn book and pocket Testament might be brought into circulation at a very low price.

Brethren, will you let us know your mind on this subject? Of what use is money, only as it is devoted to some valuable and useful purpose? J. W.

REVIEW OF BOOKS.

FRAGMENT ON THE CHURCH. By Thomas Arnold, D.D. London: B. Fellows, Ludgate-street, 1845.

[Continued from page 238.]

If our exposition of the grand constitution be sound and valid, it is vain to accuse us of *assuming* its continuance. We are not in that poverty stricken state to require any false assumption. All that kind of weary, hollow, suicidal labour, is performed in the camp of our enemies. For instance—Acknowledging in substance that the original constitution was moral, spiritual, and voluntary, and without any appended clauses for future repeal or modification, they yet *assume* that circumstances might arise which would render another system necessary. We dispose of this huge assumption by calmly and earnestly pointing to the original plan. He who established its principles and marked out its measures, was possessed of all power and all wisdom. His all comprehending glance enabled him to legislate for time in all

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its revolutions—for humanity in all latitudes and phases. The spiritual community awakened, sanctified, and organized, by his truth and laws, is everywhere the same. So the constitution which at first secured its strength and divine peace, can never be worn out or obsolete while the dispensation remains. Nor, indeed, is there a conceivable necessity for any change. Because even in early ages, Christianity was received, and it lived and reigned in life and splendour, in widely different conditions of society and forms of government. Thus the demonstration was written by heaven, that the Christian empire had no affinity to that Jewish theocracy where church and state were one. The "peculiar people," the "holy nation," the "royal priesthood," could establish their wondrous government in all climes, among all people, and amid all diversities of polity. On every kind of political soil, and in every social atmosphere, the *tree of life* could strike its downward roots, rear its massy trunk, and spread abroad its branches in the beauty bloom and healing virtue of paradise.

II. "*That allowing the unchangeable nature of Christian principles, yet* MEASURES *must change with the necessities of each period.*"

Certainly, *measures*, as distinguished from principles, must change sometimes, in a world so fluctuating as ours. There is, doubtless, a small territory of *expediency*, in which Christians may travel with judgment, sobriety, and jealous fear. But, in *many cases*, the Christian's code has not only unfolded *principles*, but likewise determined the *measures* by which the principles may be carried into successful operation. And, in *all cases*, it is self-evident, that the measures we adopt should harmonize in spirit with the principles we design to establish. Our argument against the advocates of state-church policy, is not that they have no right to originate measures as exigency may require—but that the measures which they sanction, are discordant with the principles of Christian polity. The *measure* of a state-church, is actually a hostile *principle* in direct antagonism to the Christian constitution. And though its advocates may not actually employ the profane language, "Let us do evil that good may come," yet they substantially embody the sentiment in action. The voluntary measures by which the principles of Christianity are to be spread abroad, are explicitly specified in the Statute Book. (1 Cor. ix.) "If we have sown unto you spiritual things, is it a great matter if we reap your carnal things? If other be partaker of this power over you, are not we rather?" This is the principle of a just and voluntary recompence, the inferior and earthly good ministered in grateful readiness by those who had already received and enjoyed the higher and

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spiritual good. And the Apostolic claim, simply a larger one because his labour of love had been more arduous, "Let him that is taught in the word, communicate unto him that teacheth in all good things." Gal. vi. 6. This is equally definite—showing that provision for the propagation of the truth was duly entrusted to the church—at once as a duty and as a privilege. This is the voluntaryism which the New Testament unfolds; the voluntary cheerful offerings in worldly comfort, by those who are receiving that which is beyond all price, and above all calculation.

III. "*That to reject the governmental aids proferred by Christian rulers, would be like forbidding rich men to use their wealth and influence in the advancement of Christianity.*"

This is, indeed, a sad sophism, which must be extinguished and buried with very little ceremony. The property of rich men, is *their own,* consequently, may be freely and justly devoted to any great object which the owners conscientiously desiderate. But rulers are only trustees for the nation. The public money is not their private property to be administered at pleasure. Public consent must precede the governmental application of public money. If the solemn national sanction be wanting, the process is invalid and pernicious. And there is an higher question still to be settled. If the object be religious, even the national consent will be worthless, if the work be in violation of the divine will. We have to complain, that in our state-church, public money is employed by the governors in the accomplishment of an object condemned by the nation, and unauthorized by heaven. So that rights of property and rights of conscience are violated, by the magistrate leaving his own province and invading forbidden ground. The private rich man bestows his property voluntarily, and it is appropriated to an object which he earnestly approbates; so that if he errs in his judgment in the application of his wealth, by selecting worthless channels, he is only responsible to God for his ignorance or rashness. But a government, in endowing a sect, extorts money or property by compulsory statute, and applies it to an object which is conscientiously reprobated by a large portion of those who have created the capital. The sacredness of property—the inviolability of conscience—the province of the ruler—the character of the Christian system; all these questions are involved here, and it is better to examine them seriously, than to confound governmental statute or decree with private benefaction.

IV. "*That it is predicted that kings and queens are to be nursing fathers and nursing mothers to the true Israel, and that this must involve the appliance of state resources in the cause of the church.*"

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A nursery! sayest thou, O liberal churchman! Truly, a bland and beautiful conception. A few fervid dreamers of the school of Chalmers have painted the *beau ideal* in fresh hues of emerald and vermilion. The canvass is instinct with life and grace. But where must we turn to find the provisions of this heavenly nursery, embodied and realized in existing fact? A nursery! containing stringent acts of parliament to be executed by force—pastoral offices for public and private sale—rampant simony—parsons distraining for tithe—warrants—constables—military clangour—ruthless plunder—long imprisonment. Is this a spiritual nursery? Is it here that men of God are to be reared and nourished into moral greatness? Alas! We have seen and felt the operation of this nursery on a large scale in our own land, and in nearly all the European nations. Spiritual pride, with a half sanctified, half scornful air—stalled indolence, with a suspicious leer of sensuality—superstition groping blindly and tremblingly among the shadows of truth—social proscription, building dungeon walls between classes which might have been united—fanaticism dilated into hideous titanic proportions, and armed with hot branding-irons—all these dread forces, with the horrid and fiery forms, the fierce and obscene shapes which swarm around them, have indeed been generated in the *nursery* of an establishment. By nursing of this strange kind, the bulk of the people have been led to look upon Christianity as a cunning compound of priestcraft and statecraft, devised for the terror and subordination of the masses. Its divine countenance has been obscured by thick black clouds of heaven-defying guilt and crooked human policy. Those who imagine that a state-church is a nursery, have in view the following passages:—(Isaiah xlix,) "Kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and shall lick up the dust of thy feet, and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me." (Psalm lxii,) "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him." It is curious to observe the manner in which passages of this class have been treated by expositors of the different schools. The Romanist conceives that they received their verification when the military priest thundered from the Vatican, appalling the stricken nations, and humbling into dust their crowned heads. When mighty monarchs were content to be the vassals and menials of the pope, crouching beneath his rebuke, or exulting in his smile. The Protestant Churchman conceives that they are fulfilled when the authorities of an empire establish a favoured sect in courtly sunshine, and richly provide for all its ministers at the public expense. The Dissenter generally replies, that such passages are obscure and in-

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definite, and will not, without wretched straining, bear the exposition of Rome or Canterbury. The latter part of this is true, but not the former. The truth is, that these and kindred passages refer to a subject and a period, concerning which, Rome, Canterbury, and Dissent, are almost equally blind. They are flashes of the latter-day glory. Predictions reaching forward to another and a higher dispensation. They overleap the overturning of dynasties, the convulsions of nature, the tempests of the people, which will distinguish with peculiar horror the close of the Gentile times. They reveal, or rather indicate the period, when the agency of the devil will be restrained by the chain of the divine decree. When the mighty king, who is the *only Potentate*, the King of kings, and the Lord of lords, will return in more than regal majesty to occupy that throne and dominion which he purchased with a mysterious ransom, which filled heaven with symphonies of undying melody, earth with joy, hope, and wonder, and hell with consternation and despair. He who has a right to the throne and diadem will appear in his beauty to reign and triumph as a glorious king, on that earth where he suffered and bled as a victim and malefactor. Then will the spiritual kingdom be disrobed of its sackcloth and mourning weeds, come out of its wilderness condition, and be clothed at once with visible glorious dominion, and with the bloom of celestial immortality. To this period and event the hearts of the awakening virgins are fondly reaching with high desire. After a long and deadly slumber they are rising up, and with penitential tears and holy joy, hastening onward on eagle wings, to meet and hail the advent of the Prince of life. What a time will that be, when the martyrs under the altar, the church in the wilderness, and nature under the curse, will all receive life, renovation, freedom and glory, together. Then it will be that all the kingly powers who have not perished in the blast and rebuke of his appearing, will submit to the highest government, with wonder, gratitude, and cheerful obedience. But on this topic we cannot enlarge at present.

V. "*That as the reception of whole families into the church, superinduced infant baptism, though in the first instance adults only could be baptized, so the reception of a whole country must of necessity draw after it remarkable changes in organization. National religion is family religion on a large scale, and whenever a family grows into a tribe, and remains under the authority of its patriarch, the process is manifest by which one blends into the other.*"

This plea is crowded with distorted facts and fallacious doctrine. But it contains an admission of a most illuminating kind. "*Just as the reception of whole families superinduced infant baptism*, so the reception of whole countries will draw changes equally remarkable."

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Doubtless! and the superinduction will be equally disjointing and ruinous in both cases. Infant baptism was not a natural development of anything in the living body of Christ, but the result of corruption and disease. Having proceeded so far in the destruction of the church constitution, and polluted the Christian temple, the state-church was easily reared on such a foundation. Indeed, the first corruption having loosened men's minds from the ancient moorings, the second corruption came in easier than the first. Nothing was required in the formation of an ecclesiastical establishment, but consistency in an evil course—the bold working out of a fatal change—the necessary growth of a foreign principle. It now followed that tribes and nations were frightened into penitence by fire, and driven to the water of baptism by the sword, until the spirit of heathenism stalked abroad in new apparel, and revelled in original forms. G. G.

(To be concluded in our next.)

PAST AND PRESENT, BY THOMAS CARLYLE.

THIS is a work written by a man who is considered the most forcible literary writer of our age. Such is by no means our judgment; yet it would be weak and vain to deny the rugged strength of his conceptions, the opulence of his imagination, the variety of his knowledge, or the manliness of his character. However sternly we may condemn his monstrous style, which is worse than anything on this side of chaos, or reprobate his pantheistic philosophy, which always works atheism in the end—yet all the excellencies above mentioned must be cheerfully conceded. In the work before us, as in other productions from his pen, he exhibits a bondage of mind from which a man of his massive intellect ought to have been delivered. We refer to the manner in which he idealizes the past, and degrades the present. This is only a species of that "flunkeyism" which Mr. Carlyle abhors so sincerely, and in the oft quoted words of Johnson the sage, we advise him to "endeavour by all means to clear his mind of cant." Weak and dreaming men are always looking to the past as *Brobdingnag*, and to the present as *Lilliput*—but a man of Mr. Carlyle's brawn and sinew has no business in such company. He might be expected to discern that the heroes of the past only appear more gigantic because they are magnified by the medium of time, and wreathed with the misty drapery of centuries. Mr. Carlyle comes before us not merely in the character of a literatæur, but in the character of a prophetic moral teacher. It is here that he miserably fails, and that many great men of his school follow him in superb and oracular blundering. The men who have grown up into giant stature and have the privilege of dwelling in watchtowers on mountain tops, and of inhaling stronger life on the

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lofty clifts of humanity, have desecrated their sacred calling. They have been drinking the mixed wine and the strong drink of a foreign enemy, until the landscape swims before them. The transcendental revelry has been so prolonged, and so furious, that distinctness of vision is impossible, and their commanding elevation only a disadvantage. The multitude in the valleys are piteously crying, What shall we do? The seers look forth, and after a survey, designed to be comprehensive, they exclaim, "WORK." The pupils who constitute the school of the prophets, and who are scattered over the mountain slopes, catch and prolong the cry, *work—work—work*, pealing on it goes, resounding from hill to hill, and from vale to vale. The rivers rush with it to the ocean, and ocean surges it up to the clouds. One might surely suppose that the word *work* is not a cabalistic phrase, dubious in its import and senseless in its iteration. Vain the supposition. Behold the intense agitation of that living mass. Onward they rush with hearts profoundly heaving—faces lighted by hope—and brawny arms ready for labour. The scene of action is reached, and each one begins to gird himself to his determined vocation. But it is suddenly and painfully discovered, that *no one knows what to do.* There has been no clearing of the ground—no accumulation of materials—no plan—no estimate—no distinct specification—and no provision for oversight. In mercy to the stricken and wildered multitude, who have been summoned by a trumpet peal, speak again, O prophet, in clear inspiring tones, on the purpose, nature, and division of the labour—lest the deluded and enraged people should treat the oracle as an imposture, and the prophet as a madman. But, indeed, this consequence would be slight compared with the transition agonies of hope kindled into noontide splendour, and as suddenly quenched in midnight blackness. Again the earnest cry will arise, What must we work? Shall we call spirits from the vasty deep, or raise the devil in a tempest, or manufacture more moons for jupiter and rings for saturn? Must we read destiny in the stars, or kindle the ancient fire of alchymy, transmuting all things into gold, or call from central darkness the river of life and immortality? Or is this plain of federation merely a modern plain of Shinar, where language is confounded, labour blasted, and unity accursed with guilt and broken on the wheel of retribution? We have no disposition to construct an apology for idleness. The great orb of day duly flames forth in undiminished lustre and unshorn vigour. The moon as duly sheds that mellow radiance which falls upon human beings as dew upon drooping flowers. The stellar host moves on in terrible beauty, with a song of unbroken and never tiring harmony. The heavens still hear the voice of earth and pour down largess into her craving reservoirs. The reservoirs supply the fountains, the torrents of the mountain, and the rivulets of the vale. In gladness and

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animation they swell the imperial rivers which roll in majesty into the fathomless deep. The deep holds unfailing communion with the ministering clouds. Activity and reciprocity reign. Gravitation still binds worlds to systems, systems to each other, and all to the throne of God. While all the grand cognate energies of the universe noiselessly yet efficiently pursue their manifold courses.

In such a world, man must not be idle. Creation has no cloister deep enough to hide him from the eyes of God. He must gird himself for action. His reason, conscience, imagination, and passions, all in vigorous and harmonious operation. *But they are only idiots who labour without design.* Unless mankind have some well defined view of the purpose and result of their labour, the everlasting toil of humanity will appear to higher beings as the confusion and wasting turmoil of a vast lunatic asylum, deserted by governor and keepers. The warrior is willing to work. He plunges through the deadly swamp, threads the intricate jungle, toils through the savage wilderness, steams under the tropical sun, and wades in blood with desperate heroism. But as he strikes home he is nerved by the prospect of fighting his way to the green fields and haunted dells of his boyhood. The mariner is willing to work. His vessel may be lashed by the midnight blast, and all the spirits of elemental fury career upon his sails and rigging, but looking forward to the sweet haven in prospect, and beholding the radiant endearing faces of wife, children, and friends, he confidingly nerves himself for a dreadful conflict, keeping his post with manly fortitude and animating hope. The merchant is willing to work. Notwithstanding the deafening uproar and suffocating stench of his warehouse, and the oppression of his office, he turns the marts of commerce and calculation into sacred ground, by the sustained unflinching regularity of his presence and guidance. But he is borne up and carried onward by the prospect of affluence and leisurely retirement. But according to this new doctrine, the soldiers, sailors, and merchants, of the moral world, are to toil on as blindly and as madly as the cyclops in his cave. It cannot be—it will not be. The warrior will not traverse the desert and wade through the morass to meet the foe, unless he has some bright glimpse of the issue of the battle. If his views are bounded by the rivers of blood, and the piles of the dead and the dying, his sword will gather rust and never leave the scabbard. Indeed, without more distinct knowledge, he might be driving his argent conflagration through the olive fields and vineyards of humanity, when he only thought of purifying a bog—and every gash inflicted on a supposed enemy might be the death of a real friend. The mariner will not push away from the shore, to drift he knows not whither, to perform a circular or devious voyage in mystery and darkness, no radiant lamps lighted overhead and no haven in pros-

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pect. Might it not be the voyage of death in which presumption would be punished by consuming torments, and temerity terminate in ruin. Nor will the merchant traffic without a growing purpose and a sustaining hope, and some definite acquaintance with his materials. Otherwise he might traffic on forbidden ground, and prostitute sanctified materials and instruments in commercial profanation, receiving ashes, and bitterness, and leanness, as the reward of his labour.

There is an old-fashioned book, which rightly studied, would emancipate Mr. Carlyle from the impalpable abstractions, with which Schelling, Fichte, and Goethe, have supplied him too copiously. We mean that sublime book called THE BIBLE. Past, and present, and future, are therein delineated with more breadth than German philosophy has apprehended. The necessity which exists that man should work with God in the furtherance of all things celestial and everlasting, is more lucid in that Book than in any modern philosophies. The kind of spiritual work which man should undertake, and resolutely accomplish, is strikingly marked out. And, above all, the stupendous and spirit-kindling motives which must inspire and invigorate the labourer are there, in all the pathos, power, and grandeur, which God can exercise in harmony with the agency of man.

The man who studies this great volume, will find out his vocation and pursue it with the fortitude of a hero and the endurance of a martyr. But he will turn away from the modern oracles, which rise up from the cave like clouds of coloured smoke, sometimes grand and beautiful, but always as barren of nourishment as the eastwind, and dry as the sand of the desert. G. G.

A VERBATIM REPORT OF THE FOURTH ANNUAL MEETING OF THE METROPOLITAN DRAPERS' ASSOCIATION, formed for the purpose of abridging the hours of business in all trades, held in Covent Garden Theatre, on Friday evening, February 27th, 1846, The Right Hon. Lord Ashley in the chair, and containing the Speeches of the Noble Chairman; The Right Hon. Fox Maule, M.P.; Col. Fox, M.P.; Rev. H. Hughes, M.A.; Rev. R. W. Dibdin; Rev. F. A. Cox, D.D. LL.D. F.S.A.; G. Thompson, Esq.; and Joseph Payne, Esq. LONDON: AYLOTT AND JONES.

THIS pamphlet brings before us a good and great object, earnestly and eloquently pleaded. We wish that the benevolent labour brought before us in this noble tract may speedily be crowned with complete success. If ever we have any misgivings on the question, it is when we remember the grovelling and vicious habits which have been formed by the bulk of the working class. Will more leisure lead to more indulgence in demoralizing pursuits? If so, the result will indeed be

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melancholy. We trust, therefore, that the merciful projectors of the present scheme will not leave their work half done. We trust, that while striving to shorten the hours of labour, they will furnish the facilities and the motives for mental and spiritual training. Unless these lines run parallel, the misery we deplore will become sadly aggravated, and the labour of love recoil upon the heart in weariness and despair. G. G.

FRAGMENTS OF THOUGHT.

OUR REFORMATION.—The principles of "The Reformation," for which it is our happiness to plead, are the principles revealed through Jesus Christ, for the purpose of bringing sinful men into conformity to the divine will.

The founder of this Reformation was Jesus of Nazareth, who is declared to be "the Son of God."

Our Reformation had its origin in the land of Judea, more than eighteen hundred years ago.

The organization which this Reformation approves, is the union of all baptized believers in Christ, in one body, or church; to be subject to one another in love.

The grand object of this Reformation is to dry up the streams of hatred and evil among men, and bring human beings into a likeness with God.

Is not this a glorious Reformation?

MARTIN LUTHER'S SERMON ON BAPTISM.—Martin Luther preached a sermon on baptism in 1518, from which the following is an extract:—"In the first place, baptism in Greek is *baptimos*, and in Latin *mersio*, that is, when a person dips something entirely into the water until it goes altogether over it. And although in many places it is no longer the custom to push the children into the baptism or font, but only to sprinkle with the hand out of the font; yet it ought to be so, and it would be right, that a person according to the word *taufe* would sink the child, or him that is to be baptized, into the water, and draw him out again; since, without doubt, in the German language, the word *taufe* comes from the word *tief*, that means to sink into the water what a person baptizes."

THE SPIRITUALLY DEAD.—There are multitudes of people who seem to live, but are no better than dead, and they might as well be in their graves: they are properly speaking *unburied dead*. They have in them nothing of the life of the Gospel, nor any symptoms of it: no sight, no sense of spiritual things, no affection. This we shall find if we make trial of them. We may preach to them all day long, and do no more good by it than if we were to preach to a man in his coffin. If we were to cry into the ears, or blow a trumpet, to give them warning of the fire of judgment, they would hear nothing. If we were to watch them night and morning, we should find that they never open

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their lips in prayer to God. Show them the wonders of his Word. They see nothing. The sun of the noon-day shines upon the eyes of the dead man without any effect. If we offer to them the bread of life they want it not; for a dead man hath no appetite. Were the souls of men as visible as their bodies, we should see as much difference betwixt devout Christians and the children of this world, as betwixt a living healthy body and a dead corpse. And now I think we may fully understand the meaning of those words which the Apostle borrows from the Prophet—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

READING.—Never read without thinking; and be sure to never read any thing that is not worth thinking about. In a book kept for the purpose, note down any sentiment or idea of the author, or reflection of your own, that may be worth preserving. These rules are few and simple, but if strictly adhered to, will greatly increase your enjoyment in reading, and make your mind that it shall neither be barren nor unfruitful. Here are a few notes as examples, taken in reading Zimmerman on solitude:—

System.—"Our labour can alone be made effective and permanent in its results by *system*." Sol. p. 17, 18.

Moral.—All plans formed with reference to time alone shall cease, and the effects thereof pass away; but God's system comprehends time, eternity,—all things: and those who labour in accordance with it, are crowned with certain success, and the fruits of their labours are eternal.

Meditation.—"Frequent meditations, in solitude, upon some great and important subject of study, tends to elevate the character to its true dignity." Sol. p. 27.

Moral.—Meditate often upon the divine character, as manifested in the flesh, and you will be transformed into a likeness of his glorious image, yea, "you shall be like him, for you shall see him as he is."

This is for the benefit of the young, who are now forming their habits and characters for time and eternity. And my prayer is, that they may lay hold of this and every other means, however small, to chasten, to elevate, and perfect their characters, so that they may stand the scrutiny of the Judge of all, on that great and notable day.

MORAL COURAGE IN EVERY DAY LIFE.—Have the courage to discharge a debt while you have money in your pocket.

Have the courage to do without that which you do not really need, however much you may covet it.

Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one, and richly attired.

Have the courage to own you are poor, and thus disarm poverty of its sharpest sting.

Have the courage to make a will, and a just one.

Have the courage to tell a man why you will not lend him your money.

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Have the courage to "cut" the most agreeable acquaintance you have when you discover he lacks principle. "A friend should bear with a friend's infirmitives," but not with his vices.

Have the courage to speak your mind when it is necessary that you should do so, and to hold your tongue when it is prudent you should do so.

Have the courage to show your respect for honesty, in whatever guise it appears; and your contempt for dishonesty and duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to obey your Maker, at the risk of being ridiculed by man.

Have the courage to wear thick boots in winter, and insist upon your wife and daughters doing the same.

Have the courage to prefer comfort and propriety to fashion in all things.

Have the courage to acknowledge your ignorance rather than to seek credit for knowledge under false pretences.

Have the courage to provide an entertainment for your friends, within your means—not beyond.

Have the courage to eat and drink sparingly, and thus dupe the doctor.

WRONG HABITS.—It is a wrong habit to be continually finding fault with our neighbours. It alienates friendship, destroys good feelings, and gives occasion for quarrels, animosities, and litigations.

It is a wrong habit, and one that is attended with the most serious consequences, for parents to be always finding fault with their children.

It is a very wrong habit, and one which displays but little wisdom, to be continually finding fault with our situation and circumstances.

PRIDE.—St. Augustine says, "That which first overcame man, is the last thing he overcomes." Some sins comparatively die before us; but this hath life in it as long as we live. It is as the heart of all, the first living, and the last dying; and hath this advantage, that whereas other sins are fomented by one another, this feeds on virtues and graces. This hydra, as one head of it is cut off another rises up; it will secretly cleave to the best actions, and prey upon them; and therefore there is much need that we continually watch, and fight, and pray against it.

THE SOUL.—Spirit is not matter; the soul is not earth, air, fire, or light, or any modification of them. She may have her *locals* in the brain, in the pineal gland, in the whole nervous tissue or any part of it, but she is none of them. She dwells in a house of flesh, bones, muscles, and blood, but is neither one nor all, but a spiritual principle, invincible, intangible, and indestructible, operating on all, and presiding over all. Like the setting sun who throws upon the clouds the semblance of his own departing glory, God has left upon the face and faculties of the soul, the image and impress of his own invisible and immortal attributes. In progression she is infinite; in excogitation

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universal; in feeling divine; in operation marvellous; in discoursiveness supreme; ranging from an atom to the universe, from nothing to the Deity—her lofty powers prove her at once immaterial, immortal, and eternal. Her value is therefore all divine. "You were not redeemed by corruptible things as silver and gold, from your vain behaviour, delivered to you by the tradition from your fathers, but by the precious blood of Christ, as of a Lamb without spot or blemish." Pet. i. The soul is great in her creation; her ruin is no longer desperate; she is glorious in her redemption. God is for her. Who is he that may be against her? She is more than a conqueror. By Christ she triumphs always, now and for ever.

LETTER FROM A. CAMPBELL.

Bethany, Va., March 29th, 1846.

BELOVED BROTHER WALLIS.—Your kind favour reached here about the end of last month, honouring me with a very pressing invitation to visit the beloved family of our Lord Jesus Christ among you the in England, Ireland, and Scotland, and to endeavour to aid you in furtherance of the work of our beloved Redeemer, and would have been more promptly answered had it not been for the peculiar embarrassments that have conspired at this time to prevent the possibility of a satisfactory decision. These are, my having been six months in the last year absent from home, on long and laborious tours, have greatly increased my labours at home, both domestic and foreign. Our college and the cause of Reformation, have together so wholly engrossed my time, that I have been obliged greatly to overwork myself, and disqualify myself for enduring that kind of fatigue incident to the excitement and toil of a long tour amongst the brethren.

The complexion of affairs abroad, which I cannot so well explain to you, this year especially demand my presence. My own domestic relations, and attentions to various private interests, also, added to these, and what more than these seems to forbid any possibility of my leaving home in the first part of this year, is the health of a much beloved daughter, whose recovery is almost hopeless. She is the wife of my assistant editor W. K. Pendleton, and has been afflicted for a long time; but this spring her disease has assumed the character of a rapid consumption, and I can scarcely hope that she will survive April or May. On this account alone I could not leave with any satisfaction of mind. This is my fourth daughter by a former wife, who seem to inherit a liver or pulmonary weakness, and who have died of a similar affection. She is twenty-eight years old, with one child some four or five years old.

I sympathize with you all, and especially with yourself, in the bereavement you and the cause of our Redeemer have sustained, in the death of your late evangelist and son-in-law. These are afflictions which the Lord's people always have had to endure.

You may announce my intention of visiting England in harmony with your invitation, as soon as the Lord opens for me a way. But please speak not very definitely.

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With all Christian affection for yourself, and the brethren with you, I remain, my dear brother, ever yours in the hope of eternal life,

A. CAMPBELL.

P.S. You may perhaps hear from me more definitely in a month or two on the subject. A. C.

IT is quite evident that brother Campbell has a great desire to visit England, but is unable to make the arrangement to do so, at present. We still hope, however, the Lord in his providence will open the way for the Gospel, in its facts, commands, and promises, to be published through the length and breadth of this highly favoured land. If, after waiting a suitable time, the one whom all the brethren seem to think most suitable to make the attempt, cannot be obtained, others must be invited. The cause and character of God are in a great measure in the hands of his people, and the work must not be neglected. J. W.

POETRY.

For the Christian Messenger.

AN EMBLEM.

SAY, where is the bright, beaded dew that at dawn
Was glittering like pearls on the velvety lawn?
Does it mingle and flow with the lakes and the streams?
Or, winged by the zephyrs, and mounting the beams
Of the new-risen sun, does it not rather fly
To sport in the cloud-tented fields of the sky,—
Where all things more happy seem—all things more fair
Than within the dim prisons of this lower air?

So myriads of myriads, the children of light,
Whom earth knows no longer, have taken their flight
Up the path of the sunbeams—to shine in the throngs
Of glorified spirits—to join in the songs
Of the blest ones—and, haply, to marvel that some
Linger here with mortality, rather than come
To the innermost circle of glory above—
To the river of life, and the sunshine of love.

Ah me! shall this passion for earth and the things
Of a vanishing present—a passion that clings
To the heart like its bindweed—prevail, through all time,
O'er a future so bright, o'er a hope so sublime?
It cannot, my soul!—sure, the shadows of thought
In the strong, steady light of thy purpose, are nought:
Thou wilt love what is lovely, and hope—till thou hast
The object of hope in possession, at last.

But say not the purpose is thine!—'tis of Heaven,
As well as thy hope and its objects,—for, even
As sparks from a heavenly altar, they come
Dispelling thy darkness, and guiding thee home!
But thy love is all thine,—though, indeed, thou wast loved
Ere the spirit of life, that's within thee, had moved,—
And love, like the purest of elements, flies—
As the dew does—from earth to the light of the skies!

J. M. M.

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. VII. JULY, 1846. VOL. II.

ESSAYS, DIALOGUES, &c.

NEW FEATURE IN THE HARBINGER.

THE student of prophecy and the student of the divine character as revealed in human society, in the rise and fall of nations and empires, can make little progress in these departments of useful learning without the knowledge of history—ancient and modern history—sacred and civil history. The world must be known before the government of it can be understood. For this reason we have opened a new department in our periodical labours—the history of the earth and its inhabitants—the present great masses of human beings that compose states, nations, and empires—with brief sketches of their rise, progress, and present condition. We may have miniature views of men and of nations, well proportioned and accurate, as well as large and comprehensive views of all their details. Paul and Stephen give us fine specimens, both of the character and utility of such views, in those found in the Acts of the Apostles. If any one could give similar summaries of all the nations of the earth occupying a large space in the Bible, it would be impossible to compute the power it would give him to understand both the historical and prophetical portions of the Bible, as well as the character of God as moral governor, and of man as the subject of that moral government.

The following sketch of modern Russia—growing and aspiring Russia—deserves a place on our pages. The history of England and Russia, with that of America, will soon embrace the history of the whole world. The great actors on the theatre of the eastern hemis-

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phere, the principal *dramatis personæ*, will be England, Russia, and the Popedom. The sceptre is rapidly departing from the throne of Saint Peter, notwithstanding his anxiety to retain it. This recent spasmodic activity in the feet and toes of the Man of Sin and Son of Perdition, is indicative of a sudden and convulsed overthrow and wreck. In that event Russia will figure as certainly as the north of Europe and Asia anciently figured in the demolition of Pagan Rome. May the Lord soon destroy them that have destroyed the earth!

A. CAMPBELL.

SIGNS OF THE TIMES.—No. I.

PRESENT ASPECTS OF RUSSIA.

THERE is no subject which now excites a deeper interest in England, and indeed with all thinking men throughout the continent of Europe, than what is there called the eastern question. Russia and England are now playing as important a political game as ever excited the eastern hemisphere. Russia, with an ambition that knows no bounds, with resources almost inexhaustible, and secret policy intrigueing at every court in Europe, seeks to extend her territory over all of central Asia, and to outvie ancient Rome, in the extent of her dominions and in the majesty of her power.

England trembles at the gigantic acquisitions of her great northern rival. She sees, with a degree of dread which she can neither appease nor conceal, the Russian power crowding closer and closer upon her East Indian possessions, and contemplates with irrepressible anxiety the rapidly increasing navy of the autocrat, threatening soon to supersede her in her ancient sovereignty of the seas. To thwart the designs of Russia is now the great object of English diplomacy. And there is at the present time a contest going on between these two powers, which, though it has excited but little attention on this side of the Atlantic, is an all-engrossing subject of interest in every cabinet in Europe.

The Russian dominions now compose about one-seventh of the habitable globe, extending from the Baltic Sea, across the whole breadth of Europe and of Asia, to Behring's Straits; and from the eternal ices of the northern pole to the sunny clime of the pomegranate and the fig. The emperor Nicholas reigns with unbounded sway over seventy millions of the human family; a population considerably exceeding that of England, France, and the United States combined. He has a militia of eighteen millions of well armed and respectably disciplined men. He has a standing army of highly disciplined troops, many of them veterans in the hardships and horrors of war, consisting of one million of men, two hundred thousand of these being cavalry, perhaps unsurpassed by any other body of mounted troops in the world. His navy, consisting of forty or fifty ships of the line, with frigates, sloops, floating batteries, and gunboats almost without number, is now manned by above sixty thousand men, daily exercised in all the arts of war. And the shores of the Euxine and the Baltic incessantly resound with the blows of the ship-carpenter, as month after month new ships are

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launched upon their waters. The annual revenue of the emperor is about fifty millions of dollars. Such is the gigantic power now overshadowing the north of Europe, and apparently aiming at the sovereignty of the world.

The emperor Nicholas is about forty-five years of age, in the very prime of his intellectual and physical vigour. He is, in all respects, one of the most extraordinary men on the busy stage of life. It is said that he is in form and feature one of the handsomest men on the continent of Europe. Lord Londonderry, who not long ago returned from a visit to his court, says that if all the seventy millions who compose the subjects of the emperor of Russia, were assembled together, Nicholas is the one, who, from his commanding figure, his symmetrical and intellectual features, and his princely bearing, would be selected from them all, as formed by the God of nature for their chieftain. His mind is of the highest order, uniting in that wonderful combination which made Napoleon the master-spirit of his age, the comprehensiveness of the man of genius, with the practical man's minutest acquaintance with details. He is alike at home every where —in the army, in the navy, in the cabinet. The diplomatic corps is, by general consent, the ablest in Europe. In England, as in America, a man is appointed to an important mission, not because he is the most suitable man, but because there are certain interests which must be conciliated, or particular friends who must be rewarded. But Nicholas feels none of these trammels. He reigns in unlimited despotism. Dukes and barons are nothing to him. He cares not who is a man's father, or where he was born. Looking simply at the qualifications of the individuals selected as the instruments of his government, he has gathered around him from all the nations of Europe the most brillant and comprehensive talent, and no cabinet in the eastern hemisphere is probably equal to the associated diplomatists of Nicholas.

The favourite plan of Russia, which has never for a moment been lost sight of since first projected by the dissolute and ambitious Catharine, is to found universal dominion by the monoply of the commerce between Europe and Asia. To do this, she must first so extend and strengthen her central power as to have nothing to fear from the other nations of Europe. She must so enlarge and perfect her navy as to wrest from the hands of Great Britain the sceptre of the ocean; and she must subjugate Turkey, and make Constantinople her third capital, and fortify Gibraltar's rock at the Dardanelles.

Towards the accomplishment of these projects she is advancing in her career triumphantly, rapidly, and apparently resistless. By diplomatic intrigue and the power of her armies, Russia has succeeded in bringing a large portion of the empire of Poland under her control. The Poles manifested some uneasiness under the yoke, and made an effort to regain their ancient independence. The imperial autocrat poured into the ill-fated territory his resistless armies. They swept over Poland with hurricane fury. One wild shriek vibrated upon the ear of Europe, so deep and piercing that it even passed the Atlantic wave and rolled along our shores—and Poland was no more. Her armies were massacred. Her nobles were driven into Siberian exile.

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Her cities and villages became the property of Russia. Her population of twenty millions of inhabitants were transformed into the subjects of the grasping conqueror, to swell his armies and to fight his battles; and her annual revenue of twenty millions of dollars was emptied into his overflowing treasury.

The empire of Sweden lines the western shore of the Baltic Sea. It would be convenient for Nicholas to have possession of the whole coast. It is said that Russian gold has already bought up the influence of her leading nobles and statesmen. And there is now in Sweden a powerful party, even with the king himself at their head, who openly advocate the annexation of their territory to the powerful empire upon whose border they lie. They say that it is far better for them to become assimilated with this majestic nation, to share its glory and its power, than to be an independent but feeble empire, which may at any moment be inundated with Russian troops. Thus Sweden virtually belongs to Russia. Her monarch is but the viceroy of Nicholas, to do his bidding in the furtherance of all his plans.

And Norway, a narrow strip of land washed by the German ocean, is left unmolested, simply because she is not worth possessing. Her cold and cheerless waste, inhabited by a population of but about a million, without a navy and with hardly the shadow of an army, only add to the interior strength of that powerful monarch, who can fill her whole territory with Russian subjects whenever it shall be his will. Thus the stormy waves of the German ocean are the only real limits to the power of Nicholas on the west.

Let us now turn to the east, and note the acquisitions of this gigantic empire in that direction. There is a large promontory jutting into the Black Sea from the north, called Crimea. The possession of this promontory is important to any power that would controul the commerce of the Black Sea. Turkey owned it. Russia wanted it. She took it. And when Turkey remonstrated, Nicholas very significantly pointed to his guns and his troops, and advised the Sultan to keep quiet. Mahmoud took the hint, and exercised discretion, that "better part of valour."

Sevastapool, on the southern shore of the Crimea, is now the naval depot of the Euxine fleet. Here an immense navy, manned by thirty thousand seamen, rides proudly, armed and provisioned, ready to unmoor, at a moments warning, for any expedition of aggrandizement. For many years Nicholas has had twelve thousand men constantly employed in throwing up fortifications around this important position. No assailant can now probably harm it. Said Captain Crawford, as he visited a few years ago the Russian fleet at Sevastapool, "It was a strange feeling that came over me, as an Englishman and an officer in the British navy, on finding myself at sea with six and twenty line of battle ships, manned with nearly thirty thousand men, and four months' provision on board, knowing, as I do, that for the protection of the coasts of my own country, of our ports, of our mercantile shipping in the Baltic, the North Sea, and the Channel, we had but seven line of battle ships in a state of preparation, and those not fully manned. I confess that, confident as I felt of the superiority of my countrymen, I almost trembled for their preservation of the ancient sovereignty of the seas."

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On the eastern shores of the Black Sea, between her waves and the Caspian, lies Circassia, a wild and mountainous region, filled with gloomy ravines and inaccessible crags, where small bands of resolute men might bid defiance to a host. Amongst these defiles, for many ages, there has lived a brave and warlike race, famed for martial prowess and personal beauty, and for the spirit of indomitable independence. Russia having obtained undisputed possession of the western and northern shores of the Euxine, cast their eyes across the eastern shore, and resolved to subdue the warlike race which for ages had ranged these wilds in inconquered freedom. The Euxine fleet was all ready to transport the armies of the emperor to the shores of Circassia. The plan was, however, found more difficult of achievement than was at first supposed. These hardy men and women fought bravely for their liberties. From the year 1828, to 1832, these distant solitudes resounded with the din of the most determined and murderous war. The explosion of Russian artillery rivalled the thunders of heaven, as they reverberated around the summits of the Circassians. Army after army were cut up in these Thermopolae fastnesses, but still new thousands were poured into the doomed country, till, at last, numbers and discipline triumphed, and the brave Circassians were vanquished, and their country became, by right of might, a province of rapacious Russia; and now the Russian flag floats from almost every promontory of the Black Sea, and her fortresses frown in the strongest holds of the Caucasian mountains.

SIGNS OF THE TIMES.—No. II.

* * * * * * * * * * *

The murderous war which England recently waged against the Chinese empire, was perhaps as unjustifiable a war as a civilized nation ever engaged in. Yet the Lord, even from the sins and outrages of man, educes good; and he will doubtless overrule this event for the furtherance of civilization and the Gospel.

The merchants of Europe and America have, year after year, waited at the door of the vast empire of China, teeming with a population of three hundred millions, and in vain sought admittance. They would gladly send their ships up every river, and sell the products of their manufactories in every village. But the Chinese have kept them waiting at their threshold, have reached out a cautious hand, and taken in a few goods and handed out a little tea, while the people at large have been absolutely secluded from intercourse with the nations of the the earth—have been shut up to barbarism. This cannot continue. Now, when the smoke of the steamer is seen upon the bosom of the Atlantic and the Pacific, and is floating over the streams, not only of Europe and America, but also of Asia and Africa—when the railroad bridges the gulf and bores the granite of the eternal mountains, and brings the world's extremities into juxtaposition—when machinery seems almost invested with a living intellect, and a sensitive conscience, and manufacturers are flooding the world with comforts and luxuries—when many run to and fro, and knowledge is multiplied, no despotic efforts

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can stay the onward progress of any nation or tribe. The wall of China has crumbled. That iron despotism has yielded. The millions who crowded the vallies of the Hoangho, the Yangtse, and the Hongking, those mighty Mississippies of eastern Asia, are opened to intercourse with the great nations of Christendom. The steamer will soon triumphantly ascend those majestic streams, and carry in its train the refinements and the arts of civilized life.

Steam navigation is now opening a new era upon India. From England to Bombay, by way of the Mediterranean sea and the Euphrates, which river the English government have already explored by steamers, the distance is but seven thousand miles. In all this route there is but one hundred and twenty miles of land carriage. The distance to India around the Cape of Good Hope, is about fourteen thousand miles.

The route through Egypt and the Red Sea is also contemplated with much interest. From Cairo on the Nile to Suez on the Red Sea, the distance is but seventy miles. The remains of an ancient canal connecting these waters, can now be distinctly traced. The French engineers under Napoleon estimated the expense of opening this canal for ship navigation, to be but three millions of dollars.

One of these routes will soon, doubtless, become the great thoroughfare to India. By either of them the distance, in time, from London to Bombay, is about thirty days, instead of from four to six months, which was the average passage by the Cape. When it is remembered that England has in India, territory about as large as the whole of Europe—that she has there over one hundred millions of subjects—that India now consumes English products to the amount of twenty-five millions of dollars annually—and that this consumption is so rapidly increasing that it is confidently expected that it will soon amount to five hundred millions—and the annual revenue drawn from that country is estimated by some of her statesmen as high as from fifty to a hundred millions—we cannot wonder at her anxiety to retain these possessions, and to render them as easily accessible as possible.

If we turn our attention to Africa, we there see the same progressive movement of the Caucasian race, in gaining possession of the territories of the barbarian races, and in transferring to them the laws and institutions of civilization. It is not yet fifty years since England first took possession of a point of land at the Cape of Good Hope. Now she owns a territory there, some two or three times as large as the island of Great Britain. Every few years we hear that she has pushed her boundary line some hundreds of miles farther into the country of the natives, bringing many chiefs, with populous tribes, into subjection to the British government.

The land of the Hottentots, the land of the Zulus, and a large part of the land of the Caffre nation, have now become the territory of England. And the same progress of gradual and irresistible encroachment is witnessed at a dozen other points on the coast of this vast benighted continent; at Fernando Po, at Cape Coast, at Sierra Leone, and at Gambia.

Russia, as to extent of territory, has during the last century been

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making the most astonishing advances. Her subjects are now seventy millions, and one-seventh of the whole habitable globe is brought under her power. Her dominion extends across the whole breadth of Europe and of Asia; reaching from the eternal snows and glaciers of the north, to the sunny plains of the palm tree and the fig. Her fleet is ever on the wing—her armies ever marshalled for war and conquest. She has swallowed up Poland; Sweden and Norway are prepared for her repast. She is now devouring Caucasia, having already consumed large portions of Turkey; and she has planted her fangs deep and strong in the Persian empire. And the armies of Nicholas are crowding rapidly down to meet upon the plains of Central Asia in fearful conflict with the veteran troops of Victoria. Russia and England have met in Asia, as two highway robbers, fighting for the plunder of the helpless; and now and then a shriek is extorted from their victims so piercing, of such fearful horror, that it makes the ear of Christendom to tingle. England recently rained down a tempest of grape shot upon the naked Affghans, and robbed them of their country. And the cool apology she made for the crime was, that if she had not stolen the land Nicholas would have done so.

Such is the influence which the United States, England, and Russia, are now gaining over this globe. The other leading nations of Europe, France, Austria, Prussia, &c., are so situated that their influence is hardly felt off the continent. The people generally of the different states in Europe, are steadily though slowly advancing against the encroachments of arbitrary power, and rising in the scale of intellectual and moral beings.

This very hasty and necessarily imperfect sketch of the present condition and influence of the leading nations of Christendom, introduces to the mind several reflections of deep interest.

One idea which forcibly arrests the attention is the *physiological transformation* rapidly occurring in the human family. The Word of God declares that all the diversified races of men, which dwell upon the globe, are the descendants of a common parentage. And yet how immense is the difference now manifest between the most perfect specimen of the Caucasian or European race, with its erect and symmetrical stature, its intellectual countenance and lofty brow, its beaming eye, its pure and ruddy complexion—when compared with the dwarfed Negritos of New Holland, with crooked limbs, dingy hue, and coarse, repulsive, idiotic features, hardly one remove above the baboon—the whole physical man being in keeping with the moral and intellectual degradation. Scientific writers have divided mankind into different classes, as the Caucasian, the African, the Mongolian, the American and the Malay.—*New York Evangelist.*

THE STATE OF ITALY.—A letter from Rome, of October 18th, mentions that the government was still uneasy respecting the disaffection of its subjects. The state prisons were filled with 7,000 prisoners, many of them of the first families. The *Constitutionel* says that the Roman government has resolved on raising another loan, in order to take into its pay two more Swiss regiments, thereby increasing the Swiss corps in its service to 10,000 men. Ten thousand foreigners employed to protect Italy against herself. So much for the confidence of Rome in her own subjects and members.

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FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XV.

GENESIS XVI.

Olympas. This is the oldest battle on record; and were it not that it embraced some part of the history of Abraham and Lot, it never would have been preserved till now. Who were the belligerants, William?

William. They were Amraphel, Arioch, Chedorlaomer, and Tidal, on the one part; and the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, on the other—five kings against four.

Olympas. What was the cause of this ancient battle?

William. Tyranny on the one part, and rebellion on the other. These five kings had served Chedorlaomer for twelve years, and had rebelled in the thirteenth; and in the fourteenth year Chedorlaomer and his allies attempted to reduce the rebel kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, to submission.

Olympas. How did they succeed, Reuben?

Reuben. In the first place Chedorlaomer and his allies smote the Rephaims, the Zuzims, the Emims, the Horites, the Amalekites, and the Amorites—men, as you have taught us, of gigantic stature. After these conquests the five kings went out to meet the conqueror. But they fared no better at his hand.

Olympas. Where was this battle fought?

Reuben. In the vale of Siddim, now a part of the Salt Sea.

Olympas. With what success?

Reuben. The vale of Siddim was full of slime-pits, and the kings of Sodom and Gomorrah fled, and fell there; and they that remained, fled to the mountain. Then Chedorlaomer and his allied sovereigns pillaged the cities of Sodom and Gomorrah, and carried off all their goods and provisions; and amongst the sufferers was Lot the nephew of Abraham, whom they despoiled of his property and carried captive.

Olympas. It seems, then, that plunder and booty were quite as ancient as war; and that killing, captivating, and plundering, were amongst the principal items of vengeance as understood and practised by rival kings in their conflicts with one another ever since war began. We also learn from the fortunes of Lot, that it is dangerous to pursue wealth in immoral and licentious locations. Abraham dwells safely in the plain of Mamre, and his servants, flocks, and herds are round about in health, peace, and prosperity; while Lot, for the sake of richer pastures and more profitable grazing in the vale of Siddim, is not only vexed with their licentiousness, but is despoiled of the labours of years, and carried captive into the bargain. Did Abraham, Eliza, hear any thing of the disaster to his kinsman?

Eliza. Yes, he heard by one of the friends of Lot, who had escaped the general destruction, and fled to the tents of Mamre the Amorite. Now this Mamre was the brother of Eshcol and Aner, and these three were confederate with Abraham.

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Olympas. How confederate?

Eliza. As shepherds, I suppose; for they lived together in the same plain, and pursued the same business; for as yet they had been engaged in no wars.

Olympas. A confederacy, then, for mutual protection; and such were all the ancient confederacies among the shepherd kings of the first ages. But in this instance it seems to have been as much a league of friendship and good neighbourhood as any thing else. Even Abraham required some society besides his wife and family, and therefore consorted with these three—Mamre, Eschol, and Aner. But what, William, did Abraham do when he heard of the capture of Lot?

William. He armed his servants and went to the rescue.

Olympas. Amid his servants! He had a magazine, then! and brought out his arms and munitions of war. But what servants were these, James?

James. They were born in his house, and consequently his own servants.

Olympas. How many were there of this class?

James. Three hundred and eighteen.

Olympas. These servants must have been very well used, James, else Abraham dared not have armed them. We, in Virginia, do not like to arm our servants when any enemy approaches. Did you ever read of the Americans arming their servants when the British, or Indians, or an one else, made war upon us, Thomas?

Thomas. No, sir; we have not quite so much confidence in our servants as Abraham had in his.

Olympas. Perhaps there is some difference between the system of servitude then and now.

Thomas. Servants then were either bought with money, or were born in the house of their master; and it seems from the history of Sarah, Hagar, and Ishmael, that the conditions of servitude were very much the same with them as with us.

Olympas. How then came it to pass that Abraham could arm his servants, and trust his life and that of his family and all his property into their hands, and we dare not do so now?

Thomas. Abraham was a *saint*, and we are *professors* of Christianity. And saints, I suppose, had an art of attaching the hearts of their servants to themselves, which we Christians, in America, can never learn. But this is a mystery which I cannot develop. At all events, Abraham's servants acted valiantly and faithfully, and won the day.

Olympas. Give us the details of this battle, William?

William. Abraham commanded the battle in person. He divided his troops, and surrounded them in their encampment by night, and smote them with a great slaughter. He killed their king Chedorlaomer and his allied sovereigns, and pursued the retreating army as far as Hobab, on the left of the ancient city of Damascus.

Olympas. And what, Susan, became of Lot and his goods?

Susan. Abraham recovered his brother Lot and all his goods, and the women also, and all the captured Sodomites that were in Lot's

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company, on account of which the king of Sodom went out to meet and congratulate old General Abraham.

Olympas. Did any other notable person meet Abraham, and congratulate him on this splendid victory, James?

James. The king of Salem met him.

Olympas. His name, James, and the meaning of it.

James. Melchisedeck, king of Salem, and priest of the Most High God.

Olympas. What is the import of the term "Melchisedeck," Eliza?

Eliza. Melchos or *Malak* means king; and *tsadik* means righteousness or justice.

Olympas. Well, that is near the etymology of the word; and it is enough for you to know that the compound term *Melchi-sedeck* means *King of Righteousness,* and *Salem* means *Peace.* You will observe that this is an official or an appellative name, rather than the name of a person. Who was the person, think you, William, that had this honourable standing in the days of Abraham?

William. You gave us your reasons for *Shem,* as being the person who at this time was King of Righteousness and Peace, and the High Priest of all the people of God then living. To which I know no objection, save that I have read of Melchisedeck in Psalm cx., and also in the Hebrews, and it looks as if it was sometimes the name of a person.

Olympas. It was, indeed, the name of a person, as much as *Israel* was the name of a person—of the person called Jacob; but as the name *Israel* was given to Jacob, or as *Peter* to Simon, and *Boanerges* to James and John; so was Melchisedeck, *in my opinion,* given to Shem. You know the difference I make between *faith* and *opinion.* While I cannot, then, affirm it as a fact, I intimate it as an opinion, and you must judge of it as such. What occurred, James, at this interview between Abraham and Melchisedeck?

James. He met Abraham with "bread and wine," faint and fatigued as he was with the toils of the war.

Olympas. And what else, Susan?

Susan. He blessed him in these words:—"Blessed be Abram of the Most High God, possessor of heaven and earth; and blessed be the Most High God, who hath delivered thine enemies into thine hand."

Olympas. And what did Abraham give him, Susan?

Susan. He gave him tithes of all.

Olympas. That is the tenth of all the goods he gained in the war; for the King of Salem was Priest of the Most High God; and, as such, entitled to an offering from the conqueror Abraham. Do you remember, Thomas, what Paul says on this transaction?

Thomas. He descants upon the official pedigree and standing of this High Priest as far superior to the Aaronic priesthood, and represents Levi as paying tithes rather than as receiving them in the person of his progenitor Abraham. He represents him as one who had neither predecessor nor successor, nor any term of service; but as being the beginning and the ending of his peculiar office, underived from, and incommunicable to, any other person; essentially inalienable from his

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person and inseparable from his life. He was superior to all other priests; he blessed Abraham, who is thereby proclaimed his inferior, received tithes from him, and presented to him bread and wine.

Olympas. Who was the *antitype* of Melchisedeck, Eliza?

Eliza. I am not sure that I understand the word "antitype."

Olympas. "Type" is a figure, and the "antitype" is the reality, or the thing figured out in the type.

Eliza. Then Jesus is our High Priest, the antitype of Melchisedeck. He has neither beginning nor ending of days; he had no predecessor nor successor in office; and imparts blessings without receiving any thing in return but the offering of a greatful heart.

Olympas. What sort of a king at this time reigned over Sodom?

Eliza. He appears to have been a reasonable and grateful prince; for he offered Abraham all the spoils of the war, if he would return him the persons he had recaptured from the great Chedorlaomer.

Olympas. Would Abraham accept this offer, Susan?

Susan. No, indeed! He said to the king of Sodom, "I have lifted up my hand to the Lord the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, that I will not take anything that is thine, lest thou should say I have made Abraham rich—save only the portion which the young men, Aner, Eschol, and Mamre, my allies, have eaten."

Olympas. How noble this conduct of Abraham! He went to war not for booty nor for fame. He interposed for a friend and a brother; and having rescued him and avenged his wrongs, he asked no more. He returned to his tent and reposed in peace. He had solemnly covenanted with God for victory, and he obtained it. He forgat not his covenant; but having performed his vows, returned with his faithful and triumphant servants to the tranquil and peaceful scenes of the pastoral life—where we shall leave them for the present.

A. C.

MINISTERIAL CHARACTER.—No. II.

SINCERITY.

"In teaching showing incorruptness, gravity, *sincerity*." Titus ii. 7.

"Our rejoicing is this—the testimony of our conscience, that in *simplicity* and godly sincerity, and not with carnal wisdom, but by the grace of God, we have had our behaviour in the world." 2 Cor. i. 12.

Gravity is rather the effect than the cause of sincerity. One that is sincere will, in all matters of eternal interest, be grave. He cannot by any possibility realize the sublime, and glorious, and awful realities of the themes which he handles, or the condition and responsibilities of the audience whom he addresses, without feeling an unutterable intensity of interest in most faithfully and persuasively discharging his high and holy duties. As the distinguished Richard Baxter was wont to say, he "will speak as a dying man to dying men when speaking of eternal things."

No man can come out from the presence of God to speak to his fellow-mortals on their eternal destiny, without travailing in soul for their redemption from the tremendous tyranny of Satan, the world,

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and death. If a single "dead fly cause the most precious ointment of the apothecary to emit an ungracious odour," how unendurable a single indication of levity or folly on the part of him who, in the midst of his holy ministrations in things divine, speaks one light, or amusing, or frivolous thing, to extort a smile or provoke a laugh from some deluded sinner. Let those ministerial tempters, who court men's fancy and folly more than their souls, contemplate themselves in the mirror of a physician called in to relieve some unfortunate victim of disease in the last convulsive agonies of expiring life; who, instead of a becoming sympathy and effort to relieve or soothe his suffering brother, lightly relates an amusing tale; or with a vacant smile, while gazing on the heart-rending scene, says some witty thing, and then ask themselves how much more humane and sympathizing than he are they themselves. As an agony of soul transcends mere physical pain, or eternal misery the anguish of a moment; so much more humane the smiling doctor than the jesting and insincere minister of the Gospel.

I wish I had the power of expressing my convictions of the cruelty of that pretended "legate of the skies"—of that assumed "minister of mercy," who places himself, or is placed before the world as a herald of God's philanthropy; who, instead of wooing the souls of his hearers to the Lord, is all concerned about his own fair face and lily hand—the mellifluous sounds and thrilling intonations of his own sweet voice—his sage logic, his chaste rhetoric, his beautiful images, his fine comparisons, his harmonious gestures, his graceful movements. A voice from heaven would not be a more intelligible indication, than such signs are of the want of sincerity and honesty on the part of him, who, while acting thus, pretends to be a minister of Christ. From such a ministry may the Lord in his mercy save the church which he has redeemed!

I admit that such is the imitative tendency of our nature, that some honest souls, from such models frequently passing before them, catch the spirit, or rather copy the example, of such pretenders to a divine call and mission. The power of assimilation is such that men not only wear their hair and their head, their hands and their feet, their cane and their gloves *secundum a tem* after the *beau ideal* of some distinguished genius; but their very tones of voice—preaching, praying, and exhorting tones—down to the distinctive ortheopy of some master spirit with whom they may have once associated, that they are unconscious of it, neither know it nor intend it. For such we should have a right measure of compassion, seeing we also are compassed with the same infirmity. Still all had better avoid even the appearance of such mimicry; and, from deep reflections on the awful issues of life and death, and much converse with the spiritual system—above all, with Him before whom angels veil their faces, and the most exalted seraphs bow in humble adoration, seek for models more worthy of their imitation. Having thus drawn their inspiration from heaven, and their models from the bright exemplars of God's elect preachers; such as Enoch walking with his God; an Elijah with a zeal kindled on the altar of Jehovah; and a Jeremiah weeping over the wastes of Zion—let him go forth in their spirit and power, as did the first Baptist, reproving sin with an uncompromising firmness; and preaching

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to all mankind repentance towards God, faith in our Lord Jesus Christ, and remission of sins.

Fervid earnestness, or genuine eloquence, is the fruit, the peculiar fruit of sincerity. In the Christian ministry no man can be eloquent or earnest who is not sincere; for what is sincerity but the heart giving utterance to itself. It is the working of the soul, the operation of the heart seeking a vent for itself. Hence a man may be an elegant mimic, an accomplished hypocrite, without being eloquent. The ancients had some distinct notion of this sort, which they indicated in the assumption that virtue was essential to eloquence; or, that none but a virtuous man could be eloquent. They did not mean to say that none but virtuous men could acquire eloquent language, or employ the images and expressions of eloquent feeling; but they meant that none but virtuous men could have the feelings that make one eloquent. Now as the Gospel in all its provisions is the fruit and the proof of the sincerity of God's affection for man; as it was generated in his philanthropy, or in his heart; and as it, therefore, seizes the human soul with an omnipotent sway, it plants there an ardent unquenchable philanthropy, whose first-born is that godly sincerity of which we now speak. Godly sincerity may, then, be regarded as the fruit of a new heart.

Before tracing out this cardinal excellence of all Christian men—this superlative charm of the evangelical orator—having already got into the sanctuary of the human heart, whose native guest it is—I shall now introduce a correspondent, who, in a recent communication, seems to have anticipated me just at this point. His remarks will serve both as an illustration and a corroboration of the views just now uttered:—

Salem Mass, January 9th, 1846.

Brother Campbell.—With great pleasure I have just read your first number on ministerial character, &c. I am pleased that you have commenced the volume with such an article. I hope that you will permit nothing of ordinary moment to turn you aside from your purpose. We need articles going fully into detail, not only on this subject, but on all the graces and virtues which form the Christian character. If a truce were proclaimed with all "the sects" and the polemic theology for a full year, and the undivided attention of all the brotherhood given to the perfection of their individual Christian character, much more good would unquestionably be the result. Were every individual of the "*two hundred thousand*," who profess to rally under the banner of the Reformation, to set him or herself earnestly to work to seek for *holiness of heart and life*—that they might "grow up into Christ, their living head, in all things"—the cause of truth, righteousness, and humanity would receive a greater impetus than by the accession of a myriad of such converts as are usually made by the efforts now generally put forth.

Katho ho laos estin outoo ho heirius is as true of the reformers as of the sects ancient and modern. We have not the priest and the "laity" in name, but the fact that the leading proclaimers stamp their characters, manners, sayings, tones, gestures, &c. and even the fashion

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of their hair, if not their coat, upon the great mass of the converts, will not be questioned by any generally conversant with the brotherhood. I know not that this can be prevented. Let us, then, who are preachers, consider the influence that we possess, and remember that to God we are accountable for its use. O that we might all consider the truth of the maxim—"Like priests, like people"—and always think, speak, and act, as we would that others should—then our influence would be felt for good, and our ministry an eternal blessing!

I must say again, I rejoice that you have taken your pen to speak to the preachers. I hope you will not spare us. Appeal to our consciences and hearts—we have theorized long enough. I hope you will not fear to descend to the detail of small matters. We generally sleep too much, eat too much, and talk, especially about every thing but religion, entirely too much. We know that "much study is a weariness to the flesh," and we prefer retailing the discourses of our distinguished speakers; and we are better pleased with facts and arguments collected and prepared for us, than we are with the calm, persevering labour necessary to make them a part of our own knowledge. And last, but not *least*, being so destitute of that *deep, solemn, holy* feeling of the great importance of the everlasting themes into which "angels desire to look," we are unable to command the attention of our auditors unless we descend to the relation of frivolous anecdotes and incidents, or some unnatural tone or manner better fitted for a mountebank than a teacher of morality—much less a proclaimer of the eternal sanctions of the Gospel.

One of the peculiarities of John the Baptist, the Messiah, and his Apostles, was the perfect adaptation of the facts, testimonies, and exhortations, spread before the people, to the ends which they purposed to attain. Hence the Harbinger, desirous of the reformation of the people, ascertained their greatest evil—their "easily besetting sin." He then "laid the axe to the root of the tree." Covetousness being the prevailing sin of the people, he calls upon them to be benevolent; extortion being the sin of the publicans, they were required to "exact no more than that which is appointed them;" violence and discontent were the sins of the soldiers—these were reproved and to be corrected. No doubt acting on the rational supposition, that if the people of all classes would repent of their *greatest sins*, there would remain no doubt as to the smaller. If the root of the tree could be removed, there would be no danger of the branches, leaves, or bitter fruit.

Now, sir, to make an application of these facts to the subject under consideration, I would enquire what is that which lies at the root of this want of gravity, honesty, and sincerity, on our part as teachers and preachers of Christ crucified? Or what is it *that we need* in order that we be what is so much desired? I have thought much on the subject. I have examined myself with some care and attention. The cream of my reflections and reasonings I will submit in a few words: *Love to God*, after implicit confidence in him, is the basis of all good words and works. We need more warm, heart-felt attachment to Jesus Christ for what he is in and of himself, and not merely on account of what he has done for us, and what we expect to enjoy through him! We should love him because he is holy; or, (as some one

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says,) "we ought to love holiness for holiness' sake." This, sir, I assure you, (in my opinion,) is the great *desideratum*. Our love for the Lord Jesus is not sufficiently ardent. There is too much of the word and tongue love, and not enough of that which is in deed and in truth. If we loved God with all the heart, soul, mind, and strength, we never should need an exhortation to be grave, honest, or sincere. Alas! the love we have for the Lord and his cause is more intellectual than heart-felt. It deserves merely the name of a cool, formal recognition of God as our Creator; or, perhaps, more properly, as the Creator of Adam; but as having very little to do with us since. The calm, cool, philosophical feelings with which too much of the time we regard our heavenly Father, if possessed by us towards our wives and children, would never be worthy of a higher name than respect! We all *know* the meaning of the word LOVE better than we can express it! We know whether we love God with all our heart. "If any one *love* not the Lord Jesus Christ, he shall be accursed when the Lord comes."

I pray God, sir, that your efforts may be like the breath of heaven, that shall fan the little spark of love which we have in our souls into a glowing flame. Let this but be the case, and we shall need no exhortations to be *grave, sincere*, or devoted to the best interests of our fellow-creatures. May the blessing of heaven rest upon you!

In great haste, yours, &c., in the Lord, W. W. EATON.

Our intelligent and much esteemed brother has very happily indicated the precise origin and root of godly sincerity. Its genial soil is that of the human heart illumined by the light of God's gracious countenance, and warmed by his love. The love of God poured out into the soul, is that which quickens it into life and gives it health and beauty. Of course, then, it must follow that no man can *sincerely* preach Christ who is not born from above, quickened and animated by the vivifying Spirit of the "GOD OF ALL GRACE." Paul admits that some may preach the Gospel, even successfully too, "*through envy and strife*," "not sincerely." In that; even, he would rejoice. But in that he could not rejoice, if, when Christ was preached in *pretence*, and not sincerely, no good results followed.

If Paul having preached to others, talks as if he might be "*a cast away*," how needful the inquiry propounded by every preacher to himself—"Do I preach Christ sincerely, or in pretence?" Those who act the mountebank, the mimic, the jesting, smiling tale-teller, or the severe, caustic, biting cynic, and the sheer hypocrite, cannot, if faithful to themselves, be greatly perplexed in their inquiries concerning himself. May the Lord dispose and enable us all to examine ourselves faithfully! A. C.

SELF-EXAMINATION.—He that never examines his own heart, is like the captain of a vessel who never examines his ship to see if there is a leak; and, without reformation, all such will finally shipwreck their souls, and all will be lost. Alas! what multitudes, who once shone as burning lights, have perished for lack of self-examination! Reader, art thou secure?

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THE ALPHA AND OMEGA.

CHRIST is the central point of the evangelical economy. From him revealed truth emanates; by him life and immortality are brought to light. The whole Bible is full of him. The types point to him; the law leads to him; the Gospel exhibits him. All evangelical doctrines and motives, circle around him. He is the highest and most glorious expression of the Father's love; through him the Holy Ghost is given, and through him alone our love and obedience flow back to God. How then can we preach any of these truths, clearly, fully, and effectually, without preaching Christ? He is the Alpha and Omega in the Gospel scheme. He is not like the planet in the solar system, making but a part of one great whole, that may be treated on separately, and then let alone till the lecturer comes round to that part again, or that might be even omitted without marring the consistency of the whole; just as the solar system was not thought imperfect when the planet Herschel, or the rings of Saturn were still unknown. He is rather like the sun, the great, the glorious centre of the system, giving light, heat, attraction, and consistency to the whole.

FAMILY CIRCLE.—No. I.

PREFACE.

BESIDES the family of Elihu and his wife Mary, was present one of the bishops of the church of Alpina, during the evenings I spent in that most exemplary and beloved family. The conversations of the first evening were chiefly engrossed by the bishop and myself on the subject of erecting in Christian households a family school. After retiring to my chamber I minuted the outlines of a discourse on the Bible, pronounced by the bishop during the first of the three evenings I enjoyed with that most happy circle. I very much wish that I could give it verbatim; but unfortunately the substance is all I can promise. In reply to the question, *How should the Bible be read and studied in Christian households?* the bishop remarked:—

The Bible, sir, is, in truth, the *Christian's family library*, so far as either the theory or practice of Christian religion or the knowledge and enjoyment of domestic felicity is contemplated. It is not, indeed, the Bible on the stand, or in the book-case, but in the hands of the reading members of the family, that imparts instruction and consolation to the household. To secure this end it must be the subject of daily reading and meditation, the more select table-talk, and fire-side conversation of the more intellectual members of the family.

But to interest a youthful family, it must not be regarded or represented as one treatise, or a volume of religion and morality. Very far from it. It must be regarded in its proper character as the product of some fifty authors, true and veritable authors, either directly inspired or divinely guided in the selection and narration of all such facts and events as are requisite to the proper illumination and moral improvement of the great family of man. It treats upon all subjects of human thought—upon literature, science, and art. It abounds in history,

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biography, chronology, ancient geography, and human prudence. Amongst its distinguished and highly gifted authors are historians, philosophers, orators, and poets. These, too, are selected from all ranks and callings in society. Amongst them are found fishermen, husbandmen, shepherds, artisans, statesmen, lawgivers, priests, and kings. Amongst them also are found subjects of the four great empires of the world;—Chaldean, Medo-Persian, Grecian and Roman citizens.

The volumes they have written in Hebrew, Chaldee, and Greek, with the adoption of various words and phrases from all the ancient languages of these four grand empires of earth. It is the book of all ages, of all radical languages of earth, and of all conditions and ranks of men.

But whether printed by private or public authority, it never yet appeared in a rational and interesting form. It should bear upon its face, so far as known, the names of its authors. Their respective treatises and works should be arranged under proper heads, in chronological order, with such introductory titles, prefaces and introductions, as would engage the attention and interest the hearts of youthful readers in forming a particular acquaintance with their various prelections. When all this is done, and all intrinsic helps are furnished, the greatest of all questions is, *How shall this volume be most successfully studied in the family school?* To answer this question advisedly, the plan of the Bible in communicating instruction must be ascertained, and then the book must be studied according to that plan.

That the Bible has a plan, is just as certain as it is the Book of God. If the universe is a system and has a plan, then has the Bible a plan; and, according to that plan, it must be studied by all who desire a knowledge of its contents and the full enjoyment of its blessings. Though the writers were numerous and various, living during a period of one thousand and five hundred years, they were all guided by one Spirit; and, without comprehending the scheme furnished their respective parts, then laid down their pens and died. The Bible is evidently the inspiration of one Spirit and the work of numerous instruments, each one acting independently of his co-operants, and therefore while unity of spirit is every where manifest on all its pages, these pages are marked with all the varieties of diction and style indicative of fifty authors.

Still the question returns, *What is the plan of this mysterious and sublime volume?* It begins with history and ends with prophecy. It abounds in all variety of composition. It has its precepts and its promises—its doctrine and its exhortations—its orations and its odes. But all these are arranged on one grand plan. Now that plan is, *the maternal and paternal line of the Messiah according to the flesh.* Hence all sacred history—all the Bible facts and documents are associated with the history of one family from the beginning of the world. The Bible history has one grand meridian line passing through it from Genesis to Malachi, and thence to the visions of the beloved John. All its facts, events, precepts, promises, prophecies, are made to grow out of the incidents of one grand ancestoral line, reaching through more than seventy persons. The whole Bible and all sacred history

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is but the development of the fortunes of one of earth's families. No one can successfully study the Bible without making this celebrated ancestry as familiar as the alphabet of his vernacular. Hence the frequent genealogies and repetitions of genealogies of the Bible. We cannot develop this subject in a few words, But if any family will form within it a class of Bible students we will give them a lesson for a few months, and if they will not learn more of the Bible in one year than ever they learnt before, we will charge nothing for our instruction.

Thus spake our bishop. The plan opened by him was as beautifully simple, as it was to me wholly new.

Let our juvenile readers, then, during this month, commit to memory the first twenty patriarchs as reported in Genesis. Let them observe that Noah was the tenth, and Abraham the twentieth, from Adam. In making these names familiar, let them note all the prominent incidents connected with them, and observe their ages and location; thus combining geography and chronology with the details of the Messiah's ancestry down to the birth and call of Abraham.

It will soon appear that all other families introduced are introduced and developed when and where a faithful record of the Messiah's pedigree required it; and whenever that purpose is secured their history ceases, while that of the Messiah's is immediately resumed. If in this way sacred history cannot be taught and mastered, it can be taught in no other way appreciable by us. Our experience has proved it to be the best now extant, and the Author of the Bible seems to indicate it in the very numerous and various genealogical tables, which he has furnished in the Record, evidently, to me at least, with the design of directing the human race into the only rational and easy way of acquiring a clear and comprehensive knowledge of the Bible.

A. C.

THE three following articles are selected from the *Christian Review*, a periodical, though small it be, frequently containing some able, well written, and discriminating articles. We feel obliged to the editor for sending it in exchange for the *Messenger*.—J. W.

FIRST PRINCIPLES.

As in every science there are first principles without a knowledge of which progress cannot be made in the more intricate points, so in the Christian religion there is what Paul calls (Heb. vi. 1, had we a fair translation,) "the *beginning* of the doctrine of Christ," which must be carefully studied before it will be possible to comprehend the deeper and more complicated matters in the Christian edifice. In this essay I shall endeavour first of all to define

THE GOSPEL OF JESUS CHRIST.

The word Gospel implies, good news. The angel said to the affrighted shepherds, "Behold, I bring you glad tidings of great joy, which shall be to all people." The Prophet Isaiah said when person-

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ating Christ, (Isaiah lxi. 1), "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

There is a vast difference between gospel, or *a* gospel, and *the* Gospel of Christ. Paul says, Heb. iv. 2, "For unto us was good news proclaimed, (not, 'was the Gospel preached,' as in our version), as well as unto them;" plainly implying, that the ancients heard gospel, or good news—but there is not the shade of evidence that it was *the* veritable detailed Gospel of Jesus of Nazareth. To be sure, the Apostle informs us, Gal. iii. 8, the Gospel was announced *prospectively* when he says, "God before preached good news to Abraham," &c.; but, in fact, the Gospel was never known till Jesus rose from the dead. This will appear the more obvious from the definition of the Gospel given by Paul, 1 Cor. xv. 1—5. The proclamation by which the Corinthians were saved consisted in these facts:—

1. That Christ died for our sins according to the Scriptures.
2. That he was buried.
3. That he was raised from the dead the third day according to the Scriptures.

These were the grand propositions discussed by Peter at the erection and dedication of the Christian temple on Pentecost. The Jews to whom he spoke he charged with the murder of the Son of God. His burial they admitted. And he demonstrated his resurrection to them from their own Prophets. These facts believed produced that memorable exclamation, What shall we do? These same facts Peter announced from Solomon's portico, at the house of Cornelius, and in all his discourses to the world. These facts were the burden of all the Apostolic preaching, and they constituted the very soul of the Christian faith. He who confides in them, is the believer in Christ; and he on whose heart these sublime facts do not exert their wonted influence, rejects the whole Gospel of salvation. It is true, the word gospel is occasionally used to denote the whole system of salvation established by Christ; but this does not militate in the least against the meaning already given. Intelligent infidels, in all their attacks upon Christianity, direct their artillery exclusively against the resurrection of the Son of the Highest; and when Christians examine the ground of their hope, all their dependence for future bliss rests on the resurrection of the Saviour. If he has risen, our salvation is certain; but if he is yet bound with death's iron chain, we have no hope of immortality. It may not be out of place to remind the reader, that this Gospel has no special connexion with the theological systems of the age. One may believe it with all the heart, and know nothing of Catholicism, Calvinism, Arminianism, Trinitarianism, Universalism, or any other of the modern *isms* of the world. This Gospel existed and saved thousands, centuries before Roman Catholicism was born; and at least fifteen hundred years before the more fashionable systems of the times had a being. If all the theological systems, in the form of creeds, commentaries, &c., were annihilated, it is not probable the world would suffer any great loss. Indeed,

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while Trinitarianism, Unitarianism, total depravity, new revelations, party zeal, and magnetic fire, are proclaimed as parts and parcels of the Gospel, it is most likely the true Gospel will continue veiled in darkness, impenetrable.

We will next consider the

THE POWER OF THE GOSPEL.

This is also a question of fact merely. I have no right to an opinion on the subject. God's power to save man from his sins is in something specific, or there is no salvation. His power to preserve all mankind, is put forth and seen in the laws of nature; his power to raise the sleeping nations from the dust of death, will be exerted in the voice which shall sound from the throne of the Eternal—Come forth. And his power to snatch man as a brand from the burning, is declared to be the Gospel. Paul says, Rom. i. 16, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." The same Apostle declares it to "be quick and powerful, and sharper than any two edged sword; piercing, even to the dividing asunder of soul and spirit, and joints and marrow, and is a discerner of the thoughts and intents of the heart." The word by which the Gospel is preached, says Peter, liveth and abideth for ever. David was contemplating the Gospel through his prophetic glass, when he announced the wholesome truth, that "the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether—more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb: moreover by them is thy servant warned, and in keeping of them there is great reward." Ps. xix. 7—12.

This same Gospel is the "good seed" of the kingdom, "which bringeth forth some thirty, some sixty, and some an hundred fold." It was the power of God to the salvation of three thousand on the day of Pentecost. It filled Samaria with gladness, and saved many from their sins. It led the Ethiopian to confession, and down into the water of baptism. It contained the words by which Cornelius and all his house were saved. And, in fine, it is the power which God has exerted in all countries, to redeem man from the vortex of sin. Just in proportion as man is ignorant of the Gospel, he is, in the language of Jeremiah, "brutish in his knowledge," (Jer. x. 14), and tends downward to corruption and barbarous existence; while, on the other hand, in exact ratio as the Gospel is understood and believed, mankind are enlightened, refined, and Christianized.

The great truth should not be overlooked, that the Gospel is the power of God to salvation to no one who does not heartily believe the proclamation; and that while it is a savour of life unto life to some, it is a savour of death unto death to others.

HEAVEN will have all the sweetness of meeting, and none of the bitterness of parting. See Rev. xxii. 1—6.

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SPIRITUAL GIFTS, AS CONNECTED WITH THE NEW COVENANT AND THE SON OF GOD.

Six hundred and six years previous to the birth of Messiah, the God of heaven promised to make a *new covenant* with the house of Israel, and with the house of Judah. Jer. xxxi. 31—34.

There was a mission of the Spirit connected with the old covenant, and there is a mission of the Spirit peculiar to the new. Hence the Spirit was and was not given at the same time. He had been given with reference to the old covenant; but with respect to the new he was not yet given, "because that Jesus was not yet glorified." John vii. 37—39. Jesus is the consummation of the former, and the mediator of the latter. The death of the Son of God was the end of the first and the beginning of the second. Heb. ix. 13—17. Therefore the Saviour's ministry prior to his death was under the law, but after his resurrection under the Gospel; and consequently the spiritual gifts connected with the mission of the Son of God, were blended with the two covenants.

The Spirit of God was connected with God and the Word in the generation of the universe, and through and by the *Logos* was all life and light communicated. But in the regeneration, the transcendent glories of the Father, Son, and Holy Spirit, were manifested. The signs and wonders of the eternal Spirit, connected with the humiliation and exaltation of the Christ, are grand in the superlative.

1. By the supernatural agency of the Spirit "the Word was incarnated," and obtained the relation and title of the Son of God. Jer. i. 33; John i. 14. The birth of Isaac, Jacob, and others, his illustrious progenitors, as well as the birth of John, his more illustrious harbinger, was marvellous in a high degree; but the birth of Jesus is the wonder of wonders, the climax of the mysterious and marvellous—God manifest in the flesh!

2. The Spirit descended upon him at his baptism, filled him without measure, and constituted and acknowledged him the Christ, and bore testimony that he was the Son of God. Matt. iii. 13—17. Thus did the fulness of the Godhead dwell in him bodily.

3. Jesus having been anointed with the Holy Ghost and with power, commenced the exercise of those spiritual gifts employed in supernatural and original teaching, and working of miracles, in proof that he was a teacher sent from God. Christ could no doubt have exercised all that variety of splendid gifts afterwards displayed by his Apostles; but he, like his Father, performed no works of supererogation. He gave no signs from heaven nor from earth, to gratify the vain curiosity of his sceptical enemies, who were predetermined to resist all moral and physical power that could be brought to bear upon their minds, in proof that he was the Messiah. Matt. xii. 22—45. How many kinds of spiritual agencies were connected with the ministry of the Saviour? I can read of but two, the miraculous and the moral. Christ was the subject of the former, and those who heard him were the objects and subjects of the latter. They heard him with

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their ears, and saw his miracles with their eyes. Those who yielded to the moral influence of these, became his disciples; but those who resisted, and attributed them to Beelzebub the prince of devils, committed the unpardonable sin. If some other agency was necessary, and Christ withheld it, who was to blame for the the unbelief of those who blasphemed against the Holy Ghost? Who can believe that the Son of God would deny his countrymen an indispensable influence, and then weep over them because they had it not? If any can, I envy not their organization. Oh, mysticism! when will thy spell be broken?

4. Through the eternal Spirit he offered himself without spot to God, when he died for our sins, according to the Scriptures. Heb. ix. 14. That supernatural influence which overshadowed the blessed virgin, filled without measure the holy production at his baptism, and by which he spake as man never spake, and performed many signs and wonders, sustained him in his mighty conflict in the garden, in anticipation, and on the cross, till he exclaimed, "*Eli, Eli, lama sabachthani!*"

5. By the power of the Holy Spirit was the body of Jesus raised from the dead on the third day. Rom. viii. 11; 1 Pet. iii. 18.

6. By the Holy Spirit Jesus gave commandments to the Apostles to convert the world and teach the disciples. Acts i. 2.

7. By the Holy Spirit was the Son of God exalted to the throne of the universe. Mark xvi. 19; Luke xxiv. 51; Acts ii. 33, 36; v. 31.

8. After the Holy Spirit of our God had acted as the great efficient agent in the mysterious incarnation, benevolent life, painful death, and triumphant resurrection, authoritative and solemn valedictory, and splendid assertion of the Son of God, he descended as the sound of a mighty rushing wind, to usher in his reign on earth with power and great glory. Acts ii. This is the splendid preparation and glorious commencement of the last and best mission of mercy from heaven to the sinful sons of men.

We will now invite attention to those gifts as promised before the new covenant began, and as bestowed and exercised after its commencement:—

1. The Prophet Joel spoke of the best covenant of spiritual gifts under a religious arrangement, embracing all nations:—"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh," &c. Acts ii. 17; Joel ii. 28.

This passage has been most cruelly tortured to prove that every human being in the whole world is the subject of some secret agency of the Spirit, independent of Bible, preacher, or church.

During some twenty-three hundred years, God confined spiritual gifts to the posterity of Abraham; but under the reign of his Son, all flesh, or Jews and Gentiles, were to be equally honoured with them.

2. John the Baptist, when attending to the literal baptism in the waters of the Jordan, foresaw and spoke of those splendid gifts which the Messiah would bestow after his glorification, under the figure of baptism:—"I, indeed, have baptized you with water, but he shall

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baptize you with the Holy Ghost." Mark i. 8; Matt iii. 11; Luke iii. 16; John i. 33; Acts i. 5; xi. 16.

No Scriptures, perhaps, have been more perverted than those which speak of the baptism of the Spirit. Many imagine themselves baptized with Spirit and fire, in order to remission of sins! A Methodist preacher has recently published a pamphlet called the "hammer," or, "impudence looked in the face," in which he contends that Acts ii. 38; xxii. 16, mean spiritual baptism for the remission of sins! If these wild sectarian notions were true, it would follow:—

1. That no one was saved from sin, from the beginning of the world till Pentecost; for on that day was the first baptism of the Spirit.

2. That the Apostles who had been purified by the truth, were in their sins till Pentecost, for it is certain from Acts i. 5, that they were not baptized with the Spirit before that day.

3. That no one has been forgiven or saved from sin since the Apostolic age, because none have received and exercised since that age, those overwhelming gifts which have characterized those who were baptized with the Spirit! The baptism of the Spirit belongs to the chapter of spiritual gifts, and not to that moral agency of the Spirit by which we are saved from sin.

4. Our blessed Saviour before and after his death frequently spoke of those miraculous or spiritual gifts which he intended to bestow after his return to the Father.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink. He that believeth on me, as the Scripture has said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified." John vii. 37—39.

In this passage the Saviour speaks of no agency of the Spirit, miraculous or moral, pertaining to the old covenant, but of that extraordinary gift of the Spirit peculiar to the new covenant, by which the Apostles and others were constituted cisterns whence the water of life flowed to all nations.

In John, chapters xiv. xv. xvi. and xx. Christ promised the disciples to send the Spirit to them as the Comforter, or Advocate—to teach them all things—to bring all things to their remembrance, whatsoever he had taught them—to testify of Christ—to reprove the world of sin, righteousness, and judgment—to guide them into all truth—to show them things to come—to glorify Christ—to show them the things of Christ—and to qualify them to remit and retain sins.

These Scriptures are frequently, for sectarian purposes, applied to persons in the present age, both saint and sinners! They belong to the chapter extraordinary.

In the last interview Christ had with the Apostles after his resurrection, and previous to his ascension, he spoke to them respecting those spiritual gifts which they were to receive on Pentecost. Mark vi. 17, 18; Luke xxiv. 49; Acts i. 4, 5, 8; Matt. xxviii. 20. He was to be with them always—signs were to follow them that believe—the promise of the Father was to come upon them—they were to tarry in Jerusalem till they were endowed with power from on high—they

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were to be baptized with the Holy Spirit, and be his witnesses in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

How often are these Scriptures counterfeited, perverted, and wrested, by all sorts of preachers, preaching all sorts of doctrines. The Catholics imagine that the Lord has been with the Pope and his clergy all the time, and thereby perpetuated the kingdom of heaven —while Joseph Smith the lamented prophet of Latter-day Saints, and his apostles, pretended to have restored the holy succession! We have some of a lower order between those wild extremes, who set up some claim to the spiritual genealogy, and adduce man's spiritual miracles in confirmation thereof! But the humble student of the Bible will soon see that none of these vain pretenders belong to the class of extraordinary men through whom God communicated and confirmed his revelations to the world—but to that imaginary class who "know not the truth." J. J. T.

FULFILMENT OF PROMISES WITH REFERENCE TO JEWS, SAMARITANS, AND GENTILES.

I.—SPIRITUAL GIFTS AS RECEIVED BY THE JEWS.

"AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts ii. 1—4.

On this wonderful event we remark:—

1. The time when these gifts were bestowed on the Jews—Pentecost. The fiftieth day after the resurrection of Christ; the first day of the week; or, the Lord's day.

2. The manner of their receiving it. "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost."

3. The effect. "They spake with other tongues as the Spirit gave them utterance."

II.—SPIRITUAL GIFTS AS RECEIVED BY THE SAMARITANS.

"Now when the Apostles, who were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Acts viii. 14—17.

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1. The Samaritans believed and were baptized by the ministry of Philip the evangelist.

2. Afterwards they received spiritual gifts by the prayers and laying on of the Apostles' hands.

III.—SPIRITUAL GIFTS AS RECEIVED BY THE GENTILES.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God." Acts x. 44—46.

1. The Gentiles heard Peter preach the Gospel.

2. While hearing the Gospel preached they were baptized with the Spirit. Acts xi. 16.

3. Then they were baptized in water.

Now when we lose sight of spiritual gifts, or throw all things into one heterogeneous mass, ordinary and extraordinary, a great many wonderful things can be proved from the above cases.

1. We can prove that about three years after baptism, we may expect to receive the Spirit directly from heaven as a rushing mighty wind, as did the Jews on Pentecost!

2. That shortly after baptism is the proper time to expect the Holy Spirit, and that too, by the prayers and laying on of the preacher's hands!!

3. That before baptism is the most suitable time for the Gentiles to expect to receive the Spirit!!!

The same game can be played respecting the remission of sins.

1. Connect remission of sins with those spiritual gifts, and then we can soon demonstrate that the Apostles were not pardoned until three years after they believed, repented, and were baptized!

2. That the Samaritans were forgiven just as soon after faith and baptism as they could get the Apostles to pray for them, and lay their hands on them!!

3. That the Gentiles had their sins forgiven before baptism independently of the prayers and hands of the Apostles!!

Again, the Jews were justified by faith and baptism; the Samaritans by faith, baptism, and laying on of the Apostles' hands, with prayer; and the Gentiles by faith only!

The spiritual gifts received by the Jews on Pentecost, are counterfeited by all who pray for pentecostial showers, re-baptisms of the Holy Ghost, and for holy fire to come down from heaven!

The spiritual gifts bestowed on the Samaritans through imposition of Apostolic hands, are counterfeited by Catholics, Episcopalians, and Mormons, who refer to it as authority for the doctrine of compensation, and of the Methodists in their prayers of ordination!

The Baptist counterfeit the reception of spiritual gifts by the Gentiles when they appeal to the receiving of the Spirit by Cornelius as a moral qualification for baptism; for if that gift of the Spirit entitled him to baptism, then Christ had no qualification for baptism when buried by John in the waters of the Jordan; the Apostles were bap-

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tized three years too soon; Philip deceived the Samaritans in baptising them before the Apostles prayed for them and conferred the Spirit by the imposition of hands; and the Apostles and Paul caused the twelve at Ephesus to be deceived twice, because they were baptized the second time before they received the Spirit!

I hope our friends will be so good as to give up the Cornelius case, and be baptized in the name of the Lord for the remission of sins.

J. J. T.

ORIGINAL COMMUNICATIONS, &c.

BARON D'HOLBACH.

Paul Thyry Baron D'Holbach, was born in January, 1723, at Heidelsheim, in the Palatinate. His father after amassing a large fortune came to Paris with his son; but died while the latter was in his boyhood. The young man ardently devoted himself to the sciences and the classics, and possessing a memory of peculiar strength, he became conspicuous by his vast accumulation of Roman and Grecian lore. On growing up to manhood and settling down in life, he took a patriarchal position among the atheists and free-thinkers of the age. His means being large and his spirit liberal, the princely mansion he occupied was hospitably thrown open to the infidel host, which at that time was strong, fierce, and self-confident. Thither went the atheists Diderot, St. Lambert, Naigeon, and Grimm—the sceptics D'Alembert, Condorcet, Rousseau, Marmontel, and Raynal. Many of the conversations which they held have been preserved to us, but they belong to the *sink*. We cannot conceive of anything more revolting in blasphemy, or filthier in obscenity, than the dialogues carried on among these *illuminated* men. Having created for themselves a new world which was to revolve without God or holiness—heaven was vacant, and home was polluted. The Almighty a shadow, and woman a sensual slave. No room being left for awful reverence to rise above, or sacred silence to be maintained below, there was a revelry of impurity carried on which seemed like a league between Pandœmonium and the brothel. We dare not sully our pages by any specimens, for the most earthly-minded reader would find himself in a sooty stifling atmosphere, rife with disease and corruption. It was no marvel, that the *Age of Reason and Philosophy* which these men originated, was baptized in a sea of blood without a resurrection. As an infamy the sun and moon could no longer look upon, or the stars shine over, time, God's angel of retribution, hurried it into a deep grave, leaving nothing but its memory to be wondered over by

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earth. The baron was a laborious writer. In rapid succession he gave the world treatises on mineralogy, metallurgy, music, and sulphur, all of which the ungrateful world has contrived to forget. Besides he translated the works of our old English infidels, Matthew Tindal, Thomas Hobbes, and Anthony Collins. These likewise sleep as profoundly as if they had never been quickened or born. Out of the fifty volumes which the baron compiled, translated, or composed, only one can be said to live. The *System of Nature*, commonly attributed to Mirabaud, was written by the baron with the assistance of Diderot. Indeed, the spirit of the latter has most likely saved the work for a time from that oblivious pit into which all the rest of the baron's productions have sunk to rise no more. It has been translated into most of the European languages. Goethe, the German poet, describes in a characteristic manner, its appearance in Germany, and the manner in which it was dissected and thrown aside. Blanco White relates, that when he was a Roman Catholic priest in Spain, many of the Roman priests who were confirmed atheists, delighted in the work, and sometimes in travelling concealed it beneath the ample folds of their sacerdotal garments. Doubtless, they were as well employed as if they had been nourishing Peter Dens or St. Liguori!

But to approach the chief work of the baron for a brief dissection. The scheme which he attempts to construct or unfold is easily described. *God* is a phantom of superstition, originated by wild imagination and slavish fear, in a season of elemental fury. *Death*, an eternal sleep, so far as identity and consciousness are concerned. *Immortality*, a presumptuous dream, unless in the springing up of new forms, animal, vegetable, or mineral. *Free agency*, a rank delusion and a pestilent absurdity. *Man*, an animal merely separated from others by a higher facial angle, and a little extra brain. *The universe*, an uncreated apparatus sustained by the necessity of its own existence.

This most horrible scheme of things is propounded and argued in a very elaborate manner, and not without power of a certain kind. The author evinces various information, an extensive vocabulary, and an inferior kind of ideal fire. The information, however, is of the most inexact character, whenever science is demanded. The epithets are generally accumulated without distinctness, until the prodigality, so far from establishing force and riches, reveals the poverty of the writer. The imagination is never of a high and radiant complexion, but a dead sullen glow, sometimes flaring out fitfully like an expiring volcano, but generally of an equable and ghastly hue, like those lamps which burn in the chambers of the grave. We will now proceed in furnishing such reflections as have spontaneously arisen while perusing the baron's work.

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I. There is one aspect in which this work is perfectly contemptible, proving to a demonstration that the author was blind as a mole to the range and consequences of his own principles. Destitute not only of amplitude in prospect, but even of logical sagacity in his own narrow region. He enlarges on the all-embracing dominion of Necessity. Every particle of matter, and every faculty of mind, are equally arranged and determined by physical constraint. Every impression, every emotion, every volition, every idea, and every action, sprang from material causes. All circumstances from life to death are as independant of free agency, as the gravitation of the stone down hill, or the revolution of the stars and their satellites around the central luminary. All creeds, and sects, and parties, and systems, and revolutions, were originated by the same blind yet omnipotent force, which rolls the sheeted lightning from the heavy thunder cloud, wheels the dread Avalanche over Alpine crags, or belches out fire and lava from the burning mountain. Voluntary moral agency was as little concerned with the former as the latter. The storms which sweeps in destruction over the vineyards of a sunny clime—and the insurrection which lays waste the long toil of statesmen and sages—the swollen torrent which ravages a village—and the pernicious sect which poisons the moral sentiments of a population—the earthquake which rocks a continent into ruin—and the war which drenches millions in a sea of slaughter—were all alike beyond human volition. For the will is the slave of the passions, and the passions the necessary growth of the original constitution. Yet, strange to say, the poor eyeless man who lays down this theory, is ever and anon shaking the damps from the roof of his dungeon by vociferating against the priests. If ever he rises above commonplace, it is the inspiration of anger. His theme transports him into passionate heroics. He pours upon the priests full vials of hot and boiling indignation. He rolls over them a tide of ditch-water mingled with gall. And when we sympathisingly inquire what they have done to merit such severe punishment, we discover, forsooth! that they have *violated the Laws of Nature, and set at nought the principles of Reason.* If the criminals had possessed any freedom of choice, we might have said, Good philosopher, why so angry with the poor wretches? Perhaps they were sincerely theistically inclined, thinking *Necessity* the *true God*, and Nature, and Reason, mere *earth-born Titans.* Why would you compel the men to be idolaters in adoring a plurality of gods? Or perhaps they were politic in a strait, and thought that in a divine family of equal birth, *Necessity* was the *strongest* and *most influential*, so that they would be safer and happier in *wandering* with *Necessity*, than in *remaining at home* with *Nature.* But as all freedom is stoutly denied—as Necessity with an iron flail drove the poor wretches beyond the boundaries of

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Nature and Reason, into the cave of Superstition, why not revile the mighty despot rather than the poor victims? Necessity should receive all those vials of wormwood and torrents of sulphery flame which are poured upon the priest and his system. Those who hold such a theory should lift up their voices like trumpets against the tyranny of the old blind barbarous monarch, who decrees the crime and determines the punishment by the same inexorable fatality. Perhaps a confluence of strong voices would lead Reason, Nature, Imagination, and the other subordinate divinities of the infidel Olympas, to combine in dethroning that *Jupiter-necessity*, who drags men into sin and suffering, into crime and retribution, without any voluntary agency of their own. One thing is certain, if the baron has any followers, they should either revolt against their terrible ruler, or else learn to cultivate dead silence and abject humility.

II. There is another aspect in which the same question may be contemplated. Is Necessity the grand autocrat, the controller of gods and men, the ruler of heaven and earth? If so, dear baron, why so daring in twisting chains around your own divinity? For instance, having already blindly originated a splendid galaxy of worlds and systems—a glorious belt of suns and stars with reasoning inhabitants who can comprehend the grandeur of the reign to which they belong—why may she not have done other things equally remarkable or deeper in mystery? Nay, has she not already done so? Is there not in existence, conscience, or a conciousness of right and wrong, with that which forms the power of conscience, the fear of a great and terrible God—and the ideas of immortality, future judgment, heaven and hell, which are but the correlates of moral agency, accountability, holiness, and sin. All these grand ideas have been originated, and have clung to the moral nature of man with a giant grasp. Now if *Nature* disowns them, and *Reason* will not acknowledge them, there is no parentage left but *Necessity*. Mighty Necessity has been the magician and fabricator. If Necessity, then, has already established a double order—a magnificent material world without, and a deep rooted moral system within—why not a god, a future tribunal, a heaven, and a hell? The same Necessity which engraved the patterns on the human mind, can furnish the realities in another state of being. The same Necessity which girds and sustains the far-flashing universe—which fills the soul with ideas of immortality and ruling godhead—may have in store an actual heaven, and a veritable hell. If Necessity has led the Howards, and Oberlins, and Miltons, to rejoice in celestial purity and heroic benevolence, she can surely deliver them from the darkness of the sepulchre, and surround them with glory in a loftier state of existence. And if Necessity led the baron and his friends to emulate brutes and fiends in grovelling and diabolic conduct, the same power

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can re-animate them, and give them a locality where the remembrances and associations of the *past* will be the *fiends* and *tormentors* of the *future*. If so many marvellous things are necessary, it may be equally necessary that such pre-eminent reprobates should receive in reward an eternal inheritance of woe. Necessity may forge their chains, drive them into the abyss, lock them in, and never let them out again.

III. Although the baron makes sad mauling of Dr. Clarke, with his *a priori* method of discovering the Almighty, yet he never soberly grapples with the broad majestic argument arising from *design*. His very slim and meagre notice of the *a posteriori* method, might lead an unwary reader to conclude that it was seldom used, and that little or nothing rested upon it. Now we can readily grant, that from Dr. A. Clarke to Mr. Gilespie, all the *a priori* reasoners have misdirected their great faculties in rearing pillars of smoke, and columns of thick darkness. Wearied and half suffocated, we rush from their metaphysical labyrinths into the free and radiant temple of creation. We inhale in large gulps the salutary air, drink in the light which streams in glory over hill and valley, bound along the banks of wandering streams and stately rivers, taking care to injure no wild flowers on the road—plunge into the rich gloom of solemn and ancient woods, and there catching sweet glimpses of the blue sky fleeced with silver tracery, we join in the swelling anthem of pathos and love, which rises from the creation to the throne of God. It is matter of gratitude to us on such occasions, that we have escaped from Dr. Clarke on one side, and Baron Holbach on the other. It is to us the wonder of wonders, how any one in whose mind the great proposition, GOD, has been originated by testimony, can survey the host of heaven, dive into the bowels of the earth, or scrutinize the physiology of man, without discerning the handwriting and footprints of Divinity. Characters of fire blaze out in every nook and in every highway, narrating the mystery of Godhead. From the pleasant murmur of the summer wind among waving boughs, to the roaring of the blast through mountain pines—from the placid melody of the wandering rivulet, to the deep hoarse bass of resounding ocean—all voices chord in the hymn to the Creator. Deep calls unto deep, and the mountains answer to each other.

An exposition of natural works after the method of the baron, would read as follows:—*Sunderland bridge* fell from the clouds, thundering on the craggy shores of the wear, to the consternation of the river and the great convenience of the town. It was not even manufactured in the dark roaring smithy of Vulcan, but merely a necessary conglomeration of iron particles in the higher regions. *York minster* was piled in all its towering grandeur, without architect or plan. Travellers flung loose stones as they passed by the place, and it arose in majestic

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proportions, time and the elements furnishing the fretwork. The dull historians of its plan and progress have only written heavy romance. *Durham abbey* silently upheaved itself as an exhalation from the earth, to be a sanctuary and theatre for the monkery of the middle ages. As for *St. Peter's* in the eternal city, it has existed from all eternity, awaiting long ages the advent of the Pope, who consecrated it by mysteries of iniquity.

But if exposition of this kind appears contemptible in reference to the works of man, how much more so if applied to that stupendous fabric where exquisite adaptation is so manifest, design so manifold and perfect, pre-arrangement so luminous and complete in all the relations between Man and Nature.

IV. The baron often speaks of a divinity called Imagination, so wonderful in working that it might appear that in the room of God creating man, man created God, But those who talk of the *creative* power of imagination only, babble in vain words. In a loose ideal sense, such language may be tolerated; but in works of strict reason, it is foolish and pernicious to the last degree. Imagination can only separate and re-combine. She cannot transcend the materials provided in Nature. Her flight however wild is always bounded, and would always have been bounded, by the visible, had not Revelation disclosed another territory, and faith rested on the testimony. No one can point to a whole creation fashioned by imagination. All her works are compounded. Combinations sometimes beautiful, and often hideous, but always resolvable into their constituents. The sublime idea of God, is a whole, perfect, entire conception. Imagination has often broken it into fantastic or dreadful fragments, but had nothing to do with its origin. Neither had reason. For though an immense magazine of proof and illustration was spread out in the open volume of creation, yet it is not the nature of proof to originate the proposition to be proved. Those who first examined the great roll of evidence, had the grand proposition to start with. They only needed to cast their eyes on the voiced effulgent creation, or to hold earnest consultation with their own spirits—and from without and from within the full streams of confirmatory evidence flowed together in a deep and goodly river.

V. Another feature of the baron's work proves to us, and may prove to all thinking readers, that the operations in the great universe cannot be spoken of in the language of common sense, without assuming a Creator and Governor. There is continual reference to some *cause*, or *force*, or *energy*, which produced this, and controls the other, and sustains something else. The derider of all divinities cannot proceed three pages in his lumbering treatise, without invoking their aid. So that as it appears we must have some creating and ruling godhead, what

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must we do? Sing praises to electricity—or, analysing our homage, divide the worship of gravitation between the centripetal and centrifugal forces? or, aggregating the great whole, burn incense to the goddess of Nature? No! we relish not a female divinity. Nor are we disposed to adore Chance, or Fate, or Necessity, or Destiny, or any of the grim idols and abstractions by which ignorance and guilt have related their distempered dreams. As a great cause of life and beauty is so imperiously demanded that no scheme can proceed without its recognition, we will cling to that personal and intelligent God whose magnificent empire is inscribed with his name, as we read it by the light of the Christian Revelation.

VI. The last feature we shall notice in the baron's work, may startle and surprise some of his admirers; but nevertheless it certainly exists, though it can only be detected by keen scrutiny. We mean, *superstitious fear*. Although man, by godless speculation and impure conduct, may render himself a miserable wreck on the great deep; yet it is impossible even for the vilest, utterly to stifle all the impulses of the heart, choke all the springs of moral sensibility, or abandon all the solid conclusions of the understanding and the conscience. A critical survey of those who have travelled far on the gloomy road, convinces us that with all their desperate toil and struggling, they cannot reach the goal of brutal insensibility so earnestly desired. There is a penal fire burning in their hearts which many waters cannot extinguish. One deluge of scepticism after another rolls in, and still the flame is only smouldering—not gone out. How is it supplied with fuel? We scarcely need answer, that it is fed by those convictions and impulses which God has created and man cannot destroy. This fire of which we have spoken, burns in these dark-minded men without illumination. It only serves to make darkness visible; and the poor wretches are so tormented that they must needs vend their howlings in society. That the ideas of God, retribution, immortality, are not entirely fables to them, is manifested by their printed revelations. Complete and utter unbelief would bring more impassive dignity, more stoical tranquillity. But we can discern that the savage howl of the atheist is a cry of pain as well as of doubt and dogmatism. The sublime realities which might, had they been welcomed, have dwelt in the mind as angels, have remained as furies and cannot be driven out. They were designed for guiding stars; but to those who will madly drive their own course, they become phantoms and spectres of dun Egyptian night. Hence in the work of our baron, as in other works of the class, we discover convulsion and inward agony, seeking both revenge and relief by loud and passionate cries. In the malignant and stormy denunciation of holy things, *torture* is blended with unbelief, and *fear* is mingled with rage and

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scorn. So much froth and foam reveals a storm in the inner region, which is dreadful in itself and a presage of worse to come.

We may just remark concerning the baron, in conclusion, that in the sixty-sixth year of his age, the gods he had long worshipped, held a consultation over him. *Nature* declared that he was no longer fit to be her minister. *Reason* insisted that the priesthood must pass into other hands. *Imagination* deserted his withered frame. And *Necessity* called him home to sleep with his fathers.

G. G.

MUST WE HAVE A NEW TRIBUNAL?

We have received the following letter from brother Anderson, in reply to our former article under this heading. Our last *Messenger* was all in type two days before its arrival, so that it could not appear earlier. It is inserted entire, with the exception of a few introductory remarks, which we leave out because we can state the matter in fewer words. Brother Anderson states, that he never designed his remarks on the Perth division for insertion. Such being the case, we ask his pardon for our misapprehension. At the same time we beg leave to state, that whatever *reasons* he may have for sending documents on such a question, not designed for insertion, we have reasons equally strong for not desiring to receive them—and therefore trust that we may not receive any more.

Perth, May 15th, 1846.

Brother Greenwell.—Combining your remarks to me with the appeal made to the English churches, by brother Wallis, on p. 239, you appear to think that some crisis has arrived; and you have now, after previous refusal, offered to discuss the subject of co-operation in the *Messenger.* At least, so I understand from the statement, "If you wish to respond, this may serve for the opening of the subject." As editors and proprietors of the magazine, you of course have a right, while you have the power, to refuse any communication which does not meet your views of expediency. You may even have the right, while returning that communication, to propose another subject for discussion. But surely you can never expect that any one would be so foolish as to respond, when the subject involved in the original communication is never touched. Your conclusion is, "We must either summon the universal church, which is impossible; or call a representative conclave, which is unscriptural and dangerous; or confine *discipline* entirely to single congregations, which is simple, Scriptural, and all-sufficient for every emergency." Is this the subject to which I am to respond, or do the resolutions sent you by me for insertion, invalidate this conclusion? There are such things as false issues, and here is one of them. The question stands thus: How are congregations, in any district, state, or nation, to act, when one of their congregations falls into a formal schism, and divides into two or

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more parties? Do your remarks come up to this question? I trow not. Your conclusion is, that the only tribunal for discipline, is a single congregation. Now, as schisms may arise and be consummated by other causes than discipline, you must perceive, I think, that your reasoning about discipline is fighting a man of straw.

Only once you come near the subject, and even then there is too much verbiage for a clear understanding of it. You say, "If there be any congregation so miserably devoid of moral insight, so shorn of knowledge, wisdom, love, and sober judgment, that it cannot manage its own internal economy, such a body had better be resolved into its original elements. Its explosion will do no harm to any thing in the heavens above or earth beneath." This is a well-turned sentence; but the sound predominates over the sense, and one part of it at least, savours more of that exclusive selfishness which govern the men of this world, than of that love and mercy which ought to govern those born from above. "Had better be resolved into its original elements." But why cover up the question with a verbosity of big words. If you mean to say, that when a congregation falls into a schism, and a separate party is set up, then all other congregations should stand aloof, and allow them to be resolved into their original elements—say so. This is coming to the point. So say I, and so in effect say the resolutions adopted at Auchtermuchty, number seven. But we do not entertain the notion, that the explosion of such a body, or bodies, would "do no harm to anything in the heavens above or in the earth beneath." On the contrary, is it not in accordance with reason, fact, and Scripture, to think, that in every congregation, however unfitted they may be, *as a body*, to govern the concerns of the congregation, there will always be found some devoted followers of the Lord Jesus, with the fear of God before their eyes, and the honour of the King in their hearts, whose return to the "original elements" would be productive of much harm to themselves, and perhaps bring blame and harm on those who, like you, refuse them a helping hand in a time of trouble; and because you belonged to a congregation separate from them by a few miles, allowed them to

> "Dissolve,—
> And like the baseless fabric of a vision,
> Leaves not a wreck behind."

To prevent such a consummation, and to afford the well disposed an opportunity of reserving their position in the body of Christ, the resolutions recognize the principle of other congregations interesting themselves in their behalf, and after other means have failed, *at the request and by the concurrence of the parties concerned*, to investigate and decide by messengers over the matters in dispute or cause of schism —such decision to be held final. This is the question. If we are wrong, let it appear so. Come up to the citadel and attack it manfully, and do not make a show of strength one hundred miles from the outer entrenchments. If you will discuss the subject, state the resolutions, and show cause against them *ad seriatum*, not forgetting the preamble at the top of them—then I will feel called upon to defend them, or recede from them.

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Your notice, brother Greenwell, about building sects, I will remember and apply, when I feel guilty of such conduct.

If you had come into our assembly in Auchtermuchty, you would have had to use artillery of heavier calibre, before making your famous motion of a ninety-nine years' adjournment.

Yours in much esteem, R. ANDERSON.

REPLY TO THE ABOVE.

It is perfectly true, brother Anderson, that on this subject some communications have been thrown aside; but they were filled with bitter personalities and foolish jangling, which would have led to no satisfactory result. Even now the subject will not be discussed, unless those who write study some degree of modesty. Your letter now inserted was nearly placed in the condemned list; and, certainly, another of the same kind would travel that road with all speed.

I. You are much mistaken when you speak as if brother Wallis discerned some remarkable crisis in Scotland. I can assure you that he is no vain alarmist. Not a member of that class who first predict evil, and afterwards set about to accomplish their own prophecies. But, with many more of us, he is walking in the fear of God, striving to advance in spiritual life, devoting time and talent to save men from the burning, and dreading nothing which may transpire either on this or on the other side of the Tweed.

It is true, as we are all aware, that a few of the Scottish congregations have so tormented themselves with questions which do not belong to them, that they would not unite with us in any large general plan of evangelization. But on this subject, I can assure you, that we maintain undisturbed tranquillity. Even on grounds of policy, it appears most desirable that an evangelic system should not be too bulky—that each Kingdom should have its own central authority, and send round its own labourers with the message of salvation. Another advantage accruing from this course will be the *test* it will furnish. It will then be discovered how much philanthropy, enterprise, and benevolence, those individuals possess, who are so ready to denounce the proclaimers of the former confederation, because they refused to throw frankincense on the altar of a modern idol.

II. I fully give you credit for making no "*shew of strength.*" Indeed, you have fought at such a distance from the actual subject, that we are inclined to look for you rather with a telescope than with a weapon. It is very certain, that schism, as you intimate, may arise from other causes than *discipline.* But, pray, who ever alluded to the originating causes of schism? I never did, nor ever thought of doing so. I was manifestly examining, not *schism,* or its springs, but the

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measure proposed for its destruction—ARBITRATION. From the first hearing given to hostile parties, until the final decision which condemns one and justifies another, in all its stages it is a work of discipline. My argument was, that discipline was already confined to a divinely constituted tribunal, and could not be righteously exercised by a self-constituted and temporary association. By what strange fatuity you mistook this plain matter, I cannot easily conceive. And if you are not able to discern that arbitration is fundamentally a question of discipline, then I can only add, that although I can furnish you with many reasons, yet I cannot provide you with an understanding.

III. All that you talk about selfishness, and deserting the children of God in difficulty, without advice or help, is of the same loose and confused import. You surely could not understand me to mean, that if a congregation in difficulty sought advice, it ought to be refused. Most willingly would I, in such a case, help the body to a right understanding of the Scriptural principles, by the application of which they might be delivered. Your confusion on this subject will vanish, if you will reflect for a time on that which every sound jurist understands, namely, the vast difference between *advice* and *law*. Can you guess or tell us to which of these classes a *final decision* belongs? Or can you inform us what must become of the poor men who dissent from the finality bench? They may be quite equal to the arbitrators in the beauty of holiness—they may be vastly superior to them in comprehension of intellect—they may be far more intimately conversant with the very facts of the case where judgment is recorded—yet in the room of being allowed to hold their own convictions sacred in the sight of God, the finality decision bench will denounce them as unworthy of Christian communion. Believe me, this is no idle dream, but a pitiful reality which has passed before my own eyes, and before the eyes of some others equally awake.

The ground of opposition to the course you recommend is easily marked out:—

First. It is unauthorized by any Apostolic example.

Second. It is discordant with the known functions of the congregation of the Lord.

Third. It has brought forth nothing but evil when put in operation.

I feel quite capable of sustaining these three positions. But if the two former be sustained lucidly, it matters little what becomes of the *third*. Because even if there were for a moment some *appearance* of good, yet we might be well assured that a *human* plan, invading and polluting a *divine province*, must necessarily bring forth sin and ruin according to its own nature.

IV. You have spoken of the "verbosity of big words." Certainly

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an uncivil and unwarrantable mode of speaking, especially from you to me. I have a few remarks to make on this subject, and I make them the more freely because they may be of service to some *other men* besides yourself. Questions of logic, style, and criticism, have been with me matters of severe, systematic, and continuous study from boyhood to the present time. If, therefore, it is morally impossible for me to write in the tame and spiritless style of the men who have few and dwarfish ideas, with a lean and barren vocabulary, I trust that this is a virtue rather than a vice or a calamity. All that I have to say to you, or others of your class, is simply this, Do not reproach my strength, and I will never despise your weakness. So far from having any tendency to do so, I often rewrite and recast articles sent by brethren of good sense, but without any knowledge of composition. And though I sometimes growl a little inwardly over the labour, yet I never reflect upon the men. So long as they keep their own place, Christian courtesy and constitutional generosity both forbid. But a man of common sense, without mental training, may render himself contemptible if he wills it. He may call for logic, while he knows *nothing* of it but the *name;* and employ dialectical phrases without understanding their import; and talk of style while he has never learnt how to construct a sentence, or cause it to beat and live with the pulse of warm and vigorous life. You, for instance, have sent a letter, which before its correction for the press, violated grossly some of the most ordinary rules of our language; and yet in this very letter you have the assurance to talk about "verbiage," and "verbosity," and "false issues," and even to quote Latin! After this, what next? Now, if in the room of quarrelling with *big* words, you will look soberly after your argument, and make the best you can of it in *small* words of your own, I promise you that your remarks shall be seriously and courteously examined; and your style, however meagre and common place, left in peace to carry its own message.

Sincerely yours, G. GREENWELL.

LETTER FROM CUPAR.

Cupar, June 13th, 1846.

BROTHER WALLIS.—There have been very few additions to the congregation in this place for a considerable time past. Mankind in general do not appear to take such a lively interest in matters which involve their everlasting destiny, as in matters of far less importance. But while multitudes are still clinging with a firm grasp to the institutions received by tradition from the fathers, we have reason to rejoice that so many have been induced to seek for the good old path, and are striving to walk therein; and we have no means of making a prosperous journey therein, but by recurring to that good old Book,

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which has been scoffed at by sceptics and perverted by system-builders—but read, studied, and admired, its truths treasured up in the heart, and its precepts practised by those, who, in consequence of its reception, have been made partakers of the Holy Spirit, and have tasted of the heavenly gift and of the powers of the world to come, and rejoice in hope of the glory of God—although like the disciples of old they may be considered as the filth of the world and the offscouring of all things.

We have of late had an exhibition here of the amount of importance that is attached to the Gospel and its institutions, in their ancient simplicity, by many professing Christians. In a village situate about two miles distant from Cupar, a clergyman some time past commenced a series of lectures in defence of infant baptism, two of which only have as yet been delivered. One of our brethren, (formerly a member of his meeting) who attended the lectures, afterward sent to him by letter proposing that they should meet together and enter into an examination of the subject for the benefit of the inhabitants, and requested an answer. Shortly afterwards he received a letter, but not an answer: for so far from saying whether or not he was willing to enter into discussion on the subject, he did not even acknowledge that he had received his letter. Seeing then that there was no probability of obtaining this object, it was publicly made known in the village, that an address would be delivered on the subject of baptism, and the lectures reviewed. Accordingly at the time appointed a good number of people assembled. The hall not being very large, a number could not obtain seats. After the address was finished some opposition ensued, but was not allowed to be continued. On the second evening, a still greater number assembled, and the hall was crowded to excess. Considering what had transpired on the former night, and the evil tendency of such occurences, our brother deemed it necessary before proceeding with the address, to apprize the audience that he would not enter into discussion without previous arrangements being made, that order might be maintained and the disputants have justice; nor would he discuss except with one of a good moral character, and known to be qualified to discuss the subject profitably. Notwithstanding this notice, (and there was no cause for offence), he was interrupted in the middle of the address—and at the conclusion the meeting was again thrown into confusion, the individual formerly alluded to again opposing; and also an unbeliever. Although our brother told him he was willing to converse privately with him, and defend the Scriptures in a public discussion if then thought proper, he still quoted a passage which he declared to be in opposition to one he had read, and demanded an answer. And such is the Christianity of this age, that he was applauded for attempting to disparage the Bible; and many rejoiced, thinking our brother was defeated. Thus, it appears, they would rather hear the Word of God disparaged, than the teaching of these fallible men called in question! Is this not something like "worshipping and serving the creature more than the Creator, who is God over all and blessed for ever."

Some, however, expressed their approbation of the lectures. One intelligent young man, who for some time has been examining for the

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acquisition of truth, after hearing the lectures and having some conversation, resolved to become obedient to the faith. And we expect on the first day of the week, to be able to congratulate him as a fellow traveller to the realms of bliss.

As I am now writing, I may also mention, that some time past, when I was residing in the vicinity of Leslie, a clergyman in that neighbourhood, one day entered a house where one of the sisters lived. The conversation turned upon infant baptism; and he being made aware that her husband was not then connected with any religious body, he endeavoured to lead them both to Presbyterianism. But having failed, like Festus with Paul, he was driven to the miserable resource of saying, "She is wrong in her mind!" and maintained that there was as much authority for infant baptism as for females to partake of the Lord's supper. He invited them, however, to call on him on a certain night, along with any other they might think proper, and he would there show the fallacy of the system. Being furnished with paper, he left the following question, stating, if any of our members could answer it he would become a Baptist:—

"What is the reason that females are admitted to the Lord's supper by Baptists, when there is no distinct command nor example for it in the Scriptures, and none being present at its first institution?"

The following is a copy of the answer which was sent him. But although more than six months have elapsed since that time, we have received no answer.

Yours in the one hope, J. MILL.

REPLY TO THE QUERY.

RESPECTED SIR.—I have lately received your note inquiring the reason why females are admitted to the Lord's supper by Baptists, and stating, that there is neither command nor example for it in the Scriptures, and that none were present at its institution.

But before answering your question, I would remark, that we claim no right to the title, Baptists; but wishing to abolish all sectarian names as well as sectarian practices, we are highly satisfied with the name given to the followers of Jesus in the Apostolic age. And as to your question, it appears to me unnecessary labour, to a certain extent, to reply to it, as you are agreed with us in admitting them. Why not then rather propose some questions on a point concerning which we differ? But considering that we are called upon at all times to be ready to give an answer to every one that asketh a reason for what we practise, as well as for the hope we entertain, I shall open the Sacred Volume and point out some passages of Scripture, which authorize females to partake of the Lord's supper.

After the blood of Jesus had been shed to effect the redemption of mankind, and he had been raised again from the dead, he addressed his disciples in the following language:—"All power is given unto me in heaven and in earth, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things, what-

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soever I have commanded you." Matt. xxviii. 18. Now females were taught and baptized. (Acts viii. 12.) They were baptized both men and women. All who were baptized are included in these words, "Teaching them to observe all things, whatsoever I have commanded you." Was the Lord's supper one of those things commanded to be observed or not? "Do this in remembrance of me," said Jesus at the first institution. And Paul says, he "received it from the Lord," and delivered it to the disciples accordingly. 1 Cor. xi. 23.

Again, we read in Acts i. 14, of a number who continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus. And after about three thousand new converts were added to them, we are informed, that "they continued steadfast in the Apostles' doctrine, the fellowship, the breaking of bread, and the prayers." Acts ii. 42. None are excluded, consequently the women continued with them.

Having now, I think, given a satisfactory answer to your question, may I now be permitted to ask, What is the reason that infants are introduced into the church of Christ by Presbyterians, and not allowed to partake of the supper, when there is not a single passage in the Scriptures to sanction such a practise as introducing any individual into the kingdom, and then to deny them the blessings and privileges which belong to them as citizens, without some violation of the laws of the King?

The time you appointed for visiting you being sometime past before I knew of it, and the circumstances in which I am placed preventing me from seeing you, except at a late hour, have prevented me from visiting you at your residence. But should another opportunity occur, agreeable to your will, I shall be happy to see you; and if you still consider us in error, surely you will not be slack in stretching forth the hand of help, to afford us timely assistance that we may escape therefrom. Having no other motive but to serve the Lord according to his requirements, we are willing to receive light from any quarter; and if in error, shall feel obliged to any who will point it out, and lead us into the truth.

I now wait your reply, J. M.

THE CHRISTIAN PROFESSION.

THOSE who profess the Christian religion ought to try their faith and practice by the New Testament, which is the infallible rule, and the only standard that Christ has authorized and established in his kingdom. So far as their profession does not agree with the word of Christ and his Apostles, it is undoubtedly false, however sanctioned by universal custom, human systems, or national establishments: "We are of God," says the Apostle John, (John iv. 6.) "he that knoweth God, heareth us; he that is not of God heareth not us. Hereby we know the spirit of truth and the spirit of error."

"EVERY plant which my heavenly Father hath not planted shall be rooted up."—*Jesus.*

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REVIEW OF BOOKS.

FRAGMENT ON THE CHURCH. By Thomas Arnold, D.D. London: B. Fellows, Ludgate-street, 1845.

[Concluded from page 282.]

In the condition of modern society, it is indeed monstrous to dream that we can have anything like a patriarchal or paternal government. Governors either grasp their power by force, or receive it by election through constitutional channels, consequently, find society already impregnated with settled ideas of the most various and conflicting character. In the room of giving the tone and stamp to moral sentiment and religious principle, they are the creatures of that which prevails, and must conform by the very conditions of their authority, to the spirit of those statutes which maintain ascendency in such empire. As then we have no examples of families growing into tribes and nations, with fathers and patriarchs at their head, why should we embarrass a question of fact by analogies and illustrations drawn from utopia? But the analogical argument would amount to nothing even were the supposed condition embodied in modern society. It would be impossible for a family to grow into a tribe or nation, without large numbers of the citizens renouncing their early religious convictions, and wandering into new fields of thought and speculation. And it would be criminal in the last degree for the governor, however patriarchal, to elevate one class of his subjects at the expense of another. His throne and sceptre would be darkened and sullied by injustice and cruelty, if he compelled one section to give their substance in the support of principles from which the conscience and the heart revolted. Even granting the sophistic argument which insists upon the paternal authority of the monarch, yet all thinking people are aware that when children grow up to maturity, their responsibility to society and to God rests with themselves, and their parents cannot coerce them into conformity without accumulating to themselves both guilt and punishment. If the monarch sustains the religious responsibilities of a father, how long must his subjects remain in the state of childhood and minority?

VI. *"That some important institutions admitted into Christianity cannot be efficiently observed without the assistance of the state Such for instance, as setting apart the Lord's day from all common business.*

On this subject we can only affirm, that the Lord's people require no assistance from the state in the sanctification of the Lord's day

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If a government conceive that the health and morals of the people will be promoted by a periodical day of rest, well and good. It is quite at liberty to select for this purpose either the first day of the week or any other day. But there is no religion either in selecting the day or maintaining its authority by pains and penalties. The only class who can truly consecrate the Lord's day, consists of those who are profoundly impressed by the grand realities which the day commemorates. Those who believe that Christ arose from the dead on that auspicious day, will always be ready to celebrate, with solemn joy, the glory of his triumph; and by all the holy solemnities which he has appointed, will manifest the depth and brightness of their deathless hope. They require not human statutes to aid them in the high worship of their risen and glorified King.

VII. "*That the state-church was the providential development of Christianity.*"

We are surely not required to believe, that the providence of God is the expounder of his will. That *fact* is the necessary embodiment of *right*. If this were sound, we would be constrained to adopt all the systems however conflicting which God has permitted to make headway in the world. But if it be asserted that the state-church was the true and righteous development, and not a corruption, then we answer that it should be rendered exceedingly manifest to us in all the stages of its growth, or we may be led into dreadful delusion. Mr. Newman, who lately journeyed from Oxford to Rome, has produced an elaborate book in which he gives us all the fearful dogmas and wild legends of the papacy, as the true developments of Christianity. The entire theory is madness. Christianity, as the constitution of the moral world, was fixed and dogmatic from its foundations. It admits of no development save in the increasing holiness and advancing happiness of those who fall under its transforming influences.

VIII. "*That whatever may be the difficulty of enforcing the principles of such an union in a heterogeneous empire, that difficulty presses not upon us, since we are, with few exceptions, a nation of Christians.*"

How melancholy is this statement. So far is it from the truth, that the overwhelming majority of our countrymen are living without God. Not holding up a systematic theory of unbelief, but living in practical heathenism, denying God and Christ by all their works. Gather together the thousands of drunkards, gamblers, fornicators, swearers, theatre-loungers, and ask of this ragged assembly if they are Christians. Would there not be bitter sarcasm in the question? If they answered

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that they were, it would only be a deeper revelation of that besotted ignorance which a state-church has generated, in leading millions to dream that something was done by proxy for their souls while they were in a condition of infancy.

IX. "*That when the same population constitutes the nation and the church, there is an urgent necessity for combining the two institutions into one system under a single government, otherwise there will result a dangerous struggle for pre-eminence between two vast bodies almost co-ordinate in power.*"

The disorder which prevails here is almost stunning. It resembles Milton's chaos,

"Confusion worse confounded."

The church and the state have different foundations, different functions, and a dissimilar destiny. The one existing for the protection of life and property, and finally destined to perish in a higher state; the other an association divinely constituted for nurturing human spirits in the likeness of God, and having eternity in prospect as an inheritance. While such bodies earnestly pursue their legitimate ends, by doing their own work, there can be no such thing has rivalry between them. If ever any collision ensues, it can only arise from the extreme of wickedness and folly. Either the state desiring to corrupt the church, by making it an instrument to subserve their guilty ambition, or the church desiring to enlist the sword of the state in forming a fierce ecclesiastical despotism. Such a combination can only have its spring in impiety. The union of two such dissimilar bodies, by necessity generates a moral monster. A purblind, savage, unreasoning, intolerant monster, urging forward the projects of earth by language borrowed from heaven, and measures borrowed from hell. Rearing itself up in society surrounded by military butchers, priestly dignitaries, and cunning diplomatists, it drives them hither and thither, until all classes of society are alienated from each other, and most of them driven far from God.

X. "*That the state has an inalienable right, not indeed to judge of truth or dictate opinion, but to enforce all such external observances as will promote order, morality, and national well being, and that this purpose cannot be secured without religious sanctions.*

On this branch we can only observe, that whatever regulations the state may deem necessary in securing good order, it must not seek any sanctions out of its own province. The regulations will be better observed if guarded by their own inferior sanctions. Let the state, in its corporate character, strictly mind its own business—leaving Christianity and spiritual law, to those voluntary congregations of regenerated

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men, who are the expositors of the one, and the administrators of the other.

We have now done with the liberal Churchman, and for a time bid adieu to the question; designing at some other period to examine the more haughty pleas and bolder arguments of the high Church school. G. G.

QUERIES AND REPLIES.

QUERY ON BREAKING THE LOAF.

Stockport, June 8, 1846.

QUERY.—Is it Scriptural for the disciples of Jesus to meet at half-past seven o'clock in the evening of the first day of the week to break bread? Did not the Jewish day end at six o'clock p. m., consequently, after that hour, would the Apostles have considered it any longer as part of the first day? Will you give us your thoughts on the subject? The brethren here have commenced breaking bread at night.

T. W.

REPLY.—I do not think the disciples of Jesus need to trouble themselves respecting the commencing or ending of Jewish days. Our first day, or the Lord's day, was certainly their first day of the week. On some occasions it was called the eighth day, but was never set apart to be kept by them as a regular Sabbath.

The first day is the day on which our Lord arose from the dead, ascended upon high, and poured out his Holy Spirit—consequently, is to be kept by Christians agreeable to Apostolic example, in honour and remembrance of Him whom having not seen they love.

The primitive disciples came together on the first day of the week to break bread. The hour for meeting is not so much as hinted at. But, no doubt, this would be regulated to suit the local circumstances of the brethren at Troas, or any other place.

We at Nottingham think it in accordance with nature and common sense, to meet at half-past ten o'clock in the morning, when we attend to the Apostles' doctrine, the fellowship, (or contribution), the breaking of bread, and prayers, which occupies generally from two to three hours. But we would rather meet at half-past seven in the evening, or any other hour of the day, than not attend to it at all. J. W.

REPLY TO A QUERY PROPOUNDED BY S. P. IN THE APRIL NUMBER.

QUERY.—Is there any passage in the Old Testament Scriptures that promises eternal life to the Jews? If not, by what hope were they saved?

REPLY.—Salvation originated in the amazing love of God to the

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guilty. But it has never been dispensed to man separate from the work of Jesus the Christ. In all ages, and all dispensations, his sacrifice has been the ground of pardon and acceptance. Respite was granted to the first transgressor in consideration of the *seed* of the woman which would bruise the head of the serpent. All the sacrifices of the Patriarchal and Mosaic economies, looked forward to the offering of Christ as the substance and realization. But though none have been saved except in reference to the great work of Christ, yet many have been saved who understood the work very dimly. Jewish ideas of the Redeemer were sometimes false and always obscure. It was the will and the wisdom of God to unfold the remedial plan in advancing stages. "Immortality was brought to light by the Gospel." This does not signify an absolute disclosure, but a brighter development of that which was previously glimmering. Holy men of the former dispensation were justified by faith in the promises, and obedience to the commands of God. Of course both the promises and the institutions reached onward to the advent of the Redeemer, only finding their meaning and completion in redemption by Jesus Christ. The good men of the earlier ages were not saved by the clearness of their knowledge, or the distinctness of their hope, but by the childlike confiding manner in which they rested in the arms of Jehovah, amid the darkness which surrounded them. Even the Prophets did not fully understand the import of the prophecies which they ministered, when they spake of the sufferings of Christ and the glory which would follow. It was revealed to them that the things they were uttering without comprehension, would be manifest to another age, and enjoyed by another people. Of course, in the end they will fully participate in all the glory which has been, or will be revealed.

QUERY FROM THE CHRISTIAN RECORD, UNITED STATES.

QUERY.—What does Paul mean in his letter to his son Timothy, when he says, "Let these first be proved," ? &c. There has been much said on this subject; will you please notice it ? J. B.

REPLY.—The passage to which you refer, may be found in 1 Timothy iii. 10. Paul has been instructing Timothy as to the character of those who might use the bishop's office, in the firstpart of this chapter, and at the eighth verse he takes up the character of the deacons, and says, "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of deacon, being found blameless." *And let these also be first proved, or tried;* shows that the candidates for the bishop's office had to be subjected to the same proof, or trial, as the deacons. And the closing part of the tenth verse, "being found blameless," or as Macknight translates it, "*being unaccused,*" may give us some idea of the character of this trial, or proof. It was evidently some sort of rigid inquiry into the character and qualifica-

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tions of those who were to be established in office, provided the trial resulted favourably, and they were found blameless, or unaccused.

I will give you Dr. Macknight's comment upon this text. He says, "*However, let these also be tried first,* by publishing their names to the church, that if any one hath aught to lay to their charge, he may show it, *and after such publication of their names, let them exercise the deacon's office, if no person accuses them.*"

The sum of all which seems to be this; that no congregation ought to be in a hurry to ordain her bishops and deacons. Better by far have none, than such as are ignorant of their duty, or such as sustain not the proper character. Let her then act cautiously, and when she proposes to ordain her bishops and deacons, let it be by the unanimous consent, and hearty co-operation of the whole congregation.

J. M. M.

POETRY.

For the Christian Messenger.

FRAGMENTS FROM THE VISITATION OF EGYPT.

* * * * * * * * * * * * *

I.

THE river of their glory
Was smitten into blood,
And dashing in pollution
It crimson'd every flood:
Each fountain plash'd in purple,
And every creeping stream,
Spake in that awful language
Shaped in a murderer's dream.

II.

The mountain springs in moaning,
Discharged the clotted gore,
As if some fearful carnage
Prevailed in caverns hoar;
And life, crush'd out in darkness,
Sprang upward into day,
To bear a solemn witness
And groan its onward way.

III.

Oppressed with stench and fear,
The land became a grave;
For death in life was reigning
In every rushing wave:
It seemed as if all nations
Had gathered to the fight,—
And Egypt, the accursed stud,
The reservoir for pools of blood,
To shriek in every carmine flood
Of pestilence and fright.

IV.

Then came a storm of marvel
Upon the trembling earth,
For winter's frost and summer's fire,
Embrac'd in savage mirth—
The living thunder booming
In majesty of power,
As ocean deep, beneath the blast,
The land did shrink and cower.

V.

Down came the big stones rattling
Like showers of splinter'd rock,
While flame in serpent volumes
Ran with electric shock.
The patriarch trees were smitten,
The fields of golden grain,
Became, in few short moments,

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A black and desert plain:
While cries of pain and anguish,
From man and beast arose,—
Dashed down as playthings in that storm,
Which hourly grew in hideous form,
And crush'd with hopeless blows.

VI.

Darkness rush'd in at noonday,
And hung the funeral crape
On each expanding gateway,
Preventing all escape:
'Twas not that solemn shadow;
The twin of joyous day,
That follows her glad sister
In grave not sad array—
But dun eclipse of horror,
Midnight within the heart,
Which might be felt in loathing,
And would not soon depart.
For three long days, like ages,
O'er Egypt sat this gloom;
While all were lock'd in silence,
Each prisoner in his room—
No fellowship of spirit
To break the desolation,
But soundless, solitary woe,
Beyond participation.
What searching inquisition
Of spirit would there be,
As the sable drapery of death,
Grew deeper every gasping breath,
And hell revealed her shapes of wrath
In scowling agony.

VII.

And now, in solemn midnight,
The angel of the Lord
In righteous indignation
Made bare his glittering sword;
And in his cloudy chariot,
Of darkness and red flame,
Swept o'er the land asserting
The glory of his name.
What means that dreadful murmur,
That universal wail,
Which rises up so wildly
Upon the morning gale?
Death reigns in every dwelling,
With most terrific sway,
From the palace to the dungeon
The *firstborn* all are clay!
There was a golden fulness
Kindling the gates of morn,
Anointing every valley
With power from Nature's horn.
But Nature's joy and splendour,
Could bring no soothing balm,
To mollify the bleeding hearts
Or spread a sacred calm.
Nay father, 'twas mysterious,
And had a penal voice,
That all without as fair should gleam
As heaven appears in infants' dream—
Yet no one could rejoice.

* * * * *
* * * *

VIII.

In hot haste they were followed
By Pharaoh and his train,
Inflamed with eager passion,
To drive them back again;
But from the cloudy pillar
That hover'd o'er the deep,
There gazed a mighty watcher
Whose eyes could never sleep:
His power unwheeled their chariots,
And heavily they drave,
With men and horses reeling
Against the stony wave:
So strange grew the confusion,
So ominous the signs,
That backward they retreated
With trembling, broken lines;—
But never more their squadrons,
Shall marshal on the plain,
To triumph in the madness
Of blood that flows like rain,
Or reap the dreadful harvest
Of crime and human pain.
The token of Jehovah,
Is given to the deep,
Whose glassy walls rush downward
With frightful frantic leap—
In headlong haste to mingle,
The dreadful torrents fell
With a crash of penal vengeance
And a roar like that of hell!
Vain was the desperation
Of frenzy and despair,
The muffled supplication
To gods of earth and air,—
The groans of livid agony,
The heaving of remorse,
The rush of mad convulsion
In its tempestuous force.
Over the grave of Egypt,
In all her martial might,
The penal tide rose higher
In fierce and wild delight;
And as the rage subsided,
The bass of the solemn surge
Swell'd forth in measur'd cadences
An awful funeral dirge.

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"SEE THAT YE REFUSE NOT HIM THAT SPEAKETH."

HEBREWS xii. 25.

SEE that ye refuse not Him who speaketh—
'Tis the great "I AM" eternal in might;
Whose word, whose will, a thousand worlds maketh—
And all flow as atoms before His sight.

A ray of His Majesty has appeared
At Sinai, when delivering his law—
For the hosts of Israel greatly feared—
He spake—and each heart was melted with awe.

He spake his will to Prophets in vision;
His voice has been heard in the midnight dream:
The earth—the air—the fire—the ocean
Have spoken in goodness—in wrath for Him.

But now His sovereignty has appointed
A new, living way, through his only Son—
Jesus—the Saviour—incarnate—anointed—
Has finish'd what justice requir'd to be done.

Twice did the Father, in a voice from heaven,
Direct fallen man His doctrine to hear:
The channel of mercy—where sin is forgiven;
The light of the world—to guide and to cheer.

He dy'd—reviv'd—ascended to glory;
Pour'd out the Spirit, with power from above;
Sent forth his heralds to tell the bless'd story,
That God was in Christ—and his name is, LOVE. H.

OBITUARY.

Grangemouth, June 17, 1846.

I HAVE to mention, that one of our little number, MRS. CAPTAIN A. WALKER, aged seventy years, after one week's illness, calmly fell asleep in Jesus, on the 27th of May, at eight a. m., surrounded by her family, who deeply lament her departure, as also her husband, Captain Walker, who arrived from London on the Evening on which she died. But they have this consolation, that her spirit is gone to be with Christ which is far better. Our departed sister professed the faith from her youth, and thirty-five years ago she was immersed into Jesus; and at that time joined, with her husband, the Scotch Baptists. She was one of the few who commenced the church in Grangemouth, and continued to the end of her pilgrimage, to bear the character of a loving and chaste wife, a kind and affectionate mother, and one who highly prized the institutions of the Lord Jesus. She was indeed of good behaviour. One trait in her character which she manifested through life was, that of a meek and quiet spirit, which in the sight of God was of great price. Our beloved sister had the consolation to see four of her family immersed into Jesus on confession of his name. Also two of her sons with their wives, and one daughter with her husband, are now members of the church here. Thus the Lord is calling home his family to rest and peace, and we also will soon follow them. Let us then be steadfast, unmoved, always abounding in the work which our heavenly Father hath marked out for us. We need to redeem the time and double our diligence, for we know not what a day may bring forth. R. LAIRD.

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. VIII. AUGUST, 1846. Vol. II.

ESSAYS, DIALOGUES, &c.

From the Christian Journal, Louisville, United States.

A CIRCULAR UPON THE SUBJECT OF CO-OPERATION.

Beloved Brethren.—In discharging the important duty which has been assigned me, I feel somewhat embarrassed from the consideration that several appeals upon the subject of co-operation have already been made to you with very partial success, and from a diffidence in my ability to present the subject in a point of light so new and striking as to command your assent, and to persuade you to aid us in the good cause in which we are engaged. As, however, the duty of addressing you has been assigned to me, I ask you most respectfully, to dismiss as far as possible your preconceived views, and calmly to re-consider the whole subject of co-operation.

The difficulties that embarrass the subject may be ranged under two heads:—

1. Doubts touching the scripturality of the co-operation of two or more congregations for any purpose whatever.

2. A difference of views among the friends and advocates of co-operation, with regard to the best and most efficient plan of co-operation.

Those who halt at the first difficulty, lay it down as a maxim, that we should do nothing, as Christians, for which we have not a "Thus saith the Lord," or an Apostolic example. Now that a maxim somewhat like this might be framed, which would express nothing but the truth, is what I not only admit, but firmly believe. But that this broad and universal proposition encloses much error, is to my mind equally clear. This universal proposition is suicidal, self-destructive,

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and would deny to Christians the right to do many things, which all must admit they ought, and may of right do, to advance the cause of the Lord. For instance: All will admit that Christians, as such, ought, and may of right erect houses for purposes of public worship; and that it is their right and their duty, as Christians, to print and circulate the Bible; and yet, neither for the one nor the other, is there a "Thus saith the Lord," or Apostolic example. Here then are, at least, two exceptions to the above maxim. The sweeping and universal proposition is, therefore, at once reduced to a mere general proposition. And if two exceptions are already found to this favourite maxim of some—how many others might be found? I think it would be impossible for any one to say. But some one will perhaps respond, that the building of meeting-houses, and the printing and circulation of the Bible, are mere matters of expediency, and therefore need not a "Thus saith the Lord," or an Apostolic example to enforce them. This is the very point which I wished to reach. There are, then, in religion, certain matters authoritative and divine, which for ever remain unchanged and unchangeable; and there are certain other matters, which, in carrying out the divine system, are left to human wisdom and prudence.

I then lay it down as a maxim, that in all matters of Christian faith, and worship, and morality, we must either have Apostolic example, which has the force of law, or we must have a "Thus saith the Lord," comprehending the case either by specific or general terms. This results from the very nature of things—for it is utterly impossible that we can believe any thing as a matter of Christian faith, unless the testimony to establish the proposition is found in the Christian Scriptures. Neither can we regard any thing as a matter of Christian faith, worship, or morality, for which we have neither precept, example, nor authority, in the Christian Scriptures. But in propagating and carrying out the great matters of Christian faith, and worship, and morality, there is always at hand a vast magazine of mere matters of expediency, where we are left free to choose according to the circumstances by which we are surrounded. Expediency signifies fitness, propriety, or the means for the attainment of an end. True, the Christian institution itself is a means, a divine expedient, devised by Jehovah himself to secure to man the high ultimatum of life eternal—and all its laws and ordinances are but means or expedients to this great end. But when I use the term without any qualification, I use it as signifying fitness or propriety, or as signifying human means for the attainment of certain ends of our holy religion, where we are not controlled by any express law of the King, or by any Apostolic example having the force of law. Nothing that is unlawful can be expedient; but, according to Paul, a thing may be lawful, and yet not expedient. For instance: It was lawful to eat meat offered to idols, but it was not expedient—(fit, or proper.) Again: What is expedient (fit, or proper,) under certain circumstances, would not be so under other circumstances, though it might be perfectly lawful. To exemplify: It was fit, or expedient, that the primitive disciples should meet for worship in private houses, and in many instances, it is expedient that the disciples still do so; but in very many

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instances, it is fit or expedient that they assemble for worship in public meeting-houses erected for the purpose. Before the invention of the art of printing, writing was the only expedient or means for multiplying the copies of the Bible; but now printing is the proper means, or expedient, for the accomplishment of this end. Thus, while the great matters of Christian faith, worship, and morality, remain for ever unchangeably the same, the expedients to which Christians should, and of right do resort, in order to enjoy and extend the blessings of the Christian religion, are constantly changing with the changes and improvements in the social condition of man, and the various arts of civilization. So far as the means of enjoying and extending the inestimable blessings of the Christian religion have been prescribed by the Christian Lawgiver, they are binding upon Christians of all time. But where any thing is enjoined, either by the Word of the Lord, or the examples of the Apostles, and all the means of doing it have not been prescribed, we are at liberty, and it is our duty, to choose the most eligible means to accomplish it which the various arts of civilization have put within our power. For instance: It is our privilege and duty to avail ourselves of the great art of printing in extending the knowledge of the Christian religion, by the publication of Bibles, essays, discourses, tracts, &c. &c. I then lay it down as an incontrovertible principle, that every duty enjoined by the Word of the Lord, or by Apostolic example, carries with it, as a necessary incident, the right to use the most eligible means for the performance of the duty, except in so far as we are limited by expedients prescribed in the Christian Scriptures themselves, which are necessarily more wise than any which man could devise.

Be it observed then, that the whole body of Christians form one great community. Their division into different congregations, or schools, is an economical arrangement, in order that the different congregations or schools may meet at suitable places to observe the ordinances of the Lord's house—to study under competent teachers the great lessons of Christian piety and morality contained in the Scriptures—and that they may be sufficiently contiguous to each other to enable the deacons to attend to the wants of the poor and needy—and to enable the overseers, or teachers, to visit their respective scholars from time to time, to give them lessons at home, and to see what proficiency they are making in the great art of living godly in Christ Jesus. Now, as the great community of Christians is composed of individuals, families, and congregations, does it not follow, that what they can accomplish best to promote the great cause of human redemption in their individual capacities, they ought to accomplish in that way? What they can best accomplish in their family capacities, ought to be accomplished in those capacities. What can be best accomplished in a congregational capacity, ought to be accomplished in that way. And what can be done best by the co-operation of two or more congregations, ought to be accomplished in that way. The notion that the different congregations of Christ are absolutely independent of each other, is altogether visionary and fanciful. The individuals of each congregation are in certain respects independent of each other, and in other respects they are dependent upon and subject

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to one another. Christian families are also in certain respects independent of each other, and in other respects they ought to regard themselves as dependent upon and subject to one another. Just so, congregations, with regard to certain local and particular interests, are independent of each other, but with regard to the general interests of the kingdom they are dependent upon and subject one to another. And while the true distinction between matters of Christian faith, worship, morality, and mere matters of expediency, are kept up, there is no more danger of the different congregations losing their congregational rights by the co-operation of two or more congregations, than there is of the different members of a single congregation losing their individual rights by co-operating with each other in a congregational capacity.

From the very nature of Christianity, as a proselyting institution, and from the very relation which the various congregations of Christ sustain to each other, as different communities united into one great community under Christ as their common Lawgiver and King, it follows that it is the right and the duty of any two or more of these kindred communities, purely upon the ground of expediency, to co-operate with each other to advance the cause of the Lord, whenever good can be done in that way which cannot be done by separate congregational effort, or when it can be better accomplished in that way than in any other. To illustrate: We will suppose that there are two colonies in the Oregon territory, distant from each other one hundred miles. In one of these colonies there is no proclaimer of the Gospel; in the other there is an active and efficient evangelist. He has built up two large and respectable congregations in his neighbourhood. He has staid amongst them until persons have been raised up to take the oversight of the congregations, which are now organized with their deacons and bishops, who according to the divine pattern teach publicly and from house to house, and are supported by their respective congregations so as to give themselves wholly to the work. The evangelist is now at liberty to turn his attention to other quarters, and there is a prospect of his being able to do much good in the other colony. But he is poor and his family large; he cannot therefore go thither to proclaim the word of salvation unless his brethren sustain him. Neither of the congregations are able to do this without assistance from the other. The brethren are all anxious to send the said evangelist as a missionary to the neighbouring colony, and all are willing to contribute according to their several abilities to sustain him. But this cannot be done without a co-operation of the two congregations, and they have adopted it as a maxim, not to do any thing as the disciples of Christ for which they have neither a "Thus saith the Lord" nor Apostolic example. The two congregations meet to see what can be done for their perishing neighbours; but adhering to the above maxim, and finding no Scriptural authority for co-operation, they adjourn, with tears in their eyes and sorrow in their hearts, to see an enterprize fraught with the salvation of many souls—an enterprize over which angels would have rejoiced, and Jesus from his lofty throne would have bent and gazed with delight, defeated, because they could not find a "Thus saith the Lord" nor Apostolic example, to

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sanction a union of their means to accomplish an end in which they and all heaven feel so deep an interest!

Now, I ask, is this Christianity? Has Jesus filled the hearts of his disciples with deep and fervent love towards all mankind, and the most ardent desire for their salvation? Has he given them ample means, by union and co-operation, to accomplish the good they desire, and yet has he defeated, in many instances, all the benevolent desires of their hearts, by denying to them the right to unite their means, merely because a river, or a mountain, or a few miles have intervened, to prevent their assembling at the same place for public worship? This would be to impeach the great Author of Christianity with a want of wisdom in adapting means to the great end of human redemption! Why, all, I apprehend, will admit that two individuals belonging to different congregations, may co-operate with each other to advance the cause of the Lord, purely upon the score of expediency. And if two may, may not twenty? And if twenty may, may not all the members of the two congregations? But although I regard the whole question of co-operation of churches as one of expediency, yet I am anxious to get our Oregon friends and some of our nearer neighbours out of a difficulty, and therefore I turn to the Scriptures. Now mark: It seems to me obvious, that what is in the New Testament called "*the church*" in such a city, comprehend all the brethren meeting in that particular city, how many soever might have been the different points at which they met. For instance, "*The church in Jerusalem,*" comprehended all the brotherhood in that city. So early as immediately subsequent to the delivery of Peter's sermon in Solemn's portico, the number of the men (males, as the original signifies,) belonging to the church in Jerusalem, amounted to five thousand. Acts iv. 4. The whole number of disciples, male and female, at that time, must therefore in all probability have amounted to at least ten thousand. After this period their numbers were greatly increased, and yet they continued to be called "*the church in Jerusalem,*" though from their numbers they must necessarily have met at several places for purposes of public worship, and have comprehended what would now be called several churches. The Apostles acted as apostles, bishops, and deacons, until the seven men (deacons, as they are generally considered,) were appointed to attend to the daily ministration. Acts vi. After this the Apostles obviously continued to perform the functions of apostles and bishops, until in process of time, elders, or bishops and deacons (if the seven were not deacons enough,) were doubtless ordained in Jerusalem as in every other city. Now as the disciples in Jerusalem were so numerous that they must necessarily have met at various places for purposes of public worship, and as they were nevertheless, in the aggregate, called "*the church at Jerusalem,*" and as every thing done there by the brotherhood in an organized capacity, is said to have been done by "*the church in Jerusalem,*" or simply by "*the church,*" it either follows,

1st. That the Apostles while presiding over the brotherhood co-operated with each other in proclaiming the Gospel, in teaching the brethren at the different points at which they met and from house to house, and in exercising discipline; and that when bishops and

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deacons were appointed, they were not appointed specifically for the brethren meeting at different points, as separate organizations, according to the present custom, but that a sufficient number of bishops and deacons to attend to all the wants of the brethren in the city were appointed in the aggregate, and that they co-operated with each other in attending to the wants of the poor saints, in proclaiming the Gospel, in the various duties of teaching, exercising, discipline," &c. And hence, having a common organization, they were called "*the church at Jerusalem.*" If this view is correct, and in my judgment it is the true view of the subject, then we have the co-operation of what would now be called different churches or congregations, embracing a greater variety of objects than any co-operation ever contemplated by any of our brethren. Such an organization would keep down all spirit of rivalry among sister congregations in the same city, and would give them tenfold the power to do good which they possess with their separate independent organizations.

If *this* view is not correct, then it follows,

2nd. That there were separate congregational organizations of the disciples meeting at different places in the city of Jerusalem, and yet co-operating with each other in all the great matters that concerned the kingdom, as harmoniously as if they had all belonged to the same congregational organization, or had been directed by the volition of one pervading mind. This was indeed true. They had the Spirit and mind of Christ. Hence they were of one heart and of one mind, moved as one man to promote the great cause of the salvation of their fellow beings.

Now as what was done by the brotherhood in Jerusalem in their organized capacity, is said to have been done by "*the church in Jerusalem,*" or simply by "*the church,*" it follows, from the second hypothesis, that there was a co-operation of what is now called churches, in every thing said to have been done by the church in Jerusalem. As this dilemma covers the whole ground of the organization and co-operation of the church in Jerusalem, it follows upon either view of the subject, that there was co-operation in sending Barnabas to Antioch, and in every thing else said to be done by the church in Jerusalem. Acts xi. 22; xv. 22. And as the disciples at Antioch were very numerous, all that has been said of the Jerusalem church was doubtless true of them also; and if so, there was the co-operation of what is now called churches, in sending Paul and Barnabas to preach to the Gentiles. This is my first argument for the scripturality of co-operation. We also gather from the epistles of Paul that there was a co-operation of the churches of Macedonia, Achaia, and Galatia, to raise and send relief to the poor saints in Jerusalem. 1 Cor. xvi. 1—3; 2 Cor. viii. 9; Rom. xv. 25, 26.

From these several connexions it is manifest that there were three separate co-operations for the said purpose—the one composed of the churches of Macedonia, another of those of Achaia, and a third of those of Galatia—and that these three separate co-operations again either formed one grand co-operation, or that, as a matter of expediency, they had made arrangements that their respective messengers should meet probably at Corinth, and all proceed on together to

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Jerusalem with the liberality of their respective co-operations. The one or other of these conclusions is inevitable, from the boasting of Paul, that Achaia had been ready for a year, and from the solicitude he expresses that their funds should all be ready at Corinth when the messengers of the other co-operations should arrive there. Here, then, is co-operation established without controversy. And if congregations may co-operate with each other to supply the temporal wants of their fellow beings, does it not follow, for a much stronger reason, that they may co-operate with each other to supply their spiritual wants, both because it is infinitely more important, and because it falls more directly within the scope of the great objects of the Christian institution? This is my second argument for the scripturality of co-operation.

Again: A brother whose praise was in all the churches, was chosen by the churches to travel with Paul, with the grace or liberality of the churches by which he had been chosen. 2 Cor. viii. 18, 19. Here, then, was a co-operation of churches in choosing a brother to carry their liberality to Corinth, and thence probably to Jerusalem. And as he would need support, they doubtless co-operated in supporting him. Other messengers were also chosen by the different co-operations. See verse twenty-third of the same chapter. Now, if different congregations may co-operate in choosing, sending, and sustaining messengers to carry relief to save the bodies of men from perishing, may they not, for a much stronger reason, co-operate in choosing, sending, and sustaining evangelists, to carry the Gospel to those whose souls are perishing for want of the bread of life—the more especially as the conversion and salvation of the world is the great object of the Christian religion? This, then, is my third and last argument for the scripturality of co-operation. And he who will not be convinced of the scripturality of co-operation by these matter-of-fact arguments drawn from the Scriptures, would not be convinced though one should arise from the dead to declare it.

Having now established the right of the different congregations of Christ to co-operate with each other from the nature of the Christian institution, and the relation which the different congregations sustain to each other, and from Scriptural authority, I would farther urge the expediency of co-operation upon the ground that we have the high sanction of the great Author of Christianity himself, and of the primitive saints under the presidency of the Apostles, for sending out labourers two and two into the great harvest of human souls. Mark vi. 7; Luke x. 1; Acts xiii. 2, 3, &c. This was doubtless a matter of expediency, and only serves as a general rule, as it was departed from in various instances, such as the case of Barnabas when sent to Antioch. Acts xi. 22. But as it comes to us so highly recommended, and as two evangelists travelling together could carry with them a greater variety of talents and much more influence, and would in most instances do vastly more good by combining than by separate efforts, it follows that the rule should not ordinarily be departed from. Now as some congregations could not support even one evangelist, and as but few, unless vastly more liberal than usual, would support two, is it not evident that co-operation is indispensably necessary, efficiently

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to carry out the divine system? Every congregation ought to put forth all its spare means to promote the cause of the Lord; and every member should contribute according to his ability, that there may be equality, and that some be not eased while others are burdened. Will you then, brethren, with one heart and one mind, come up to the help of the Lord? The fields all around are white unto harvest. Will you send forth labourers to reap them down, that you may have some sheaves to present to the Lord of the harvest when he shall come to reward every labourer and punish every idler?

You are the servants of the Lord. Upon you he has imposed the duty of sending out and sustaining evangelists to proclaim the Gospel of salvation to a perishing world. Can you see your neighbours perishing around you for lack of knowledge, and not put forth a helping hand to save them from going down to intermidable woe? Will you weigh your dollars and cents against the souls of a perishing world, which Jesus loves, and for which he died? Have you the Spirit of Christ? "If any man have not the Spirit of Christ, he is none of his." If you have the Spirit of Christ, you will have his mind, his disposition, and will feel for souls as he felt, and will contribute liberally of your means to secure to them the blessings of that salvation which he died to purchase. If Jesus became poor that we through his poverty might be rich, shall we expect or desire to enjoy an eternity of bliss with him without devoting our means and our best powers to promote that cause for which he died? Is there joy in heaven over one sinner that repents, and yet shall we make no sacrifices to promote joy in heaven, peace and salvation on earth? Having drawn to ourselves the blessings purchased by the precious blood of the Son of God, shall we shrink within ourselves and do nothing to impart the eternal good to others, when they would be blessed in receiving and we alike blessed in giving? For even here, blessed as it is to receive, it is still more blessed to give; for those who sustain the proclaimer of the Gospel, and the proclaimer himself, are co-labourers in turning men to righteousness—and those who turn many to righteousness shall shine as stars for ever and ever in the heaven of heavens. Three labourers have already been sent into the field by the co-operation; the one to labour for the space of three months, the other two alternately for the same length of time. They are able, efficient, and godly men, greatly devoted to the cause of the Lord, and will labour most assiduously publicly and from house to house, for the edification and perfection of the saints, and for the conversion of sinners. Will you then send up your messengers to the next co-operation meeting, with ample means to continue in the field the evangelists already employed, and to send out and sustain some four or five others within the proposed bounds? Remember that kings can afford to be generous, and that you are kings and priests to God, joint heirs with Jesus Christ to the boundless riches of the universe! Show then your royal and celestial descent by sending munificent aid to the next co-operation meeting. The time will soon come when for it you will be no poorer on earth, and will be infinitely richer in heaven—when heaven itself will be richer in the salvation of souls saved through your liberality.

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I have not space to argue your obligation to support those who proclaim the Gospel. But permit me to say in all kindness, but with all emphasis, that it is an ordinance of the Lord that those who preach the Gospel shall live of the Gospel. See 1 Cor. ix. 14. He therefore who resists this ordinance, resists and contemns the authority of the King, and might just as well resist any other ordinance of that one Lawgiver, who is able to save and to destroy. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; because the authority is the same, and that authority is contemned if a single law or ordinance of the King is disregarded. If those who give to the poor with respect to temporal things, lend to the Lord, in a much more important sense do those lend to the Lord who send the bread of life to those who are perishing for lack of knowledge. If then you like the security and the investment, make a liberal loan to the Lord, and send it up to the next meeting. Some have proposed that the brethren contribute as much to promote and extend the interests of Messiah's kingdom, as they pay to support their respective state governments. True, this is greatly more than is generally done, but in my judgment it is an exceedingly narrow view of Christian liberality. What! give only as much to promote the great cause of the eternal salvation of man, as we pay to support our state government!! Do no more for the Lord than we do for Cesar!! I would blush to pen a proposition which falls so far below what the responsive love and gratitude, the munificence and true nobility of Christians, should prompt them to do for the honour and glory of God, and the eternal salvation of their fellow-beings. I will not pen a proposition so greatly reflecting on the liberality of my brethren in the year of grace 1846.

Why, the Jews, it is supposed by Mr. Dick, in their various tithes, offerings, &c. contributed at least one third, and perhaps one half, of their annual income, to support Judaism. And shall we do so much less to promote and extend the infinite blessings of the Christian religion!

Let us turn our eyes to calvary. Who is that that hangs there upon the cross between two malefactors, with all the seals of divinity upon him—that turns his eye so full of compassion upon those who are aggravating his sufferings? Whence this strange darkness at noon-day, and in a cloudless sky, that covers the land? Why is all nature convulsed? And why do I hear a noise as if all the rocks round about Jerusalem were rending asunder? Why the awful throes and agonies of that godlike victim? Why do I see him turn his eyes towards heaven with such a look of unutterable anguish? And why in tones so full of agony and woe, that they pierce through and through my inmost soul like a javelin, do I hear him cry, "My God, my God, why hast thou forsaken me?" Why again, while those who are putting him to death are mocking his sufferings, do I see him turn his eyes towards heaven, and in tones so full of love and compassion that they melt my very soul within me, do I again hear him cry, "Father, forgive them, for they know not what they do?" What means this strange mixture of divine compassion and unearthly woe? And what does all around mean? Christian! these throes and

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agonies, these tones of anguish and compassion, and the mourning with which nature is hung, is the dreadful tragedy of a guilty world's redemption!! That mighty victim is the Son of God, bearing our sins in his own body upon the tree of the cross!! Upon him was laid the iniquity of us all, and by his stripes are we healed. And did Jesus endure all these agonies for the sake of redeeming, saving, and blessing us for ever? And did his divine Father so love us, even when sunk in sin, as to send his only Son on such an errand of mercy? Did he so love us as to restrain even the angels from flying to the relief of the Son, when in the very crisis of his agonizing task, he appeals to him in tones of agony so deep and piercing, that they seem calculated to carry anguish even to the bosom of the divine Father himself? How deep and unfathomable the love of God to our guilty race to bear the stress of such a trial!! And that his parental affection did not yield and give way before the power of that appeal!! How the angels must have stood bewildered and astonished, wondering what new development of the divine perfections that dark tragedy was about to exhibit!! What new sun would arise from this obscurity to pour its light upon some new attribute of the divine perfections!

Christian, can you turn away from this scene with ought of selfishness in your bosom? I will not dishonour you by supposing that you can. Open your hands and your hearts then, and send up your messengers with contributions worthy of your high distinction as the sons and daughters of the Lord Almighty—worthy of the Lord who bought you, and whom you represent in the great work of doing good. In love, in compassion, in benevolence, show yourselves godlike. Prove your high parentage by your munificent liberality. Send out and sustain in the proposed bounds a competent number of efficient and God-fearing men, to proclaim the Gospel to sinners, to teach and perfect the saints, with the aid of the elders, in every Christian virtue. Pray for them, give them your aid and countenance in all their efforts to do good, and heaven will crown your efforts with success—you will derive from the good diffused around you infinitely more happiness here than you could from any other investment of your capital, and in yonder world you will reap life everlasting! Multitudes saved by your instrumentality will call you blessed, and thrice and for ever will you be blessed by the Son of God.

May we all so live that we shall be able to meet our Lord and Master without a blush in the fair climes of immortal bliss, and hear him say, "Well done, good and faithful servant, enter thou into the joys of thy Lord!"

Your brother in the bonds of Christian love, JOHN TAFFE.

REMARKS BY J. W.

THE foregoing circular on co-operation, although rather longer than is generally approved, is presented entire to our readers. We consider brother Taffe, when writing on the subject of Christianity,

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always worthy of a respectful hearing. His manner, matter, and spirit, are always good; and although some novel ideas are occasionally advanced, yet they claim to be examined with candour and impartiality.

It has frequently been remarked, "that a correct theory will produce a correct practice." If this be true, and who can doubt it, then it follows as matter of course, that so long as the practice of a Christian, or a community of Christians, is not in accordance with the example given in the Bible, no one ought to be inflated with the idea that there is nothing further to learn or to practice in the kingdom of Christ.

Christianity, when first born into the world, must be contemplated either in a state of infancy, youth, or perfect manhood. To which of these states did it belong? Some no doubt will say, to the latter; while we on the contrary unhesitatingly say, to the former. Childlike in simplicity, purity, union, love, and benevolence, it shone forth in the midst of the surrounding darkness perfect in nature and practice, but with an horizon bounded by Jerusalem, Judea, and Samaria—or, to say the most, its sympathies extended only to the circumcised Jews and proselytes of the Roman empire. The Barbarian, Sythian, bond and free, of every nation, could not then be admitted into its fellowship on any condition.

O how delightful and heart cheering it would be to behold church co-operation and church discipline carried on under the influence of that childlike meekness, purity, and simplicity, connected with that enlightened understanding and enlarged philanthropy contained in the commission of the Lord, and which was fully given to the church before the inspired Apostles fell asleep in Jesus. May the Lord hasten that blissful period!

Brother Taffe intimates that the bishops and deacons were simply chosen for the services of the whole congregations as such; and although many parts of the same body must necessarily be meeting for worship at different points of the city, yet there were no specially appointed officers for each congregation. If this be correct (and it is presented as matter for inquiry,) then the officers would be a similar body to the Jewish sanhedrim, chosen to govern the church in any given city or district where disciples were made to Jesus the King. Was this the fact? Who will decide the question?

We fully agree with the writer that there must have been in Jerusalem more places to meet in for worship than one; and we know for certainty this was the case both in Rome, Corinth, and Laodicea, and probably in Ephesus too. Paul called for the elders (the sanhedrim) of the church at Ephesus, &c. Titus was commanded to ordain elders in every city, &c.

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Will our gifted brethren examine this subject—for if the principle be correct, the boasted independence of congregations in large cities, will in some measure vanish.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XVI.

GENESIS XV.*

Olympas. When was it, James, that God said to Abraham, "Fear not, Abraham; I am thy shield and thy exceeding great reward?"

James. After those things which occurred in the battle at Dan, or when Abraham refused the spoils of victory offered him by the king of Sodom.

Olympas. It would seem then, William, that this magnanimous conduct of the venerable patriarch had the approbation of Heaven, and that the refusal of reward from king Bera invoked a greater reward from the King of heaven—"I am thy exceeding great reward."

William. I cannot see why the Lord should have here spoken of an exceeding great reward, unless in contrast with the reward offered by the king of Sodom; and, indeed, thus compared, it was exceeding far above all earthly reward.

Olympas. Learn, then, from this illustrious example, my son, to disdain reward from ignoble hands for discharging the debts of friendship—for fulfilling the obligations which nature and religion have equally imposed on all the sons of God. Heaven approves this truly noble example of heroic benevolence, of generous and exalted sympathy for a suffering relative and brother. Never accept from human hands a remuneration for having relieved distress—for having discharged the mere debt of humanity and religion. Remember God said to the venerated father of all saints for such a noble deed, "I am thy shield and thy exceeding great reward." Tell me, Thomas Dilworth, why think you did the Lord precede the promised reward with the intimation of a *shield?*

Thomas. It would seem that Abraham needed more a *shield* than a *reward*, inasmuch as he had exasperated the surviving friends of the vanquished alliance of the confederated kings.

Olympas. True, most true; and in this we have an important lesson and a new incentive to the discharge of hazardous duties. Can you fathom the full meaning of this, Reuben?

Reuben. No, sir, if it indicate more than that the Lord will always defend them that do right.

Olympas. This includes all, it is true, that is intended; but it is too general, and strikes not the special point. Some good men have been intimidated from reproving sin and aiding injured innocence,

* Our last heading ought to have been Gen. xiv. instead of xvi.

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fearful of the vindictive resentments of wicked men, to whom these words furnish a severe reproof and a strong persuasive to faithfulness to the claims of true religion and suffering humanity. Abraham jeopardized his life, his property, and the secure possession of the calm repose and serene contemplations of the greatly exposed position of the shepherd's peaceful life. He hazarded all this on the account of an injured brother, and the demands of an afflicted relative, through the promptings of the tender mercies of the saint. Therefore said the Lord, "FEAR NOT: Abram, I am thy SHIELD." It was after, not before, the patriarch triumphed, the Lord promised this special care—the guarantee of property and life. Never then, my son, fear the consequences of duty: be first persuaded that it is your duty—that the God of nature and religion has so enjoined upon you. Any thing else in this connxion that excites your admiration, Reuben?

Reuben. Yes; I admire Abraham in every point, as his character develops to my mind. He knew the *mollia tempora fandi* of Virgil; or, as one of the sons of Grecian lore used to say, he knew the *kairon gnoothi* of Pittacus.

Olympas. Quote not these Pagan authors while we worship God, and meet in the family temple. It is as incongruous as to quote Byron and Shakspeare in the pulpit to set off the doctrine of Christ. You mean by these quotations that it is wise to know the proper time to speak, and to secure a moment favourable to a kind reception. Proceed, Reuben.

Reuben. Abraham at the moment of these new condescensions thought it suitable to ask, "Lord, how long shall I live without the child of promise, and my Damascene steward be my heir?" But when the Lord assured him that he had not forgotten his promise, but renewing it with amplification, led him to expect from the aged Sarah an issue numerous as the stars, and countless as the sand, he instantly responded, "*I believe it, Lord.*" Therefore says Moses, and says Paul, this ready belief was counted to him for righteousness.

Olympas. Thomas, was it the belief in the promise of the seed of blessings, or the belief of the promise, "*So shall thy seed be*"—numerous as the stars, countless as the sands, that was accounted to him for justification?

Thomas. Paul says (Rom. iv.) that it was the belief of the promise, "*So shall thy seed be;*" for on this he comments, saying, "Being not weak in faith, he considered not his own body now dead, when above a hundred years old, nor yet the deadness of Sarah's womb, (about ninety years old,) he staggered not at the promise of God—*(so shall thy seed be)*—but was strong in faith, giving glory to God"—(his power and faithfulness)—"being fully persuaded that what he had promised he was able to perform." Therefore, *it* (his belief in this promise) "was imputed to him for righteousness," or justification.

Olympas. Is this, Thomas, the same sort of faith now imputed to us for justification?

Thomas. Yes; for adds the Apostle, "It was not written for his sake that it was imputed to him, but for us also, to whom it—(similar faith in a similar promise)—shall be imputed;" provided we have the

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same belief or confidence in him who raised up Jesus from the dead womb of Sarah, and from the barren rock of the Arimathean's sepulchre the dead body of him who was delivered for our sins to the cross, and was raised from the dead for our justification.

Olympas. Well spoken, Thomas. It is even so. The same faith in the new promises exhibited by Abraham in the old promises will be reckoned to us for righteousness. I emphatically note this, because many will tell you that it was faith in the Messiah, and not in this promise, that was reckoned. No doubt the virtue is in the object of faith; but that is not the question here. The virtue in faith, which finds the virtue in the object of faith, is the sincere and heartfelt persuasion of the faithfulness and power of God.

Reuben. But Abraham seems to want a pledge of the inheritance of Canaan, if not of the fulfilment of the promise concerning the nations to be born of him. How are we to understand this?

Olympas. As yet there was no guarantee of the inheritance of Canaan. It had been mentioned, but not defined, nor covenanted. Therefore he asks, "Whereby shall I know that I shall inherit it?" Assurance is naturally desired when the object proposed deeply interests the heart. The painfulness of doubt is ever in the ratio of the magnitude of the interests contemplated. Hence the desire of certainty in all the great concerns of life. The Lord has always kindly vouchsafed it—sometimes independent of, and without, the solicitations of man; at other times, in answer to their prayers. On this occasion Abraham asks, and God tenders a covenant, and all the sacred victims are appointed. You can tell me, James, what and how many were the clean beasts, or acceptable sacrifices, of the patriarchal and Jewish times.

James. They were five: The cow kine, the goat, the sheep, the turtle dove, and the pigeon.

Olympas. How were they disposed of at this time, Eliza?

Eliza. The beasts were killed and divided in the midst, and laid each piece one against another on the altar, so that the parties covenanting could walk between them.

Olympas. Can you, Eliza, name any place in the Bible that alludes particularly to this practice?

Eliza. Jeremiah xxxiv. 18. The Lord says, "I will give the men that have transgressed my covenant, who have not performed the words of the covenant which they had made before me when they cut the calf in twain and passed between the parts thereof. The princes of Judah," &c. "who passed between the parts thereof."

Olympas. Do you remember, Reuben, whether any Greek writer alludes to this custom?

Reuben. Homer, in the first book of the Illiad, says, "They cut the quarters, dividing them in two, and cover them with the fat," when preparing them for sealing a covenant or making a sacrifice.

Olympas. The Chaldeans, Greeks, and Romans, borrowed this custom from the patriarchs. They were wont to imprecate upon themselves destruction, should they break the covenant thus confirmed over dead sacrifices. "That day," says Moses, "God made a covenant with Abraham," or gave him a pledge that from the Nile to the

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Euphrates his seed should possess the land then occupied by ten distinct idolatrous tribes. The Lord also prefigured to Abraham at the going down of the sun, through dark omens, and in a dream foretold the afflictions of his people during four hundred years' pilgrimage in a strange land. He also declared the decree of the reprobation and condemnation of their Egyptian masters, and their deliverance from a servile and cruel bondage. These, together with other items of personal importance to Abraham, were kindly intimated to him; and thus assured not only of all the great points concerning his seed, but also of such incidents in his own history as could be gratifying to him, the Lord withdrew from him and left him to his own reflections.

Thomas. As much depends upon a right perception of the faith of Abraham, it being a model faith, I desire to ask wherein specifically lay its chief excellence?

Olympas. Not, we have seen, in its object; not in any specific promise, such as, "In thy seed shall all nations be blessed," not even in the words, "*So shall thy seed be;*" for although according to Moses and Paul, this proposition was not so cordially and so firmly grasped by the faith of the patriarch, which secured to him an eternal honour, still the peculiar excellence of his faith was not in that promise, but in the firmness and strength with which he embraced it; being fully persuaded that what he had promised he both could and would perform.

Thomas. I can easily perceive that if the virtue of his faith consisted in the promise, or object of it, "*So shall thy seed be,*" we, not having such a promise tendered to us, never could have a similar faith; and, therefore, must necessarily be precluded from the honours and advantages of the heirs of the Abrahamic faith; yet I have understood you to teach that the salutary virtue of faith lay in its object, and not in the manner of believing it.

Olympas. True; and whenever the question arises about the *manner* of faith and the *object* of faith, we strongly affirm the conviction that as it is not the manner of eating, but the thing eaten, that supports life; so it is not the manner of believing, but the thing believed, that sanctifies and saves us; for a man may eat poison as he eats food, and die through eating; so may he believe a lie as he believes the truth, and die through his faith; for to believe a lie of Satan, or to disbelieve the truth of the Lord, as to eat poison, or to refuse to eat food, will equally end in death. But the faith that justifies and saves through the object believed, is a faith that doubts neither the power nor faithfulness of God, but acquiesces in the conviction that the Lord both can and will do what he has spoken. There is, then, no promise that can justify or save unless it be believed; and there is no belief that can justify and save unless there be both justification and salvation in the thing or promise believed. But now we are characterizing the belief of Abraham, and not the promise which he believed; and so far as his faith is a model faith, its excellence consists in its promptitude and strength. He immediately and firmly received the promise, acquiescing in the power and veracity of God to do what he said.

Thomas. If, then, we hold as certain the promise of forgiveness, adoption, the resurrection of the just, eternal life through Jesus Christ

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our Lord to those that are in him, are we not then possessed of the faith of Abraham, and constituted heirs of an eternal inheritance?

Olympas. Abraham believed the certainty of the promise with a special reference to himself: if, then, we believe the promise of forgiveness, adoption, &c. with a special reference to ourselves, we are walking in the steps of his faith in the promise, "So shall *thy* seed be."

Thomas. You make a difference, then, between the belief of a general and a special promise.

Olympas. No difference so far as simple *believing* is concerned; but a great practical redeeming and exhilarating difference between believing that *some persons are pardoned*, and that *I am pardoned*. Multitudes believe that Christ died for sinners, who do not believe that he died for them: I say, multitudes of sectaries believe that Christ died for *some* sinners, who do not believe that he died for them; and even of those who believe he died for all, and that all are pardoned who have received Christ, there are many who do not rely upon him and confide in him with an assurance that they are pardoned, adopted, and saved. To believe the promise made to us as Abraham believed the promise made to him, is all that we need, so far as faith goes, to constitute us Abraham's seed and heirs according to the promise made to us of the eternal inheritance. Few seem to appreciate the great moral and sanctifying difference between believing Christ and believing in him. Demons believed Christ, but they did not confide in him as their Saviour. Still while believing a person, and believing in a person, are as cause and effect in some instances, and yet different states of mind, those who now intelligently and cordially believe what Christ says, will confide in him; provided only, they are conscious that they do the things that please him. But there are some other points in Abraham's faith and character that will come in our way as we advance in the biography of this great and honourable patriarch.

A. C.

FIRST PRINCIPLES.

HAVING in our last number treated of the Gospel, and its power and fitness to save man from his sins, I shall proceed next to the consideration of FAITH, and other requirements to constitute Christians. The two great questions which concern man are, 1st. How shall I become an heir of God and a member of the kingdom of Christ on earth? 2nd. How shall I qualify myself for a happy admittance into the kingdom of endless rest? Not only the first principles are involved in the inquiries, but also the whole duty of man to God and his fellow creatures.

As injunctions on our race, there is one in the order of Heaven placed before all others, and without which any and all other performances, would prove sinful before God. The first and great commandment under the reign of the Messiah is,

TO BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD.

The Apostle Paul said, "Without faith it is impossible to please

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God; for he that cometh to God must believe that he is, and that he is a rewarder of all those who diligently seek him." The same writer also declares, that "Whatsoever is not of faith is sin." The Saviour himself declared, that "He that believeth not that Jesus is the Christ, is condemned already." Without faith, men are in darkness—know not the truth—and walk in the valley and shadow of death.

That all persons who wish to know the truth, may be enabled to see it clearly, I will endeavour to present the subject in such a form as will impress itself upon the mind more forcibly.

I.—What is Faith?

The Apostle says, Heb. xi. 1, "Now faith is the substance of things hoped for, and the evidence of things not seen." A good rendering of the same passage would be, "Faith is the confidence of things hoped for, and the firm reliance on things not seen." The common translation, however, is sufficiently plain, and all who can appreciate simple instruction will be able to comprehend it. Faith is no manifestation to, or display of God's power upon the heart of man. It is the mind's own action. It is the trusting in the promises of divine truth, which rejoice the heart and reconcile the soul to God. The character of faith depends entirely upon the nature and amount of the evidence. If the subject requiring our credence is one of minor importance, and the evidence slight, the faith will be feeble, and the emotions produced by no means lively; but if the subject in reference to which belief is required, is of momentous import, such as, Christ died for the sins of the world, and the evidence is indubitable, the conviction will be strong, and the change produced marvellous in its character.

Faith, then, is not a hesitating admission that the Bible is a good book, and that the Lord Jesus Christ is, perhaps, a great and good being, and that it is well enough to become a Christian, particularly if one should see death at the door—but it is a trusting of the whole soul to God and his Word, and this too, in order to escape eternal condemnation, and to attain honour and glory upon high.

II.—How does Faith come?

Paul says, Rom. x. 17, "Faith comes by hearing, and hearing by the Word of God." Just in proportion as mankind comprehend the truth of God, faith abounds in the world; but where any people are ignorant of the Scriptures, they are destitute of faith. The current systems of speculative theology utterly obscure the truth, and no one under their influence can possibly believe the plain declarations of heaven. Neither can any one not conversant with the facts of the New Testament believe in the Lord. It is life eternal to know God; and the Apostle informs us that Jesus Christ will take vengeance on them that know not God and that obey not the Gospel.

Heathens have not faith because they have not the light of Revelation; and nine-tenths of the people in nominal Christendom are destitute of faith for a similar reason. It does not imply that one has faith because he has a Bible in his house, or because his parents made the impression on his mind that "*it was a terrible thing to serve*

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God." No one has saving faith, who has not heard clearly, and has not investigated fully, the facts of the New Testament. The greatest deception of which I have any knowledge, is the impression that all church members and those who are wedded to peculiar tenets and denominations are believers in the truth. Modern theology and all the recent plans of making religionists, disqualify men for receiving with humbleness of mind the engrafted word of truth. We believe in God, not from mathematical, geological, astronomical, or logical demonstration, but because we have heard there is a Maker of the universe. If the idle speculations called "*mental philosophy*" could demonstrate to the world the being and attributes of the Deity, faith would no longer exist—for demonstration destroys the whole idea of faith. As no stream can rise above its fountain, so nature can suggest nothing above dull inert matter. There is a link lacking in the chain of knowledge that leads to God, which philosophy cannot supply. Revelation alone is adequate to this work. There are no data in the universe by which man can reason from physical to spiritual existence. "God is Spirit," and nothing short of spiritual knowledge could have revealed his character to the world. This spiritual information we acquire from the Bible alone; and the belief it inspires is *the faith* by which we walk, and which is not of sight but by the revelation from above. There are no analogical arguments which could possibly reveal the character or mission of the Saviour of the world. We believe that Jesus Christ was born of the virgin Mary, cradled in a manger, was baptized, preached, suffered, was dead, buried, rose again, and ascended on high—because the Scriptures declare these things. No reason or philosophy could reveal them. God is the author of all these truths, and therefore he is the author and finisher of our faith.

Inasmuch then as faith rests on evidence, (facts,) it is not something for which man should pray, any more than he should pray for loaves and fishes; or seek it in any way but by searching solemnly the Word of Truth. God has given the means by which we obtain a subsistence, and he alone who lives in the use of the means enjoys the bounties of heaven; and in like manner he has graciously bestowed upon us the means by which we can gain faith, and he who neglects them must fail to acquire faith. The whole secret of believing consists in learning the truth. Hence the commission was "Go into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

III.—What is the effect of Faith?

We have no evidence of persons believing, in Apostolic times, whose hearts were not thus changed, and who were not induced to proceed to other inquiries preparatory to entering the kingdom of Christ. Witness the course of the Pentecostians, Samaritans, Cesareans, Phillipians, &c. &c. Those who believe that Jesus is the Christ are, in the language of inspiration, "Begotten of God;" they are quickened, their hearts are revolutionized, and they are ready to forsake all and follow the Saviour. It is impossible to imagine how

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one who believes there will be a judgment when the righteous will be saved, the wicked damned, and God's government approved, can yet remain indifferent to the obedience required to prepare him for happiness! When mankind see that present as well as future happiness depends to a great extent upon the faith and obedience of the Christian institution, no one in his proper mind can remain idle. Man acts from motive; animals from instinct alone. Man, as a general thing, pursues such a course as he believes will afford him the greatest amount of enjoyment. Such, then, who do not avail themselves of the advantages of Christianity, have not confidence it can give more comforts than worldly pursuits and animal impulses!!

IV.—What is the evidence one has Faith?

The Apostle James says, "Show me thy faith without thy works, and I will show thee my faith by my works." "Faith without works is dead." That is, extinct—it is nothing—there is, in fact, no such thing. The avowal that a man's faith is dead, is only a declaration that he has none. Hence we have accounts in Scripture of persons making "*shipwreck of faith*," which is only another form of saying, some have not held fast the faith—they have let it die—it is gone.

It is a great deception on the world for one to declare he believes the truth, and yet he has no heart to honour his Maker!

I admit it possible man may have *momentary* faith without obedience as is clearly shown from the case of the Jews, "who believed but would not confess, for fear of being turned out of the synagogue." Also from the case of Agrippa and Felix. But in such instances the word of the kingdom is snatched from the heart as birds take the seed by the way side. The Gospel either hardens or softens; it saves or destroys. Men who hear the Word and do not bow to its authority, let the Word slip, and consequently have not the faith.

He that believes in God loves his institutions, and endeavours to conform his life to all the precepts of the Holy Spirit. By this we know we have faith, when we have the works which the belief of the heart unto righteousness always produces. He that says he has the faith of the Gospel, and remains indifferent to his eternal salvation, to say the least, is *deceived*.

THE FUTURE LIFE.

Who can look on the principal constituents of plants, nat is, carbon, oxygen, hydrogen, and nitrogen, and contemplate their gradual transformation into vegetable albumen, and vegetable caseine, or on any of the elementary forms of nitrogentized compounds, so absolutely essential, directly or indirectly, to animal life, without feeling that nothing stands alone in this world, but that "the chain holds on, but where it ends, unknown!" And even should it also occur to the mind, that the same process ceases not with us, but that these human bodies, thus marvellously made and nourished, are, even the organs by which the high functions of the brain are performed, material and perishable; and that "we feed ourselves to feed the worms," and,

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being dust, return literally to dust again,—let us not pause on the threshold of the argument, were despondency might await us, but go boldly on through the portal, and calmly consider what deduction we may draw by the simple light of reason, from this undeniable truth. We see that everything around us here, when it has accomplished the end of its being, is not annihilated, but only transformed into some other state, in which it still continues to work out the will of Him who created it: every *material* thing *perfectly* fulfils its destined purpose; but Man has that within which assures him that here he neither is nor does all that the soul could be and perform, were it disencumbered of the body in its present gross state. Has he not, then, the strongest reason to confide in Him who gave that body for good purposes here, that he will, at its dissolution, still make it subservient to his wise intentions, and after he separates it from its present union with the soul, will assuredly place his rational creature in a condition to be and to do all for which that creature was made? Man would then no longer be the exception to the rest of sentient beings. Their wishes and desires are so arranged, that the means of their gratification are within their reach on earth. We, on the contrary, feel aspirations which never can be fully gratified here, and whose very existence foreshows a time when they will have their fruition. The moral consequence we may draw from this is almost too obvious to require notice. If we look forward to a state in which the body shall be so changed, that its present enjoyments can exist no more, while those of the soul shall last for ever, how important is it that the Will, which triumphs over everything that is material in us, should be so regulated, that when that state arrives, it may not long for those earthly pleasures which are gone to return no more, but may have already anticipated in hope that reality it shall then experience. The wise of old, though but dimly perceiving what is assured to us under the pledge and seal of God himself, could yet draw the right inference from those dim perceptions. When in the varied phases of the butterfly's frail life they saw prefigured their own future destiny, they could urge their disciples to purify the soul, and fit it for the companionship with eternal Love. In the grain of wheat apparently perishing in the earth, but springing up in due season in a form "the same, and yet another," the Apostle found a similar correspondence with our lot. All can see the appropriateness and beauty of the comparison. May all likewise take to heart the Apostle's argument, and having this hope, may they continue "steadfast and immovable," in all that is good, knowing beyond all doubt or cavil, that "their labour shall not be in vain in the Lord."

LOVE.—Love is a weapon which Omnipotence reserved to conquer rebel man when all the rest had failed. Reason he parries—fear he answers blow to blow—future interests he meets with present pleasure—but love, that sun against whose melting beams winter cannot stand—that soft subduing slumber which wrestles down the giant—there is not one human creature in a million, not a thousand men in all earth's huge quintillion, whose clay heart is hardened against love.

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THE MOST WONDERFUL PEOPLE.

EIGHTEEN hundred years have passed since two disciples, journeying by the way, heard themselves addressed with that awakening rebuke, "*O fools*, and slow of heart, to believe all that the Prophets have spoken." (Luke xxiv. 25.) May we not hear, as it were, the same heavenly voice speaking alike to Jew and Gentile, and reproving our dullness of understanding and our blindness of heart? What if these things are marvels? What if we cannot discern with certainty the mode and time for the accomplishment of the divine purposes affecting the ancient people? What is the whole of their history, from Egypt to the dispersion, but a series of perpetual wonders? Take but the smallest fraction of their personal records, annalyze the successive events, and they resolve themselves into as many miracles. Witness the division of the sea, the angel's food, the rock that followed them, the garments which waxed not old, and the feet that swelled not; the opening of the earth, the fire from heaven, the parting of the waters of Jordan, the walls of Jericho, the sun standing still in the valley of Ajalon. All the events connected with them—the earliest and the latest—while they show remarkably God's power, are nevertheless full of mystery. What more mysterious than that there should spring from one "as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the sea shore, innumerable?" (Heb. xi. 13.) What more mysterious than the way by which they are led out of Egypt on the exact day foretold four hundred and thirty years before? (Exod. xii. 40, 41.) What more mysterious than the providential ordering by which they were brought back from the captivity of Babylon at the precise termination of the predicted seventy years? (Jer. xxv. 11, 12; xxix. 10, compared with Ezra i. 3.) What more marvellous than the downfall of their temple, the aptest type of their national history, within forty years of our Lord's prophecy? Once the wonder of the world—now not one stone left upon another; once the glory of all lands—now without a mark or token to tell the traveller of its site. Or what more marvellous than their own career as a people? Once the sole depositories of God's truth, the subjects of a direct theocracy, the witnesses of a perpetual miracle—now "an astonishment, a proverb, and a by-word among all nations," (Deut. xxxvii. 37.) whither the Lord has led them. Once the freest of all nations, so that their boast was, that they were never in bondage to any man, (John viii. 33,) yet brought successively under the yoke of Chaldeans, Medes, Greeks, and Romans. Nay, in the present crisis of penal degradation and dispersion, how mysterious is this people. There is a dignity in their very disgrace and infamy. Though cast down, yet not dejected utterly; though stricken sorely, yet not annihilated; aliens and vagabonds, but not swept away from the face of the earth. Christian men can never look at them without associations of solemn interest and awe. They cannot but remember, that of them, as concerning the flesh, Christ came—that of them was the goodly fellowship of Prophets—that of them was the glorious company of the Apostles. Would we could add, that of them, too, was the noble army of martyrs! And though subject to whip and scourge, and scorn and

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contumely, by their conquerors, and though they have been abused, the Egyptians, Assyrians, Babylonians, Syro-Macedonians, and Romans, have all in their turn been razed from the list of principalities and powers. Yet they, the hated ones, they yet survive. The blessing and the curse of Balaam are both yet in force, and both inseparably connected with their history. "Blessed is he that blesseth thee, and cursed is he that curseth thee." (Num, xxiv. 9.) Though God has made a full end of all the nations whither he has driven them, he has not made a full end of them. (Jer. xlvi. 28.) Hath he smitten him as he smote those who smote him? or is he slain according to the slaughter of them that are slain by him? (Isaiah xxvii. 7.) Truly we may say, all these things are wonderful, too wonderful for us to know; they are marvellous in our eyes; but we must add, nevertheless, with all the certainty and assured belief of men who have seen with their open eyes, and heard with their ears, and to whom all their fathers have told it—"This hath God wrought!"—*Bishop of Winchester.*

THE POWER OF TRUTH.

THE celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the Scriptures. They agreed together to expose, what they termed, the imposture of the Bible—and Mr. West chose the Resurrection of Christ, and Lord Lyttleton the Conversion of Paul, as the subject of their criticism. Both sat down to their respective tasks full of prejudice, and a contempt for Christianity. But what was the result? They were both converted by their endeavours to overthrow the truth of Scripture. They came together, not as they expected, to exult over an imposture exposed to ridicule; but to lament their former unbelief, and to congratulate each other that they had discovered the truth of Revelation. They published their inquiries, which form two of the most valuable treatises now existing, in favour of the truth of God's Word—one entitled *Observations on the Conversion of St. Paul;* and the other, *Observations on the Resurrection of Christ.*

THE IDEA OF GOD.

THE idea best suited to the glorious faculties of the human mind, and which it can most worthily cherish, is the idea of a Deity, which unlike every other with which we are familiar, is capable of continual expansion, enlarges with our intellectual powers, ranges through all space, stretches beyond all limited duration, and which, to use the words of an eloquent Christian orator, "Borrows splendour from all that is fair, subordinates to itself all that is great, and sits enthroned on the riches of the universe." This idea, illustrated and explained in an infinite variety of forms in nature, is augmented with a moral grandeur, and shines with an infinite glory in the pages of divine Revelation.

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In both it is brought home to our hearts with irresistible power; and produces a character in those who sincerely entertain it in some humble measure, resembling the perfections of the Great Being who is its original archetype. His natural attributes, such as eternity, spirituality, omnipotence, wisdom, omnipresence, and infinite goodness, inspire adoration and furnish all the elements of a sublime and elevated piety; while the impressive manifestation of his moral excellencies, his holiness, rectitude, truth, and mercy, as the Governor and Saviour of the world, operates in the production of principles which renovate, dignify, and exalt the human being, placing him under an influence which supplies his understanding with the most valuable knowledge—his conscience with the most delicate sensibility—his will with the purest and mightiest motives—his affections with the noblest objects—and his whole sphere of existence with duty and enjoyment.

On the principle that "the character is formed *for* the individual and not *by* him," man must indeed become the creature of necessity, is entirely foreign to his nature. But on the Christian principle that every character involves personal responsibility in its formation, the idea of a moral influence instilling its motives, impressing its features, and controlling its destiny, is most welcome to the heart; and this moral influence is exerted with a perpetual energy on the individual who cordially receives and reverentially adores a being of infinite perfection and glory—his Creator—his Governor—his Sanctifier—his God. The character rises and is sustained under his transforming influence. The struggles against temptation, sin, and folly, in the vale of tears, become successful, because they are animated by the inspecting eye of the Divinity; and the feeble creature, armed with the omnipotence of Heaven, is more than a conqueror. Mighty are the triumphs of principle over passion, and of piety over the world. What a powerful check to vice is likewise furnished by the consciousness in the bosom of the sinner, that there is an Almighty Judge, from whose presence he cannot hide himself—a Being that surrounds his path and is acquainted with all his ways? Let this impression be once felt, and the pleasures of vice lose all their captivating charms, the heart sickens at temptation. "GOD IS HERE," irradiates the darkness of the night, tears off the cowl of secret villainy in the face of day, and so alarms the conscience, that imagined crimes are destroyed in embryo.

THE WONDERS OF CREATION.

ARE there art and design in the unbounded fields of illimitable sky, and among the orbs of creation? Ask the astronomer, who will tell you that the orbs, a thousand times larger than our earth, with all its oceans, continents, and mountains, as they thunder through space, on the wings that almost defy the speed of thought, can be calculated in their course with far more precision than the wheels of a watch! They have, since creation, kept on their unseen celestial railways, never dashing against each other to darken half the heavens with the fragments of their ruins. Even the comet, the *mail-carrier* fromone

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system to another, as he drives by torch-light across an abyss of space profound, coming up to each goal with a curve, coursing in a graceful elongated sphere, may be calculated in his stages, and his returns precisely foretold!

Is there room for the play of this immense machine? Ask the planets that walk the far sweeping rounds on one plane, but at awful distances from each other, making their own years as they accomplish the mighty circle round the sun!

Is there proportion in creation? Ask jupiter, with his moons, or saturn, with his far off cloudy skies and his broad girdle of light, if the great central urn of fire be large enough to warm their hemispheres too, as they turn towards the unwinking eye of day.

I come down to the masonry of our own planet, and read the fitness of Almighty design inscribed on every mountain and imbedded in every vale. The central core of fire is wrapped thousands of miles deep, in successive layers of stratified rock, through which sometimes the molten lava burns its way and congeals in metallic pillars, that seem to chain the surface to the inner crust against which lash the surges of the perpetual fire. The strata of the rocks are covered with the layers of earths and soils; over these, God's own enamelling of green, the carpeting for a giant's tread or fairy's foot, is thrown in beautiful order bespangled with flowers of strange loveliness and fragrance. Above, the tall trees of the forest wave; higher still, the mountain thrones are pitched, on which the kings of thunder take their seats when the alarm of the storm is beaten and the thick clouds are mustered for the black tempest. Above these still, a dome of blue, of wondrous beauty—first gazed on by infant eyes, last seen by eyes swiming in death—an elastic canopy that seems to settle low over the valley, or round up like an arch over the tallest hills, into which as the æronaut penetrates, he sees it rise higher and higher still—the unapproachable barrier that bounds the vision—best image of the heavenly eternity that hath no beginning, nor yet an end! To this wide canopy, the stars are but the gems, and the ten thousand meteors of the night but the spangles that are thrown like fire-flies in bewitching profusion on the robe of night. This is the MASONRY of God!

THE HEBREW LANGUAGE.

WHILE Greek scholars contend there are incomparable advantages in reading the New Testament in the original language, it may be safely affirmed, that there are still greater advantages in reading the Old Testament in the original Hebrew. This is the oldest, most venerated, and sacred language of earth. It is the language in which God spoke to Adam in the garden, and which was used by all the Patriarchs and Prophets. It is well known the Septuagint is a most defective translation, and our English version is far from being correct. No one can examine the Old Testament with critical accuracy without a knowledge of Hebrew. There is simplicity and majesty about the language found in no other.

It is passing strange, even scholars have made the impression that

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the Hebrew is a most difficult language to acquire. It is much more simple than Latin or Greek, and can be acquired in half the time of either. The plan that has been used in most schools, to be sure, has required enormous labour; but great improvements have been made in the manner of teaching it. Heretofore students have been required to wade through a vast amount of learned nonsense, in grammars, before beginning to study the language. If the reader, in childhood, spent, as the writer did, a year or two memorizing Murray's grammar before commencing, in fact, the study of the English language, he knows what I mean. The nonsense of the system consists in attempting to teach criticisms, and all the philosophy of Hebrew, before the student can take the first lesson in the language as it is. The proper mode is, to learn the alphahet, then the spelling and reading, as we do in English, and the translation and analysis become easy. Get the language first, and let the philosophy come last. On this plan, persons in a very few months may be able to read and translate Hebrew with facility and great pleasure.

EXTRACT OF LETTER TO J. WALLIS, FROM THE UNITED STATES.

Richmond, Va., June 9, 1846.

DEAR BROTHER.—Your kind letter of the 28th of April came safe to hand while I was preaching in company with brother John T. Johnson, in the county of York. Our brother Johnson has paid us a visit this spring in return for my visit to Kentucky last fall, and his labours have been greatly blessed of the Lord in the conversion of sinners. In Richmond we received between forty and fifty accessions to our numbers, which has encouraged us greatly to perseverance in the good cause. He has visited several other points, and the results have been equally gratifying. Better than a hundred have been added to the faithful during his visit of about two months. Brother Johnson is an indefatigable man, and a most ardent and urgent proclaimer of the Gospel. Though he was raised to the bar, and has been in congress several years, and always has mixed with the best ranks of society, he is perfectly plain and unaffected in his address, so that the plainest or weakest capacity can understand him.

In relation to the question you propound to me in your last, "Will you come to England if brother Campbell cannot?" I hardly know what to say. I want much to come on more accounts than one. But for brother Campbell, I think, I should have been over before now. Whenever I would talk with him or write to him about going, he would say, "You must stay and go with me." I told him last spring that I was tired of waiting for him, and that I began to fear he never would be able to cross the Atlantic. His family, the college, the *Harbinger*, and the vast correspondence with all the states, almost make it impossible for him to move so far. There is though now a strong feeling among our people in favour of his visit, and it is

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generally thought he will start next spring. Would to the Lord he could go, and could have health and strength to go through the labour of a tour through the three kingdoms! He has the mind of a giant, and his preaching power is as the club of Hercules. No man can do, in London, what he can do, I am fully convinced. I know indeed all talents avail in this great work. One can plough the ground, another can sow, and a third can water—so that each faithful man can do good according to the talent God bestows.

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I trust the Lord will guide and direct by his good providence in reference to *who* shall come to help you, *when*, &c. &c. I feel unworthy of so great an honour myself, although, if it seemed clearly indicated that such was the Lord's will, I would do what I could for the cause. I pray that good may be done; that the Bible may be elevated; that Christ may be enthroned in the hearts and affections of believers as he is really crowned in heaven. Much is lost in religion to those who possess it, by not having the work of Christ clearly pointed out to them. Three things done, and much is done towards rectifying the evils that exist; namely, give true views of the work of Christ—the work of the Holy Spirit—and of the work of the holy Apostles. While these are confused and confounded, the veil is on the hearts of the people. Take the veil away and they will see things clearly. May the Lord speed the day!

My best love to your family. I condole with you the loss of your so promising son-in-law. "It is the Lord, let him do what seemeth to him good."

Your brother in Christ, J. HENSHALL.

RESPONSE TO THE ABOVE.

Nottingham, July 18th, 1846.

DEAR BROTHER HENSHALL.—The onward progress of the Gospel, by whomsoever promoted, is cause of rejoicing to all who love the Lord. But when the most intelligent and best educated, those who have been brought up in the higher ranks of society, become consecrated to the proclamation of the truth in its primitive simplicity, it is to me matter of gratitude and joy almost inexpressible.

No person, in primitive days, was more learned or better educated than the Apostle Paul; and none more laborious and successful than he. It is on this account, as well as on some others, we desire to see brother Campbell in this country. His writings, and preaching talents, together with the success which has followed his labours, amply testify to the truth of all that you or any one else have said on this subject. Besides which, he is now so well known in this country, at least by report, that the conclusion is fairly warranted, he is the most suitable and proper person to visit Great Britain.

Since I wrote you in the month of April, a letter has been received

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from brother Campbell and published in our June *Messenger*, in which he expresses his strong desire to pay us a visit; at the same time he could not fix upon any definite period for leaving home. His letter was dated from Bethany, March 29th, 1846. He says, "You may announce my intention of visiting England in harmony with your invitation, as soon as the Lord opens for me a way. But please speak not very definite." In a postscript to the same letter, he says, "you may perhaps hear from me more definitely in a month or two on the subject."

From this state of the case you will perceive that nothing further can be determined, so far as we are concerned, in reference to you or any one else paying us a visit until we hear from brother Campbell again. Indeed, such are our convictions of the importance of his coming in preference to any one else, that we would rather wait until next spring to see if the Lord in his providence will make his way clear to accomplish this desirable object amongst us.

It appears to me to be more in accordance with the plan of divine wisdom, for the brethren to go forth two and two to proclaim the Gospel, and if brother Campbell comes to England for this purpose, and could select one from among you that will be agreeable to his own mind, and generally acceptable to the brethren with you, so that they will unite their contributions to pay his expenses, the effort will not be in vain. There will be no uncertainty as to the result. Sinners will be converted—many professors will be brought off from their former *isms*—congregations will be raised up in various directions—and many thanksgivings will resound to the glory of God. We think we are not too sanguine in our expectations. The results of the hitherto feeble efforts that have been made in this country, warrant the conclusion of greater and more enlarged results than these—providing the instrumentality correspond with the present state of society by which we are surrounded.

I would just remark, that as you are in the habit of regular correspondence with brother Campbell, you will no doubt mention the subject to him. No guarantee can be given, at present, by the brethren in this country, except for his expenses.

Praying that the Lord may direct us in all things, and in his mercy open a way for the spread of his truth,

I remain, yours in the blessed hope, J. WALLIS.

THE PLEASURE OF ROYALTY.—The Emperor of Russia sleeps upon a leather mattress stuffed with hay, with a big dog and a pair of pistols beside him. The fear of a violent death seems to be always present to him; and it is only by preserving the strictest *incognito* that he is able to take solitary walks, for which he has so much taste.

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SECOND ADVENTISTS.

Our second advent friends are again fixing upon the time appointed for the Lord's return to this earth. Having failed in realizing the fulfilment of their imaginations in 1843, 44, and 45, they have now fixed upon 1847, as the period when the sanctuary will be cleansed by the return of the Lord. Messrs. Himes, from Boston, United States, Dealtrey, and Burgess, with others, are now labouring among the good people at Exeter. They have already made a considerable number of converts, whom, we are told, are all immersed into Jesus for the remission of their sins, and the coming of the Lord in 1847. They have also commenced the *European Adventist* paper, to be published every fortnight, the first number of which we have received from some unknown friend; but of the merits of which we shall give no opinion at present. It is said by some of these zealous adventists, that A. Campbell, in his debate with Robert Owen in 1829, contended for the same thing, namely, that the sanctuary would be cleansed by the coming of the Lord in 1847. Let none of our readers be drawn aside by such specious and inferential conclusions of these adventists. A. Campbell in his debate with Robert Owen teaches no such doctrine as they impute to him. It is true, he refers to the cleansing of the sanctuary about the year 1847, but his meaning of that event is very different from the one they attach to it. The following extract is all we recollect A. Campbell to have said on this subject in the said debate. See pp. 319—321, of the debate. J. W.

When we adjourned, we were showing that the *time* of the coming of the Messiah was marked out and defined by a variety of characters that could not be mistaken.

The sceptre was not to depart from Judah till *Shiloh* came. But it was merely lingering in that tribe for some years before the birth of the Messiah, for the land of Judah had become a Roman province, but still the remains of the ancient regal power had not been wrested from the hands of Judah. But so feebly did he grasp the sceptre, that it seemed to fall at the crisis when the Harbinger appeared.

The prophecy of Daniel more circumstantially describes the time in the wonderful vision which he explained for Nebuchadnezzar. In this vision, there was a prospective view of the history of the world, from the time of the Chaldean or Assyrian monarchy down to the end of time. That this vision and prophecy might sufficiently attract the attention, and interest the feelings of all the world, it was vouchsafed to an Assyrian king, and explained by a Jewish prophet. The Jews and Gentiles are both concerned in it. Nebuchadnezzar had the vision, and Daniel interpreted it. Thus Babylon and Jerusalem attest its truth. In this vision, and the interpretation of it, the four great pagan empires are most accurately defined. The golden *head* of the image which the king saw, was avowed by Daniel to be the Chaldean dynasty; the silver *shoulders* was the Medo-Persian dynasty; the

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brazen *body*, the Macedonian empire; and the iron *legs*, the Roman empire. These were the only *four* empires of the pagan world which attained to universal dominion: they all had it for a time: they were all pagan empires, and exactly delineated in this image. These great empires are represented in the interpretation, as the only empires that should have universal dominion. The Assyrians began 2233 years before the birth of Christ; lasted 1400 years; and ended 770 years before Christ. The Persian empire began 538 years before Christ, continued 200 years, and fell 336 years before the Christian era; the Macedonian, or Grecian, only continued 10 years; it began in 334, and ended 324 years before Christ. The Roman began 31 years before Christ, and after continuing 500 years, ended A. D. 476.

Now, it was distinctly said, that in the days of the last empire, the God of heaven would set up a kingdom in the world, which should obtain the universal empire of the world, and that it should break and bruise to atoms every particle of the pagan governments; and most astonishing of all, it would begin without human aid, or it would resemble a stone cut out of a mountain without hands, which self-propelled, should roll on, increase, smite this wonderful image of pagan government, demolish it, and fill the whole earth. Such was the imagery of the vision. And was not the Messiah born in the days of the Cæsars, who first formed and governed the *iron* empire?

Two incidents in this prophecy are worthy of notice. First, The time fixed for the commencement of this *new kingdom of God* in the world; and second, That the Roman empire once subdued, there should never again be an universal empire upon the earth, save that of the crucified King. Now, we do know what efforts have been made to build up great empires, and how abortive they have all proved. The most successful effort ever made since the downfall of the Romans, was that made by Napoleon. In the year 1813, he controlled the temporal destinies of sixty-four millions of human beings. But what was this number, to the whole population of Europe, to say nothing of the other three quarters of the globe? Nothing like an universal empire has ever been established since the division of the Roman into ten comparatively petty sovereignties.

But Gabriel informs Daniel more definitely of the date of Messiah's birth, and of the commencement of the last great empire. He says, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sinofferings, and to make reconciliation for iniquity, and to bring in an everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the decree to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks. The streets shall be built again, and the walls, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the Prince that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood; and unto the end of the war, desolations are determined. And he shall confirm the covenant with many, for a week; and in the midst of the week he shall cause the sacrifice and

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oblation to cease; and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." When I have made another extract from Daniel, we have all the data before us. In chap. viii. 13. the question proposed, is, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" And he said to me, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Now, as the Lord said to Ezekiel, "*I have appointed one day for a year,*" and as we find, in symbolic language, one day stands for a year, we are at no loss in coming to the following conclusions.

From the time of the going forth of the decree to rebuild Jerusalem, until the death of Messiah, would be threescore and nine and a half weeks; that is, a period of four hundred and eighty-five or eighty-six years. Seven weeks make forty-nine years; sixty-two weeks make four hundred and thirty-four years; and in the middle of the week he was to establish the new institution; that is three and a half, or four years more. From the going forth of the decree to rebuild Jerusalem, to the baptism of Jesus, was four hundred and eighty-three years: his ministry was three years and a half, or the middle of one prophetic week; then he was cut off. And in half a week; that is, three years and a half more, Christianity was sent to all nations. This completes the seventy weeks, or four hundred and ninety years, of Daniel. Now, from the birth of Jesus till the general proclamation of the Gospel, was about thirty-seven years; which, subtracted from four hundred and ninety, makes the nativity of Jesus four hundred and fifty-three years from the commencement of the rebuilding of Jerusalem, which occupies seven weeks; that is forty-nine years. Daniel then fixes the time of the nativity; the commencement of the kingdom, or confirmation of the covenant; and the ultimate cleansing of the sanctuary, or purgation of the Christian church from antichristian abominations. This last event was to be two thousand three hundred years from the aforesaid date; that is, from the birth of Jesus, about eighteen hundred and forty-seven years. But all that lies before us now, is the fact that Daniel gives the whole time intervening from the rebuilding of Jerusalem, after its destruction by Nebuchadnezzar, till the birth of Jesus.

QUERY AND ANSWER.

Query. You will oblige a few brethren by giving them your idea of the meaning of Luke xvi. 9. "Therefore, I say to you, with the deceitful riches, procure to yourselves friends, who after your discharge, may receive you into the eternal mansions." *(New Version.)*

Answer. The instruction was given to the disciples. The unfaithful steward spoken of was determined, if possible, to provide for his future well being in this world; and although it was in an unjust manner, yet his master commended his prudence. The Saviour said, "The children in this world, whose only portion is here, are more prudent

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in conducting their affairs than the children of light who profess to have their inheritance in the future state." Therefore, continued he, "I say unto you, with the deceitful riches procure to yourselves friends, who, after your discharge, may receive you into the eternal mansions." But the question is, Who are *they* that *can* receive into everlasting habitations? We shall say that, in the abstract, none but God through Christ can give this blessing: still, the poor saints—the angels—the whole congregation may welcome rich disciples into the everlasting mansions. All the disciples who by their constant liberality and devotion to God and the best interests of man, have been engaged in laying up treasures in heaven, will be thus welcome, or counted worthy of each others society and the glory of God.

Jesus said to him who invited him to eat bread in his house, "When thou givest a dinner or a supper, do not invite thy rich friends, brothers, cousins, or neighbours, lest they invite thee in their turn, and thou be recompensed. But when thou givest an entertainment, invite the poor, the maimed, the lame, and the blind, and thou shalt be happy: for as they have not the means to requite thee, thou shalt be requited at the resurrection of the righteous." The Apostle Paul also exhorts, "Charge the rich in the present world not to be elated in mind, nor to trust in uncertain riches, but in the living God, who confers on us richly all things for enjoyment: to do good, to be rich in good works, ready to distribute, communicative, providing for themselves a good foundation for hereafter, that they may lay hold on eternal life."

From these and many other passages of Scripture, we conclude, the divine Being will reward the liberality both of rich and poor disciples, so long as their benevolence is governed by their capabilities, and their motives strictly confined to the principles of truth, honesty, and love. The disciples may, one and all, with the deceitful riches, procure to themselves friends who will welcome them into the everlasting habitations of glory. Matt. xxv. 31—46. J. W.

THE ESSAY ON THE REMISSION OF SINS.

A NEW EDITION.

THE second edition of the *Essay on the Remission of Sins* having been out of print for some time past, and still much inquired for, we have concluded to publish a third edition. The following extract, with the twelve propositions proved and defended in this unanswerable essay, is recommended to the serious and candid perusal of all our readers. And we would say to those who are anxious for the spread of the ancient Gospel, that they cannot do better than extend the circulation of this valuable essay. J. W.

EXTRACT.

THE doctrine of remission is the doctrine of salvation; for to talk of salvation without the knowledge of the remission of sins, is to talk without meaning. To give to the Jews "a knowledge of salvation by

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the remission of their sins," was the mission of John the immerser, as said the Holy Spirit. In this way he prepared a people for the Lord. This doctrine of forgiveness was gradually opened to the people during the ministry of John and Jesus, but was not fully developed until Pentecost, when the secrets of the reign of heaven were fully opened to men.

From Abel to the resurrection of Jesus, transgressors obtained remission at the altar, through priests and sinofferings; but it was an *imperfect* remission as respected the conscience. "For the law," says Paul, (more perfect in this respect than the preceding economy,) "containing a shadow only of the good things to come; and not even the very image of these things, never can, with the same sacrifices which they offer yearly for ever, make those who come to them perfect. Since, being offered, would they not have ceased? because, the worshippers being once purified, should have no longer conscience of sins."

The *good things* to come were future, during the reign of Moses and his institution. They have come; and a clear, and full, and perfect remission of sins is the great result of the new economy in the consciences of all the citizens of the kingdom of Jesus. The perfection of the conscience of the worshippers of God, under Christ, is the grand distinguishing peculiarity in them, compared with those under Moses. They have not only clearer views of God; of his love; of his character; and of immortality; but they have consciences which the Jewish and Patriarchal ages could not produce.

If faith only were the means of this superior perfection and enjoyment; and, if striking symbols or types were all that were necessary to afford this assurance and experience of pardon, the Jewish people might have been as happy as the Christian people. They had as true testimony,—as strong faith,—and as striking emblems as we have. Many of them, through faith, obtained a high reputation,—were approved by God,—and admired by men for their wonderful achievements.

The difference is in the constitution. They lived under a constitution of *law*,—we under a constitution of *favour*. Before the law, their privileges were still more circumscribed. Under the government of the Lord Jesus, there is an institution for the forgiveness of sins, like which there was no institution since the world began. It was owing to this institution that Christians were so much distinguished at first from the subjects of every former institution.

Our political happiness in these United States is not owing to any other cause than to our political institutions. If we are politically the happiest people in the world, it is because we have the happiest political institutions in the world. So it is in the Christian institution. If Christians were, and may be, the happiest people that ever lived, it is because they live under the most gracious institution ever bestowed on men. The meaning of this institution has been buried under the rubbish of human traditions for hundreds of years. It was lost in the dark ages, and has never been, till recently, disinterred. Various efforts have been made, and considerable progress attended them; but since the grand apostacy was completed—till the present generation, the

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Gospel of Jesus Christ has not been laid open to mankind in its original plainness, simplicity, and majesty. A vail in reading the new institution has been on the hearts of Christians, as Paul declares it was upon the hearts of the Jews in reading the old institution towards the close of that economy.

The object of this essay is to open to the consideration of the reader, the Christian institution for the remission of sins; to show by what means a person may enjoy the assurance of a personal and plenary remission of all his sins. This we shall attempt to do by stating, illustrating, and proving the following *twelve* propositions:—

PROP. I.—*The Apostles taught their disciples, or converts, that their sins were forgiven, and uniformly addressed them as pardoned or justified persons.*

PROP. II.—*The Apostolic converts were addressed by their teachers as justified persons.*

PROP. III.—*The ancient Christians were addressed by the Apostles as sanctified persons.*

PROP. IV.—*The ancient Christians, the Apostolic converts, were addressed as "reconciled to God."*

PROP. V.—*The first disciples were considered and addressed by the Apostles, as "adopted into the family of God."*

PROP. VI.—*My sixth proposition is, that the first Christians were taught by the inspired teachers to consider themselves as saved persons.*

PROP. VII.—*A change of views, though it necessarily precedes, is in no case equivalent to, and never can be identified with, a change of state.*

PROP. VIII.—*The Gospel has in it a command, and as such must be obeyed.*

PROP. IX.—*That it is not faith, but an act resulting from faith, which changes our state, we shall attempt to prove.*

PROP. X.—*I proceed to show that immersion and washing of regeneration are two Bible names for the same act, contemplated in two different points of view.*

PROP. XI.—*All the apostolic fathers, as they are called; all the pupils of the Apostles; and all the ecclesiastical writers of note, of the first four Christian centuries, whose writings have come down to us, allude to and speak of Christian immersion as the "regeneration" and "remission of sins" spoken of in the New Testament.*

PROP. XII.—*But even the reformed creeds, Episcopalian, Presbyterian, Methodist, and Baptist, substantially avow the same views of immersion, though apparently afraid to carry them out in faith and practice.*

CONTINENCE.—Continence consists not in an insensibility to or freedom from passions, but in the well-ordering them. The pleasure of subduing an inordinate desire, or denying an impetuous appetite, is not only nobler, but greater by far than any that is to be found in the most transporting moments of gratification.

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REVIEW OF BOOKS.

PALEY'S NATURAL THEOLOGY, *with Illustrative Notes by* HENRY LORD BROUGHAM, F.R.S., and SIR CHARLES BELL, K.G.H. London: Charles Knight and Co. Ludgate-street, 1845.

THIS is certainly a remarkable treasure. Paley illustrated by Brougham and Bell, and the whole for a trifle. His lordship has contributed an introductory discourse on natural theology, and Sir Charles a treatise on animal mechanics. The treatise by Sir Charles Bell is reprinted by permission, being originally published under the auspices of the Society for the Diffusion of Useful Knowledge. It is a noble work, both in the rigid science of the matter and the artistic beauty of the style. The most grand and astonishing results are brought before us in a simple and lucid manner. The production of Lord Brougham on natural theology has been much lauded, and widely circulated. Considered as a whole, it is an eloquent and conclusive, though not a very profound treatise. There is one section of his work entitled, "the connexion between natural and revealed religion," which contains some very questionable positions, on which it is our intention to venture a few remarks. In attempting to shew the vanity and ignorance of those who contend that natural theology is not necessary to the support of revelation, his lordship writes as follows:—

"Suppose it were shown by incontestible proofs, that a messenger sent immediately from heaven, had appeared on the earth; suppose, to make the case more strong against our argument, that this messenger appeared in our own days,—nay, appeared before our eyes, and showed his divine title to have his message believed, by performing miracles in our presence. No one can by possibility imagine a stronger case, for it excludes all arguments upon the weight or the fallibility of testimony; it assumes all the ordinary difficulties in the way of revelation, to be got over. Now even this strong evidence would not at all establish the truth of the doctrine promulgated by the messenger, for it would not show that the story he brought was worthy of belief in any one particular, except his supernatural powers. These would be demonstrated by his working miracles; all the other portion of his statement would rest on his assertion. But a being capable of working miracles, might very well be capable of deceiving us. The possession of power does not of necessity exclude either fraud or malice. The messenger might come from an evil as well as from a good being; he might come from more beings than one; or he might come from one of the many beings existing in the universe."

Whilst we comment on this passage, let it be remembered that his lordship supposes the men to whom the messenger comes, to be in possession of the great idea of God. How the idea was originated we do not inquire at present, but simply call attention to the fact.

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1. That the God whose fiat called into existence the universe, and into operation the laws by which it is governed, would ever allow those laws to be suspended in attestation of fraud and falsehood; would ever give his glory to another in endorsing imposture and delusion; would ever either delegate his own marvellous power, or permit the energy of malignant beings to crush and bewilder the souls of men by confirming, in a supernatural manner, the machinations of demons, is an absurd and impious dream concerning the godhead, such as would never enter the brain of any healthy minded man. This would indeed be shutting men up in a dungeon of utter darkness, and sealing their hopeless prison with the signet of divinity. The majestic laws by which all nature is preserved in inviolate harmony, have been established by the divine legislator. That any class of malignant beings have sufficient power of their own to suspend such laws, is too unreasonable to require formal refutation. That God our Father would delegate to them his own peculiar energy, is more absurd still. But to suppose that he would not only delegate the power, but likewise permit its exercise in the delusion and destruction of his own children, this is the climax of absurdity, only to be paralleled by its profaneness. What! a God of almighty power and overflowing love, looking down unconcerned from the throne of his glory on infernal agents who are exercising his power with the dreadful purpose of torturing and tearing into wider gashes the already bleeding heart of suffering humanity! He who seriously entertains such a speculation, has laid hold of a chain of fatality which may terminate in midnight desolation. There is nothing in the moral world which has deeper foundations than that faith by which we rest assured that delusion cannot be supernaturally evidenced. It is stable as the pillars of heaven—unshaken as the throne of God—and if it ever fail, the creation may be clothed in sackcloth.

2. No class of depraved malignant beings, could they even gain the permission of God, would work miracles—would suspend the laws of nature in substantiating any system tending to purify the spirit of man. Surely they can have no desire to sooth man's anguish by spiritual consolations—to awaken his affections by surpassing love—to lay foundations for his enduring faith—or to inspire his heart by hope, blooming with immortality. The inference to be drawn from the nature of the testimony is not slight, but massy and conclusive. Could malignant beings arrest and control the ordinances of the universe, it would certainly be employed in gaining credence for some system disastrous and hellish, leading inevitably into pollution, crime, remorse, despair, and condemnation. We would indeed give reason for the supposition, that we had received a certain malady from the moon if we imagined that either Satan or any of his subordinate anarchs, would, by the sublimest evidence, attest a pure and holy

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revelation. For this would be striving to subvert their own dominion, to dissipate that darkness which they cast over the world in the frenzy of despair, and to quench the fire of their own eternal hell. We conclude, then, that these two considerations, the one drawn from the character of God, the other from the nature of the Revelation he has given, prove abundantly that the miracles which attest Christianity are complete in their evidence, and make no call on natural theology for auxiliary testimony.

3. His lordship indulges in the supposition that the worker of miracles might be a deceiver, but he unaccountably forgets that such consummate depravity might be uniform. Suppose that the supreme Ruler permitted any being of a malignant order, to suspend the mechanism of the universe in the confirmation of delusion, is there any ground for concluding that he would prohibit him from appealing to natural evidence with the same unholy design? And the being would not scruple to appeal to natural evidence, who had already begun his infamous work by supernatural wonders. Nor would there be any difficulty in one so superior to the human family, contriving to persuade its members that the evidence of nature harmonized with his communication. In illustration of this, we have only to remember, that in the absence of clear revelation illuminating and explaining nature, its evidence could never prove either the unity or benevolence of God. The grand idea received by tradition was broken up into myriads of fantastic and conflicting deities, some mild and merciful, others, turbulent, vindictive, and sanguinary. Nor could it ever be enthroned again, until a sunlight revelation appeared with it as the central splendour, giving it grasp and authority in the moral nature of man.

4. But this reasoning, however conclusive, is superfluous. We might have disposed of his lordship's supposition on this subject, by showing its destitution of every thing like accordance with the facts of the case. Passing by the fact that the great mass of mankind are mentally disqualified for the task of comparing the evidence of nature, with the credentials and requirements of Revelation from heaven, we assert that such a procedure never was adopted by any class of men. All professed revelations from God have been examined and received, or rejected, strictly in connexion with their own essential and peculiar evidence. While miracles and supernatural wonders were affording *proof*, who could possibly dream of appealing to natural evidence in *disproof*? Such a course would have been an outrage against all the moral instincts of humanity, against the dictates of sound reason, as well as the Majesty of Heaven!

5. But we may proceed further still in refutation of his lordship's cardinal fallacy. If we may suppose a malignant being successfully

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controlling the energies of nature, in supporting a system of fraud and wickedness, why may we not conceive of the same, or some other being of the same malignancy, as having originally created the universe, and appointed all its laws and affinities? And thus the entire evidence, natural or supernatural, together with the burden of the testimony, become all delusion together! We are not acquainted with any mental law or moral principle, which would prevent an individual holding the first speculation from merging it in the second; and having proceeded to such an extremity, what remains, but to crouch down as a slave before an eastern satrap, and tremble in fear and hatred?

6. But not to leave his lordship even the shadow of argument, we must take from him his imaginary powers and agents. Where did he learn that there were any beings benevolent or malignant, superior to man in grasp of intellect or energy of operation? Not from any pages in the book of nature or the chronicles of reason. Not from personal experience, unless his communion with the supernatural be more intimate than that of ordinary men. Certainly his modes of thinking and habits of life do not seem to entitle him to any such sublime and mysterious honour. Revelation alone has originated and established the fact, that loftier beings, both good and evil, are in existence. But the man who receives this intelligence must receive it in all its connexions, and with all its consequences. We cannot allow any sophist to invade our sacred ground and carry away spoil, that he may fight the battle of the sceptic with an ethereal weapon. The point, then, stands thus:—Unless his lordship had previously, by credit in revelation, transcended the natural in his knowledge, he could not even have imagined the existence of agents higher and stronger than man. The same revelation, then, which established the fact of such existence by its own peculiar evidence, does the same in all its astonishing disclosures, without any appeal to the records of creation.

Before dismissing his lordship we will give him another hearing.

"Were our whole knowledge of the Deity drawn from Revelation, its foundation must become weaker and weaker, as the distance in point of time increases from the actual interposition. Tradition, or the evidence of testimony, must of necessity be its only proof; for perpetual miracles must be wrought to give us evidence from our own senses. Now, a perpetual miracle is a contradiction in terms; for the exception to, or suspension of, the laws of nature, so often repeated, would destroy the laws themselves, and with the laws the force of the exception or suspension. Upon testimony, then, all revelation must rest. Every age but the one in which the miracles were wrought, and every country but the one that witnessed them; indeed, all the people of that country, save those actually present, must receive the proofs

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which they afford of divine interposition, upon the testimony of eye-witnesses, and of those to whom eye-witnesses told it. Even if the miracles were exhibited before all the nations of one age, the next must believe upon the authority of tradition; and if we suppose the interposition to be repeated from time to time, each repetition would incalculably weaken its force; because the laws of nature, though not wholly destroyed, as they must be by a constant violation, would yet lose their prevailing force, and each exception would become a slighter proof of supernatural agency."

First. If for a moment we take it for granted, that the evidence of testimony diminishes in strength proportional to the lapse of time—that it gradually weakens in the revolution of ages, we may reasonably ask, is this peculiarity confined to testimony concerning facts miraculously supported? If it is, by what principle may we explain the anomaly? If it is not, how does it happen that literary and philosophic men of the present day talk so undoubtingly respecting the men and deeds of the ages before the Christian era? Their credence is as strong in the facts recorded concerning Demosthenes, Tully, Euripides, and Sophocles, as was the faith of men in the days of Milton, and Jeremy Taylor, or Shakspeare, and Lord Bacon. We hear no complaints respecting the gradual decay of evidence, no lamentation about the meagerness of faith called forth by the classics; so that, according to the reasoning of his lordship, we are reduced to the following amusing condition of things:—In reference to all the facts which, in addition to their own natural power, were miraculously supported, time is shrivelling up the evidence, and drying up the springs of our faith. But, as it respects facts of earlier date, of less importance, and of common evidence—all is stationary!

Second. But we pass on to show that the declaration of his lordship, as to tradition or the evidence of testimony being the *only evidence*, is absurd and superficial. There are two great classes of evidence, which by their imperial and commanding character, preserve the faith of the Christian, and would, were they impartially considered, remove the doubts of the sceptic.

1st. There is the internal evidence of transformed mind—of purified regenerated character—all the joyous and tranquil moral scenery, created and vivified by faith, hope, and love. Every contrite recipient of Christianity knows its healing and transforming efficacy, and has the consciousness of its divinity enthroned in his head and graven on his heart—heaving in all the tides, and beating in all the pulses of his being. Nor is this exclusively internal, for it flows forth in deeds and institutions which give radiance and fertility to the dark and sterile waste of general society. The man who was born blind remarked to the Jews, "Whether he be a sinner or no, I know not;

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but one thing I know, whereas I was blind, now I see." The Christian may exclaim, "One thing I know, whereas I was blind, miserable, enslaved, and despairing, now I am purified and happy, delivered from the vassalage of sin and the fear of death, and inspired with triumphant hope." The men who are enjoying this assurance would cling to it and live by it, though all the magnificence, variety, and adaptations of nature, were veiled for ever from their eyes. Indeed, thousands might be adduced who have strong faith and ample enjoyment, yet who scarcely ever think of the universe, except as a great house to live in.

2d. There is the external evidence properly so called, which is continually accumulating—the marvellous scenery of which is continually hurried by providence over the theatre of time. The difference between a miracle and a prophecy at the time of their manifestation is simply this,—that the one is a display of supernatural power, the other of supernatural knowledge. The former is conclusive at the time of working, the latter has the proof of its divinity in the abyss of the future. This latter class of evidence is continually issuing from the womb of time, or rather, from the sanctuary of heaven, unfolding to our eyes the veracity of our God, and the eternal strength of that rock on which we rest; so that all the main events occurring around us, though natural in themselves, have to the serious reader a voice and power miraculous and authoritative. The fulfilment of prophecy is a species of miracle, increasing, living, sublime, and perpetual, If all the elements of material nature were preaching vindictiveness, the people, with these two classes of evidence within and without, would still feel their feet on the everlasting hills, and would never awaken the echoes of their stately temple, by any wailing for the "Prop of Natural Theology."

We are now done with Lord Brougham, but design by and by a few remarks on Paley.

G. G.

CHRISTIAN DISCIPLESHIP AND BAPTISM, *being Eight Lectures in reply to the theory advanced by* DR. HALLEY, *in the Congregational Lecture of* 1843; *delivered by the* Rev. CHARLES STOVEL, *in the Library of the Baptist Mission House, Moorgate-street, London, in October*, 1845. LONDON: Houlston and Stoneman, 65, Paternoster Row.

INFANT baptism is certainly one of the most pernicious among existing superstitions. It exhibits will-worship in its darkest form and most malignant consequences. In vain may we hope to behold the advancement of spiritual Christianity, while such an institute remains interwoven in the constitution of Christian congregations.

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Feeling deeply assured that intelligent, voluntary, ancient Christianity, will never appear in its youthful celestial bloom until this superstition is stricken to the heart and buried in the sepulchre, we cannot help rejoicing in every well-directed blow. The present effort is, in our judgment, one of the right stamp. Earnest without passion, powerful without austere hardness of spirit, and learned without pedantic display—it is most effectively written. Nor is it merely an intellectual work by a man conversant with the spirit of logic—it is likewise a moral work, bearing the impression of a spiritual man, truthfully and solemnly discharging a great duty beneath the eye of God, in the light of the eternal world.

Although it is mournfully manifest that the practice of rhantizing children will not easily be abolished, yet we cannot help rejoicing for the truth's sake that the advocates of the superstition have always been defeated on the controversial field. From the period when the manly and learned Dr. Gale so signally vanquished Dr. Wall down to the time when the late Dr. Carson routed the combined forces of Britain and America, the Baptists can point to a bright phalanx of courageous, triumphant, and generous warriors. The work of Dr. Carson is certainly the most consecutive and conclusive on the list. It is an enduring monument of learning, genius, and philosophical acumen, all subordinated and sanctified by the fervent love of man as the child of God, and of truth as the heritage of man.

The most of the theories by which infant baptism was defended have been entombed by Dr. Halley, a well known congregationalist minister. He saw that they were sorely shaken and incurably diseased, and crying in pity for a little earth. So in a chivalrous manner, regardless of cross-fires, he came forward to superintend the melancholy honours of sepulture. He has actually had the courage to set fire to that *Abrahamic jungle* where so many poor men have been tormented, bewildered, and lost. Some of his brethren may brand him as a reckless incendiary, but none of them will have the privilege of hiding there again. The tangled bush-wood has been burnt into ashes, and the ashes scattered by a strong wind. But Dr. Halley, though successful in demolishing the disjointed theories of his friends, is by no means entitled to the honour of a "*wise master builder*." His own system is more absurd, and in some respects more pernicious than any of those which he has torn to pieces and consigned to oblivion. We furnish his creed, in his own words, as quoted by Mr. Stovel.

"1. Baptism is a symbolical representation of evangelical truth, and a badge or profession of discipleship.

"2. Such a baptism existed among the Jews, and it was used by them to initiate the disciples they obtained from heathenism before Christ or John the Baptist came.

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"3. This baptism John administered *indiscriminately* to all applicants, as a symbol of the repentance which he taught, and a badge of discipleship under his dispensation; and thus, by virtue of his commission from God, that baptism first received its divine authority.

"4. The baptism of Jesus was the same as John's, and became a perpetual ordinance by virtue of the commission given to the Apostles.

"5. The baptism of John was administred without any discrimination, and the commission of our Lord imposed no discriminating condition; and therefore Christian baptism is to be administered now with equal freedom to all applicants.

"6 The Jews in their proselyte baptism baptized the children with their parents; but the baptism of John and of Christ was the same, confirmed by divine authority without any formal exception of infants; and therefore by virtue of our Lord's commission, infants are to be baptized now, as they are supposed to have been in the Jewish nation before the ministration of John."

Such are the pillars on which Dr. Halley has reared his structure. We need scarcely affirm that they are all either falsehoods or foolish assumptions, and consequently when the work is completed, it resembles the rude, ill-shapen, and rending columns upon which it seeks to lean.

But let us proceed very briefly to give some account of the work before us in vindication of the truth.

In lecture first, Mr. Stovel in a very masterly manner clears the ground for the approaching conflict. His remarks on the words disciple and musterion are fine specimens of sober discriminating exposition.

In lecture second, he examines Jewish baptism, or proselyte baptism; and although he might have pursued a bolder and more manly course, yet he successfully demolishes the loose propositions which Dr. Halley had strung together on the question. The bolder course which we could have desired Mr. Stovel to pursue might have been marked out in two propositions, which we conceive cannot be invalidated.

1. Proselyte baptism was purely an invention of man,—an institution of guilty and foolish will-worship, having no shadow of countenance in the Oracles of God.

2. However uncertain the precise date of its origin, yet it is absolutely certain that it was not originated until a considerable period after the mission of John and the work of Christ.

Not finding proselyte baptism in Moses or in the Prophets, finding the Old Testament records silent as the grave on such an institute, we can easily construct a conclusive appeal to every thoughtful and reverent Christian. If such a baptism were in existence during the days of John and the ministry of the Lord, it could only be one of

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those rabbinical traditions by which the temple was defiled and the people accursed Under such circumstances we have only to remember how solemnly and with what fearful emphasis of malediction the divine Lawgiver denounced the rites which God had never authorised, the plants he had never planted. But if the baptism of John and of Christ actually found its spring in that polluted source, and was conformed in spirit and meaning to that base and human undergrowth, on what shaking ground do we find ourselves vainly seeking repose! We thank God, however, that we are not driven to this forlorn position. It is not true that our God endorses in such a manner the profane inventions of wild and sinful will-worship. He does not at one time discharge his thunder against *humanisms*, and at another, affix his peculiar seal to them, by glorious prominence in his own house.

In lecture third, he examines the baptism of John. In a very striking manner he groups the prophecies which intimated the approach of the harbinger, and, comparing them with the actual work of John, he concentrates the argument in a luminous exposition. It is evident from his survey, that the work of John was a discriminating spiritual work, grasping the springs of character, and taking firm hold on the understanding and the heart.

In lecture fourth, he examines the ministry and example of our Lord. On this sacred ground Mr. Stovel is quite at home. Familiar with all the scenes of moral grandeur in which the majesty of the Lawgiver and the tenderness of the elder brother were so beautifully blended. In this lecture, all the stages of his argument are clear and well-marked, broadly and brightly defined.

In lecture fifth, he surveys the action of the *forty-seven days*, beginning with the personal intercourse between the risen Lord and his glad disciples, and carrying onward the argument to the grand commission and its first administration on Pentecost. Although many masterly discriminations are embodied in this lecture, yet we are not entirely satisfied with its conclusion. We are inclined to think that our author falters and breaks down in the most important part of the argument. The fact that *three thousand penitent believers were commanded to be baptized in the name of Jesus for the remission of their sins*, was worthy of more prominence and more sustained exegesis. Indeed, this subject properly understood cuts up infant baptism by the very roots. For if baptism is an institution through which the penitent believer in whose heart divine life is awakened, receives the assurance of God's pardoning love, in the earnest of his adoption, then by necessity it is wickedness as well as folly to bring to such an appointment the class who cannot possibly have any consciousness either of guilt or pardon, of danger or salvation.

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In lecture sixth, Mr. Stovel proceeds to the Apostolic examples, and his remarks are distinguished both by sobriety and vigour.

In lecture seventh, the early Christian authors come under review, and their testimonies are judiciously weighed and compared with the Living Oracles. It will be interesting to the lovers of primitive Christianity, to discover that the trunk of Christian sentiment remained free from serious disease for such a length of time.

In lecture the eighth and last, Mr. Stovel traces the steps of the *general apostacy*. He has put forth his whole power in this part of his work, and the result is worthy of our study. In our next number we will furnish an extract or two illustrative of matter, style, and spirit. Without hesitancy, we earnestly commend this powerful work to the attention of all our readers. It is written in the right spirit, and published at the right time, and cannot fail of securing the blessing of that superintending God who cheers with his radiant smile the labours of his people.

G. G.

WESTMINSTER MEETING. LONDON: Richard Clay, Bread-street Hill. 1846.

THIS pamphlet brings to our notice a remarkable meeting at the Hanover-square Rooms, in behalf of the Society for the Propagation of the Gospel in Foreign parts. The meeting was summoned by the Duke of Buccleuch, high steward of the city of Winchester, attended by the notables of our land, civil and ecclesiastical, and the avowed object of the gathering, to provide the sinews of moral warfare in disseminating the Gospel. The speakers were Bishop of Winchester, Lord Glenelg, Lord Grosvenor, Bishop of St. David's, Chancellor of the Exchequer, Bishop of Jamaica, Lord John Manners, M.P., Lord Sandon, Archdeacon Manning, Dean of Westminster, Rector of St. Georges. Furthermore, there was dignity and good taste in nearly all the speeches delivered. The reader may be ready to exclaim, If great men were gathered in a great cause, and their spirit corresponded with their object, what more do you require? Have patience, and you shall hear. It is proposed by these gentlemen to make a vigorous effort for diffusing Christianity in British India. They all express fervent gratitude to God for the late success of our military force in that region. And it is their conclusion that they cannot embody their thanksgiving in a more acceptable form, than by bestowing upon the Indians, Christianity and an ecclesiastical establishment. We say with sorrow, rather than with anger, alas! for that Christian crusade which begins with slaughter and ends with an hierarchy of priests. Having massacred their sons, violated their daughters, stolen their

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property, and desolated their land, we will now send them a peace-offering in the shape of the Gospel, and finish our work by shutting them up in the unwholsome glooms of an establishment. Oh, Paul and Peter, little did you understand the nature of missionary enterprise! You should have enlisted Nero with his mighty warriors, and, after turning Arabia into a smoking desert, and then extinguishing the fire with the blood of the inhabitants, the remainder would have crowded in penitence around the standard of the cross, and you could have wound up your godly work by erecting a stern Episcopalian government!

In conclusion, we may state, that we would much rather that India should remain in its present state, than have it bowed down beneath the yoke of state-church Christianity. What will it signify to send the gasping millions a transient gale of spiritual life, and close upon it the breath of the Simoon, the burning wind which chokes men's souls, and withers every green thing? G. G.

ITEMS OF NEWS.

We are happy to inform our readers that the church in Huddersfield, which some two years ago became divided, not indeed on matters of faith, or morality, but simply on things of expediency, have now become united in the Lord. Their number we suppose will consist of about fifty members. In a letter from brother Shaw, received on the 9th instant, we have the following account:—

You will be pleased to hear that the congregation here is in a most delightful and comfortable state; nor does there appear to be a single ingredient in the whole compound body, which is likely to disturb the peace and harmony of its members. The union was brought about by a course of conversations between our brothers Jenkins, Butler, and Thomson, and those of the seceders. They confessed a change of views and feelings, and regretted some of the steps they had taken in bringing about the division. After such frank confessions, and change of views, and with a strong desire of union on our part, I stated, that in coming out, my honest convictions, I had in many things erred or come short, that increased knowledge and experience would suggest a different course, that a conviction that two congregations in the same town, holding all the same truths, believing the same testimony, observing the same ordinances, and obeying the same Lord, only tended to prevent the spread of the truth as it is in Jesus; therefore, all offences, after such confession, should be forgiven—all those members should be received, and we in return ask and expect the same thing. The arrangement was perfectly satisfactory. A meeting was then held for arranging to meet together the next first day. Brother Haigh and myself are appointed to preside; three other brethren as deacons; with the view of others being scripturally instituted into office.

H. Shaw.

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At Nottingham four have been baptized into Jesus since our last number was issued. Still a cold lukewarm spirit too much prevails among the brethren.

We have heard through brother Crosbie, of Dumfries, who has a relation in New York, that brother Reid is very much improved in his health, and that he has been of great service to the congregation in that place. He has, however, been commanded by the medical authority not to write much, and this may be the reason why we never hear from him. We rejoice in the prospect of his restoration, and trust that he will see many brighter days.

OBITUARIES.

North Shields, July 1st, 1846.

On the 7th of June last, death separated from us our sister in Christ ELIZABETH WILSON; in the prime of life she was cut down by consumption, and her mortal body now mingles with the clods of the valley. It is now somewhat more than eight years since our esteemed sister publicly professed to be a follower of the meek and lowly Jesus. Up to the latter part of the year 1844, she stood connected with the Primitive Methodists. At that period no congregation of disciples was found there attending to the "all things" taught by our Lord. No servants of the Most High were then seen turning up the rubbish of human invention, and laying bare to the gaze of our fellow-townsmen the "sure foundation" and the way to build thereon. No herald of the present Reformation was then lifting up his voice in our streets warning them of coming judgment, and urging them to repentance and conversion that their sins might be blotted out. Yet, notwithstanding our comparative helpless condition, our dear sister was not left to end her days in mist and darkness. Like Cornelius, she was sincere; like Cornelius, a messenger was sent to her; and like Cornelius, she was told words whereby she was saved. Brother Campbell's *Essay on the Remission of Sins* was put into her hands; she read, she thought, she turned to her Bible, light flashed into her mind, and on being immersed into the name of the Father, Son, and Holy Spirit, she rose to newness of life. With the first of our number who met here in the Lord's name alone, our beloved sister assembled, and since that period her enlightened and consistent walk has been connected. When charged with apostacy by the bigots of the sect which she left, she calmly replied by an appeal to the Sacred Record. When opposed and persecuted by some of her ungodly relatives, her motto was, Good for evil, blessing for cursing. When stretched upon a bed of affliction, which was her lot for eighteen weeks, in patience she possessed her soul. And when approaching the last struggle with our common foe, the peace of God evidently prevaded her mind, and having in great composure bid farewell to her relatives and the members of the church, who had gathered around her, she fell asleep in Jesus, in the thirtieth year of her age. "Blessed are the dead who die in the Lord, Yea, saith the Spirit, they rest from their labours and their works do follow them."

D. Turner.

London, July, 1846.

Death has been here and borne away a brother from our midst. One, whose devotedness, whose meekness, and whose Christ-like spirit, not anything that I can write can give you an idea of. One who must be known to be appreciated, and whose presence would cast an air of sanctity around the family circle.

I trust you will insert this feeble communication, notwithstanding it may be rather longer than is usual, seeing our departed brother moved in a sphere of no common kind, and that while we raise no marble pillar to testify his worth, we desire the name and excellencies of GERHARD STOCKFIELD to be engraven upon the fleshly tables of our hearts.

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The subject of this notice was a native of Germany, born in the year 1794, and perhaps it will be well if I give a brief account of his life written by himself.

"At an early age I commenced my studies, and continued thus engaged until I entered into the ministry of the Gospel. In the year 1808 I went to the Donsborg College, where after three years my confirmation was performed by the very learned and pious Pastor Hermann, whom I never can forget. From the year 1813 to 1815, I was a student at the —— University in Holland, and where I had the most celebrated professors of that day for teachers. Provided with the best testimonials I left the University and passed the examinations at Mews and Cologne, and soon after found a situation as assistant pastor over a congregation of about three thousand souls. In the year 1819, I became preacher at Hoch Emmerich, where I lived as a very popular preacher of the Gospel. * * * * * After which I was appointed by the king of Holland as preacher in Urmond there, as everywhere I attended to the duties of my office, and having given some well deserved reproaches to one of great influence in the congregation. he raised a persecution against me, and I was obliged to resign my office, and resolved to make for two or three years a voyage to America, where I expected to find in New York a large field for activity; but upon my arrival I found everything different to my expectation, and could not nor would remain. I travelled therefore over the Aleganhy mountains into Armstrong county and found a congregation vacant. There I remained one year, preaching to seven congregations, journeying sixteen miles twice every first day; but that was too hard, I could not stand it, and leaving for Covington I obtained a situation as assistant teacher of ancient and modern languages, receiving only board and lodging. The year following I spent at New Orleans, where I made my living by giving private lessons, after which I spent some time in Cincinnati, Louisville, and other places, not making preaching my principal business, but always embracing every opportunity to proclaim the Gospel. I have suffered much, had many hardships during my pilgrimage, but religion has sustained and held me upright. The latter period of my time in America I have spent very agreeably, and I doubt not, usefully, as teacher of Hebrew, &c., in Bethany College, Virginia. Where the Lord, during the remainder of my life, will use me, I leave to him; but wherever the Lord gives me an opportunity, I will be diligent, faithful, and zealous—and so I hope under his blessing will the aged tree become fruitful."

This devoted follower of truth, heard the proclamation of the entire Gospel sometime in the year 1844, and recognizing that the entrance into the kingdom was by immersion, and that breaking the loaf every first day, with the mutual exhortations of the brethren, were parts of the ancient order of things introduced by the Apostles, and taught by them in every church, determined to lay down his clerical standing and unite with those followers of the Lamb who call no man Rabbi, and who take the New Testament alone as their only rule of faith and practice. Writing upon this subject in February, 1845, he observes:—

"Had I been acquainted with the principles of the church of the disciples as I now am, I would, while at Covington, have become a member with those whose end and aim is, to restore primitive Christianity as built upon the only true foundation, namely, the Sacred Writings of the Apostles and evangelists. To become a Christian such as the primitive Christians were, has long been the desire of my heart. I aspire to the highest attainments of Christian perfection, and wish to consecrate the remainder of my life to Him who died for me, seeing the Lord in his wonderful providence has separated me from those who are nearest and dearest to me; and has brought me to America that I may come nearer to him."

In his Testament I find the following entry:—

"Since January 20th, 1845, I have spent some days delightfully in the kind, friendly, and pious family of the celebrated Alexander Campbell—*days never to be forgotten*—which in my hard pilgrimage have much refreshed my weary body,

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my drooping soul, and fainting spirit. I will never forget the beautiful valley of Buffals Creek, and the excellent Campbell family. Gerhard Stockfield."

From Bethany he came to England, and bearing letters of recommendation from brother Campbell, as well as testimonials from other exalted characters, I received the pilgrim into my house, where he remained some months, and mingling in the family circle, I had opportunity to mark his conversation and observe those exalted traits which prove God's power (the Gospel) to be sufficient to give to erring man the mind that was in Christ; so that, I can well understand our brother Campbell when he says, "we have received a very great gift from the Lord in receiving this truly excellent brother into our community." Some four or five months since he commenced a work into which his whole soul appeared to have been thrown, namely, proclaiming the Gospel to the German population in and near London—preaching to and visiting them occupying his entire time. But an increasing weakness coming over him he was obliged to take to his bed, from which he was removed to the German Hospital, and where on the 21st of June, 1846, he sweetly fell asleep in Jesus. I was with him the previous evening, and also on the previous Tuesday, when, by his request, we broke the emblematic bread, and drank of the cup, in remembrance of Him who was stricken, smitten, and afflicted, and by whose stripes we are healed. He then informed me he could not recover, and giving his books, &c. into my keeping, desired some of them to be possessed by the church here, and the bulk of them to be reserved for his family. He has a wife and several children in Germany. The following is a translation of part of a letter he commenced writing to his brother in German, but had not strength to finish it:—

"My only dear and much loved brother,

* * * I am ill, ill unto death; I stand on the verge of the grave, and at the gate of eternity. Often glimmers a spark of hope, but it soon extinguishes again. Yet I am in the hand of the Lord—he may do what he pleases—hitherto he has helped me—I hope and trust he will help me further. I would be thankful to him to spare my life a few years longer. I have much to arrange concerning my papers. I know not what will happen if I must die now. I should also wish to do something for my two youngest sons; and also some time longer to labour in my important work. * * * I must lay down again. I cannot sit up long. I am quite exhausted."

The following letter was written by himself to me, with a strong desire that I would obtain its insertion in the *Messenger*. As it was among his last requests, I feel confident your pages will be open for its reception. Indeed, his attachment to the beloved brethren of Bethany, was too deeply rooted for anything short of death to remove, and he desired me to inform brother Campbell that he remembered them with great pleasure while upon his death bed.

MR. CAMPBELL AND HIS FAMILY.

To Mr. D. King.

Dear Sir.—Having so many times come in close and friendly intercourse with Mr. A. Campbell, of Bethany, I am induced to comply with the request made to me to give a portrait of him in writing. It gives me great pleasure to make the attempt though I am but such an unskilful painter—but it would be difficult for any one to give a perfect likeness of such a man. Since I left Bethany I have spoken much about him of whom my heart is so full; whom I esteem so very highly, and whom I love so tenderly—not to every one, for that which is holy we should not give unto dogs, but to those friends who desire to hear about him and Bethany.

I can truly say that Mr. Campbell is the greatest man I have become acquainted with in America; and not only so, but one of the most excellent, emi-

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nent, and distinguished men I have ever known in my whole life. I have known before him two men who have possessed my highest esteem and admiration. One was Pastor P. C. Hermann, of Dresburg, and the other the celebrated Professor Hursde, of Utrecht; both have been my teachers and friends. I did not expect to find their equal, but therein I was deceived—the leaf of trefoil must be full—Bishop A. Campbell is the third; and stands upon the same platform with all who have merited the appellation of truly great. He is great in every view—in every relation. What has been printed of George Campbell, one of the translators of the New Testament, may be said to a tenfold extent of A. Campbell. "His imagination was fertile, his judgment vigorous and acute, his learning profound and various; of a cheerful temper, unfeigned piety, and unblemished morals; of modest and gentle manners, and remarkable for his ingenuousness and love of truth. In short, as a man and a Christian, in public or in private life, as a husband, as a minister of the Gospel, and as the principal of a college and professor of divinity, he had perhaps few equals, certainly no superiors."

I was, as all strangers are, kindly received at Bethany, and contrary to my intention was prevailed on by Mr. Campbell to stay till the close of the session, and he would form Hebrew and Italian classes. So I have lived at Bethany from January to July—a time never to be forgotten by me, as I was so intimately associated with Mr. Campbell and his excellent family, whose friendship and kindness I will remember to the end of my days. I said the excellent Campbell *family*. It consists of Mr. Campbell, senior, who is eighty-two years old, whose walk and conversation is in heaven, his body only is on the earth, his spirit and heart is above. Mrs. Campbell is a lady, that among the female followers of the Saviour, even in the primitive church, none could have surpassed. Mr. Campbell's two daughters by a first wife, are most excellent women. Mrs. Pendleton, the wife of Professor Pendleton, of Bethany College, is a lady of very high standing. I have studied with her German, Italian, and much heart-felt English poetry. Her younger sister, Clarinder, (not yet married), is a Mary of Bethany, who hath chose the better part, sitting at the feet of the Saviour. The eldest daughter, by the present wife, Miss Margaret, is an accomplished young lady, and with the other young members, bid fair to follow in their father's steps, so that when he shall have finished his course, he will live in his offspring. His children can never forget the hours of devotion which are daily spent in this sacred family; nor the hearty and important remarks and fervent prayers of their dear father. I will never forget them. But, my dear friend, I must cast away my pencil, it is too, too feeble, to give even an outline of this devoted and happy family. Some more skilful visitor must do it. But you hope to see Mr. Campbell in England. Oh! how my spirit would rejoice to meet with him again, in the metropolis of Europe. I would weep for very joy.

Your affectionate friend, GERHARD STOCKFIELD.

I could fill many pages in giving the reader testimonials of character from the pious and the learned, all pointing to our beloved and departed brother Stockfield, as an examplary Christian, and a scholar of some eminence. I think he was prepared to teach seven languages.

May we one and all follow him in his devotedness; be useful in our day and generation; and receive with him the never fading crown! D. KING.

T. KIRK, PRINTER, PETER GATE, NOTTINGHAM.

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. IX. SEPTEMBER, 1846. VOL. II.

ESSAYS, DIALOGUES, &c.

From the Christian Journal, United States.

WISDOM AND KNOWLEDGE.

PAUL prays that his Colossian brethren may be filled with the knowledge of God's will, in all wisdom and spiritual understanding. Knowledge alone cannot profit any man. There are many men who, though possessed of great knowledge, seem to be able to derive no advantage from it. This is to be attributed to the want of wisdom. "The tongue of a wise man," says Solomon, "useth knowledge aright." "Happy," says the same author, "is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." I would affirm that the truly wise man is one of the noblest of all beings on earth. Intellectual greatness is much admired, and men bow as before an idol, before the intellectual man. We approach to the likeness of God, in knowing much, in the improvement and cultivation of the intellectual powers. But that man is truly god-like, who to great intellectual attainments, adds the wisdom which descends from above. That wisdom, says James, "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." The intellect, when greatly improved and highly cultivated, needs wisdom to purify it from all worldly defilements, sensual passions, and unholy associations. Consider, first, the character of a ruler or statesman. Does he excel in mental power, in learning, in splendid attainments? Is his mind well cultivated and stored with knowledge? These give to him a glory which many may envy, and which few can attain. But without wisdom, without purity, such a man rather resembles that spirit, who though once high in heaven, was cast out and became the adversary of God. Such statesmen we may have read or heard of. Sometimes, indeed, we

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find such men in the church of God, Admired, applauded, they value alone the attainments of knowledge, and place but little value on that wisdom which renders the possessor pure, peaceable, and holy. But wisdom is the right use of knowledge. How shall we gain it?

Reader, do you believe that God is willing that we should be wise? Does he require at our hands that we shall be wise? He certainly does. "Be not unwise," says Paul. "Be wise now, therefore, O ye kings," says David. In what does true wisdom consist, according to him? "Kiss the Son, lest he be angry, and ye perish out of the way, when his wrath is kindled but a little." You know the Son; then obey him. But in the next place, James says, "If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing doubting." Will you tell me this was of the miraculous order? I ask you then, how comes the precept to be of a general nature? "If *any* of you," says James. Paul, to the Ephesians, speaks in general terms. This is conclusive. Then God will give wisdom to all who will ask him in faith. The spirit of wisdom was never taken from the church. The miraculous powers were removed because of the completion of the evidence. Facts once proved need no farther evidence. But wisdom is needed by all, in all ages. So long as we are subject to error, just so long will God impart to us the spirit of wisdom, as Paul prays for the Ephesians. "Open thou mine eyes," says David, "that I may behold wondrous things out of thy law." To know that God has said this or that; to be acquainted with, or to commit to memory his Word, is not the whole desideratum. After we know it, we need a wise spirit that will enable us to use our knowledge of it correctly. Do we not know men who are acquainted with the contents of the Bible to a considerable degree, yet have not the wisdom to make use of it?

Thus we see men possessed of the goods of this world, but from a want of a proper understanding make no good use of them. A mechanic may have in his possession the finest tools, and may know the names of all of them. To what purpose may a disciple know and be assured, that the Word of God is quick and powerful, unless he has learned so to use that word, as to be able to conquer all his evil passions, vain thoughts, and idle imaginations? He has, indeed, a powerful weapon, but he knows not how to use it to his own advantage. Wisdom consists in the proper adaptation of the varied means given to us of God, to the great end of our own salvation and that of others. In vain our treasures, in vain our knowledge, in vain our acquisitions of any kind, unless the right spirit exists, to enable us to apply to ourselves, to our brethren, to the world, whatever we have.

Now, reader, let us talk together awhile. Read what James says of wisdom. It is first "pure." This is the first pillar in the house of wisdom. See Prov. ix. 1. Are we pure? Are our hearts pure? "Blessed are the pure in heart, for they shall see God." Search all your souls, the veriest secrets of your heart. Have you any thing within that you would not have known to your fellow? Is there any thing there that God can disapprove? Have you cleansed yourself

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from all malice, all evil thoughts, all hatred, all revenge, all vain imaginations? Does God's Word dwell richly within you? Let us know that sin must have no place within us. Let us know that they that are Christ's, have crucified the flesh with the affections and lusts. Look down into all the depths, and all the innermost parts of the soul, and see that wisdom reigns absolute and uncontrolled. Keep thyself pure. "Who shall ascend into the hill of the Lord, and who shall stand in his holy place?" Listen, O man. "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Thus speaks the holy and sweet Psalmist of Israel.

But this wisdom is also "peaceable." Are we at peace with all our brethren? Have we no quarrel with any? O disciple, if you have a quarrel with any of your brethren, and have not from your heart forgiven all injury, Jesus says, that your heavenly Father will not forgive you your sins. Remember this. Who is it that has taught us to pray, "Forgive us our sins, as we forgive those that sin against us?" And who has said, "So likewise shall my heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses?" If you remember it not, read the eighteenth chapter of Matthew. Any disposition to revenge ourselves, any hatred towards our brethren, any malice will prevent your petition from being heard in heaven. Learn, then, to be merciful, long-suffering and gentle. Pray God for a larger portion of that spirit of meekness, gentleness, and wisdom, which dwelt in our Lord Jesus.

This wisdom is also "gentle." Disciple of Christ, are you gentle towards the erring, the weak, the poor, the feeble, the ignorant? Are you proud, haughty, high-minded? Can you look kindly and compassionately upon the frailties of your brethren? Think of the gentleness of the Lord Jesus. Be bold when the institutions of the Lord are assailed by wicked men; but when yourself, your own person, your character, becomes the object, remember your Master's example.

This wisdom is "easy to be entreated." Ah, me! My heart has been pained, when doing all I could to induce brethren to lay aside hostility, I have found them hard to be entreated, firmly bent on their own course, and determined to have their own way. Alas! alas! I fear when such things exist. Reader, let me pray you to cast away a stubborn and unruly spirit, and cultivate one of gentleness, one that can easily be entreated. Be not easily entreated to depart from your God, but be entreated to forgive an injury, to pass by a transgression, to forget, in a Saviour's love, all slights, all evil surmises, all injuries. Let us cultivate this virtue, and keep it near us at all times.

But the fifth pillar in the house of wisdom has this inscription, "Full of mercy and good fruits." Let the proclaimers cry aloud and let Israel hear, let the elders make known the truth, that without this wisdom, this fulness of mercy and good fruits, no man may hope for a place in the habitation of God. "*Full of mercy.*" Ye lovers of the world and its ways; ye who can lay out hundreds and thousands to gratify your lust for fashion and ease, think of this. "*Full of good fruits.*" Ye rich, where are your treasures? Let the

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poor rejoice in your liberality; let the widow's heart be made glad; let the orphan bless you; lay up for yourselves a good foundation against the time to come: make a wise use of your riches; make to yourselves friends of the mammon of unrighteousness, that when your lives shall end, you may be received into everlasting habitations. Let there be no stinted giving. But be liberal, be ample, be abundant in gifts, which will cause the earth to be joyful with the songs of the desolate and the needy. Let not mercy sit retired in some dark corner of your souls, but give her ample room.

The sixth inscription hath this, "Without partiality." The original means, making no distinction between persons; not inclined to this or that person for his sake. Wisdom teaches us to show respect to all. We should be unbiassed in our judgments and feelings, loving all for the truth's sake. The opposite of this is a partizan feeling, clanishness, a disposition to form circles of our own in society, attachment to particular individuals for purposes other than those which truth requires.

The seventh is, "Without hypocrisy." Unfeigned love, kindness, goodness towards all the followers of Jesus, freedom from all deceit, guile, covering and concealing nothing wrong under an outward politeness and seeming respect. Courtly manners, and great urbanity and many forms, sometimes cover secret hatred, malice, and revenge. Candour, frankness, open-handed dealing, are always preferable to concealed feelings. God sees the heart, and knows the feelings. Therefore, we should be careful to show our true feelings and sentiments, both in words and deeds. Let us not draw near to God or man with our lips and tongues while our hearts are not his. May the good Lord give us all wisdom, and understanding, and knowledge, and goodness, and greater confidence in his holy truth!

H. T. ANDERSON.

SIMPLICITY OF DIET.

WE have long reflected upon the necessity of a reform on the great subject of eating and drinking amongst Christian people. Having both an innate and acquired antipathy to all sorts of *hobbies*, and especially to ringing a thousand changes on some favourite scheme of living according to any one of the exclusive systems so much celebrated by their respective authors, I have rather abstemiously, perhaps, refrained from calling the attention of my readers to the necessity of considering, whether in this department of Christian duty we are not following very bad models, and living too much to the flesh against the spirit. Paul said that he "kept under his body," and he commands Christians to "mortify the flesh with its affections and lusts," and "not to make provision for the flesh to fulfil the lusts thereof." To confine these exclusively to luxurious fare, to the indulgence of appetite, would not be altogether warrantable; still, that such indulgences are included in such precepts, I presume all persons of much discrimination

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will admit. Indeed, how a man who fares sumptuously every day, and feasts to satiety on all that stimulates appetite and gratifies the sense of gluttony, could thus "keep under his body," would be a problem that might puzzle half the moralists and physiologists in Christendom.

But of all the imaginable ways of "sanctifying the Sabbath," which modern ingenuity has devised, that of consecrating it by a good dinner is certainly the least calculated to honour its founder, to purify our affections, and to overcome the world. According to Pope, Sir Balaam was just such a saint as this. If I can recollect, (for it is more than forty years since I committed it to memory,) the poet in one of his satires says—

> "Where London's column pointing to the skies,
> Like a tall bully lifts his head and lies,
> There dwelt a citizen of sober fame,
> A plain good man, and Balaam was his name;
> Religious, punctual, frugal, and so forth,
> His word would pass for more than he was worth:
> One solid dish his week-day meal affords,
> A pudding added solemnized the Lord's."

This is yet a very popular way of solemnizing the Lord's day. Sir Balaam has yet a great many followers in this our country; and to all men who intend to give to the flesh an absolute sway over the spirit, it is a very prudent, agreeable, and comfortable way of doing it. But that those who intend to glorify God with their spirits and their bodies, should so hallow the Lord's day, is alike without reason and without law.

Indeed, it is not only on the Lord's day, but on almost all other days, that many Christians indulge in all the artificial pleasures of faring sumptuously, and in stimulating their bodies into a refined sensuality. The shining face and transparent skin of many a professor, declare that he belongs to the sect of Dives rather than to that of Lazarus. It is not brandy nor wine only that gives so much personal rotundity, but other good things well spiced, well seasoned, and well flavoured, that carnalize the spirit and animalize the soul of man.

For good health, long life, a clear head, a pure heart, and a contented mind, to say nothing of Christian excellence and good example, we would commend to the consideration of our serious and well-intended readers, a few extracts and remarks on the subject of food and physical regimen. And first we shall introduce to their consideration a few extracts from Alcott's *Library of Health and Teacher on the Human Constitution.*

A. C.

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ADVANTAGES OF SIMPLICITY IN DIET.

By simple diet, we mean the use of few articles at the same meal; and those only which are prepared in a plain manner. We do not call mince pies and fruit puddings simple. We do not call puddings or pies simple, when they have fruit, or spices, or drugs of any sort in them; nor when they are eaten with butter, sugar, molasses, grated cheese, &c. Nor do we call that a simple meal, which consists of a great number of articles at a time, even of simples.

But we call boiled rice, without molasses, or sugar, or butter, or oil, or milk, or any thing with it, simple food. The same we should say of bread, beans, peas, potatoes, apples, pears, plain Indian puddings, &c. We should not regard a meal of bread or potatoes as simple, however, if the bread was made into toast, or the potatoes mashed and spiced. Nor should we regard that as a simple meal—be it nothing but plain bread—which cannot be eaten without washing down every other mouthful with tea, coffee, chocolate, or even water. We should not however regard it as a departure from true simplicity, to eat plain rice and plain potatoes, or plain beans and plain brown bread at the same meal; because rice is so highly nutricious, that it may not be amiss to mix with it, in the stomach, something which contains a smaller proportion of nutriment. And the same remark may be applied to bread. Besides, the farinaceous or mealy articles of food are so much alike, that the use of several of them at a time can hardly be deemed an objection.

Simplicity of food, thus defined, has many advantages. We propose to enumerate a few of them, in as cursory a manner as the nature of the subject will admit. By simple eating, then, we gain—

I.—IN PLEASURE, OR GUSTATORY ENJOYMENT.

This, placed at the head of the list of advantages to be secured by simplicity according to the present definition, will probably startle many of our readers. "Gain pleasure," it will be said, "in confining ourselves to a meal of simple bread, or potatoes, or rice! It is impossible. And more than this, even the bare statement of such a thing is ridiculous."

But not so fast. Are you sure the thing is impossible? Have we not shown you, in another volume of this work, that we can just as surely bring ourselves to relish what we please—a few native or constitutional peculiarities excepted—as we can bring ourselves to like what moral habits we please? But if this can be done, and a person can be brought to relish plain bread, are you sure he would not gain, even in pleasure, by using it?

Now we can tell you from experience, that it is so. And as our testimony in favour of it is positive and all the testimony of those who have no experience in the matter is at best negative, we think it ought to weigh something. But if you say no, and reject it, then we can bring to our aid the experience of hundreds of others. If you reject all these, we are willing to leave it to yourself, if you will make a fair trial. Confine yourself to simple bread—good wheat bread, of unbolted flour—without the least particle of any thing with it, even

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water, and use nothing except water between meals for six months; and if you do not acknowledge, at the end of that period, that your pleasure in the mere act of eating, is greatly increased, then we will give up the point.

II.—HEALTH.

We need not dwell on this head, for it will not probably be often disputed. We have heard multitudes, and among them many who would not for the world practise accordingly, confess that they believe simplicity in eating would greatly conduce to health. Some physicians say that mankind would be healthiest, and live longest, on mere bread and water. This, however, we doubt. We are inclined to variety, but not at the same meal. Even Dr. Paris, a great friend to what some call good eating—we mean in his practice—says a great deal of the evil of having different kinds of food in the stomach at the same time.

We have intimated that many who say they believe in the utility of simple eating, would not for the world practise it. The reason is, that they are afraid they shall lose in pleasure. If we could succeed in making people believe that they would be gainers on that point too, by simplicity, no more arguments in its favour would probably be necessary.

But here is the grand difficulty: people are lovers of *pleasure* more than lovers of *truth* or *right*. And they have so long pampered their appetites, that few can, at present, find any taste at all in plain food. Bread, rice, beans, peas, potatoes,—why, they can no more find gustatory pleasure in eating them, without salt, sugar, molasses, butter, cream, vinegar, or gravy, than they could in eating saw-dust. And hence, in part, the ridicule that even good, well-meaning people, throw upon the doctrines of simplicity, when they tell us about eating saw-dust, bran-bread, &c. And the falsehood, too; for it is not bran-bread which is called so, any more than cider is cider brandy, or wine, alcohol. It would be equally just to call bread made of apples—were such a thing possible—apple-skin bread.

When the time shall arrive, in which professing Christian people, who tell us they believe simplicity in eating conduces to health, will have faith enough in God to believe that what is best for our health, if we will attend to it and use it, will give us the most pleasure, then, perhaps, and we fear not till then, like a voice like that which is now feebly lifted up on this subject be heard.

III.—PROPERTY.

That simplicity of eating would conduce to wealth, there can be no doubt; and why this consideration has so little influence, in our money-loving world, is to us inconceivable. But so it is. The truth is that a morbid appetite is too strong even for the love of money, except in a few individuals—those commonly designated by the name of misers.

It may naturally be said here—and the remark is appropriate—"But of what use, on your principles, is the accumulation of wealth, since you are teaching us, perpetually, to deny ourselves, and spend

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less and less on the body, and more on the mind? Would not an increase of wealth be an evil rather than a blessing?"

It would be so, were there no occasions for charity in this world. It would be so, were there no minds and hearts to be cultivated, adorned, and improved, in place of so much adorning and pampering the body.

But though simplicity would favour the increase of wealth, if wealth were our supreme object, it does not follow that this need to be the result. If by simple living a person can get along with three-fourths of his present income, then he need not labour for this purpose but three-fourths of his time; and the remaining one-fourth may be saved for other purposes.

Do you ask for what purposes? Were this question put in a savage country, or on some uninhabited wild, it might be worthy of a serious answer. Were it put when there were no sickness, no poverty, no suffering to relieve or prevent, and no ignorance or vice to remove, the case would be greatly altered. But unhappily it comes to a people in whose very midst are ten thousand constant demands for this very commodity—time. This, in fact, is the greatest wealth. It has long been a maxim that time is money; and if so, time is wealth as much as money. But it has been maintained, and we think proved, in one of the volumes of the *Moral Reformer*, that time is worth more than money; and consequently he who prevents the necessity of labouring all the while for the support of the body that perishes, and this without any loss to health—even admitting there were no possitive gain in money—would be gaining that time which is worth more than money, and thus be increasing his own real worth, as well as the real wealth of the community.

IV.—INTELLECTUAL IMPROVEMENT.

There is no such sharpener of the intellect as temperance in regard to food and drink. This has long been known to the learned; and the knowledge of this fact—a secret to the unlearned—has been one cause of their intellectual superiority. Had it not been for Sir Isaac Newton's abstinence and simplicity conjoined, the world would have been compelled to look elsewhere for some of the ablest productions of his mind and pen.

But simplicity alone, according to Dr. Paris, will do much towards effecting all this. His mind is most free from any interruption of its operations by the stomach, who does not know—so far as any sensation in that region after eating would tell him—that he has a stomach. Now no persons enjoys this blessed immunity—other things being equal—more than he who follows simplicity in regard to eating and drinking. This explains, in part, the fact that many of the disciples of Graham have been charged with insanity—a charge which is believed to be wholly unsupported by evidence, but which, if it were true, would go to confirm our present position. Still the insanity alluded to is said to be preceded by an uncommon degree of mental exhilaration. The truth is, that the true Grahamite is exhilarated by his mode of living in general, and the false or fictitious Grahamite is sometimes insane; but it is not true that the exhilaration of the one

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is ever accompanied by insanity as an effect; or if true, it remains to be proved.

But the gain which we derive to the mere intellect by simplicity in our diet, is, it seems to us, a far less important acquisition than many others. Mere intellect can indeed hardly be called a source of happiness; for if it were so, the immense intellect of the prince of darkness might go to diminish, in no small degree, the amount of misery to which he is subjected.

V.—DOMESTIC HAPPINESS.

This is a species of gain which, if worth any thing at all, is of immense worth. And that it is worth something—yea, of worth incalculable—will not probably be denied, when we consider the duty, dignity, and destination of woman.

Woman is certainly formed to be the companion of man—his assistant, his instructor, his friend, his supporter; and the friend and educator of his children. She is, in one word, designed as a "help meet." Not as his helper in regard to the wants of the body alone; but a helper in regard to the whole being, body, soul, and spirit.

But how stands the case? Is she such a helper? If so, where? Is it in the higher walks of life? Is it in the lower? Not in either of these; for extremes, which usually meet, meet here; and it is difficult to say whether it is in the higher or the lower ranks of society that woman is most a slave to the wants—imaginary or real—of the animal, perishable part of humanity.

Is it in the middle ranks? Even here, such is the scramble for wealth or distinction—at least in the United States, for which this work is chiefly intended—that woman is almost constantly immersed in her domestic affairs. Servants she will not have, for she knows the evils to which they subject her; and that their employment is both antirepublican and antichristian. But if she will not have servants, she must become the servant herself—nay, more than the servant, the drudge, rather than the companion and educator, of her husband and children. She must forego the delights for which God in nature has designed her, and fill another sphere entirely.

"But wherefore?" we shall be asked. "Surely you do not claim that her whole time is consumed in cooking?" Not exactly. There are other—and in the present state of things, almost innumerable—wants, real or imaginary, which pertain to the animal part of our nature. But that a large share of female strength and effort is devoted, directly or indirectly, to the preparation of food and drink, and to preliminaries and consequences, we do maintain most strenuously. And we not only believe it, but we believe ourselves competent to prove it, were it not idle to attempt to prove what every body already knows.

A gentleman in Boston—one, too, of the middle class—having been by misfortune thrown out of business, was asked by a friend what he would do now? "The first thing I mean to do," he replied, "is to become acquainted with my wife and children."

This anecdote explains the whole matter so plainly, that he who runs may read if he will; and is better for our present purpose than a

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whole essay or sermon. It is but a fair specimen of the state of families generally, not only in the city, but in the country; though more, much more, in the former than in the latter.

Woman, we have said, was originally designed to be the companion, and, in the largest sense, the *educator* of her husband and children. But is she all this? Does she fulfil her mission? Educate she certainly does; since she does much towards forming character, just such character as we every where see, especially for her children. But does she educate *right?* And is she the *companion* of any body? We maintain that she cannot educate right without being at the same time a companion. Do you ask why? Because God has ordained it, in ordaining her to be the helper of her husband. And what God has joined together let not man put asunder.

And yet, as we have seen by the foregoing anecdote, what God has joined together man *does* put asunder. No where is woman the companion of her husband. She is here—he is there. He is busily employed in toiling to secure what his wife is toiling at home to prepare for its application—a supply for animal want and animal gratification. Nothing is done for mind or soul—nothing morally, nothing socially, nothing religiously. We mean next to nothing.

Nor is woman much more the companion or the educator of her children—the young immortals whom God has entrusted to her and her husband to educate. The same never satisfied anxiety, what to eat and what to put on, in fashionable style, which makes the husband and wife almost utter strangers, and separates mothers and children.

Engrossed by the foibles of modern dress, modern visits, and modern cookery, the mother has no time to instruct her girls; so they must of course be sent to school. Or if she is of a grade somewhat lower, because somewhat poorer in society, she is obliged, in order to keep up fashionable appearances and have fashionable food, drink, and clothing, to send her girls to the factory. And then, alas! what then becomes of her charge? What of her duty to assist her husband by educating the children whom God has given them?

Facilities for increasing the rapidity of labour in almost every department of human effort, are daily and slowly multiplying; labour-saving machinery is thrown constantly to our doors, to an amazing extent; and even our railroads and canals, what are they but labour-saving machinery? And what should be the result? What, indeed, but to give man and woman time to educate each other and their families.

But is this the effect produced? Take Massachusetts for an example: Is more done for each other here by husbands and wives, than was done seventy-five years ago? Are they more in the society of each other? Is more done by them conjointly for the mental, moral, and social—even the physical improvement of their household? He must be greatly ignorant or grossly depraved who will affirm this. It would be more true to say that less is done, in all these respects; and in some of them in the proportion of one half less.

The legitimate object of labour-saving machinery is to give to the community, or rather to the members of the community, leisure for improvement. But if not used in this way, it only tends to degrade

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them. Its effects cannot be neutral. While it multiplies, to all classes except a very few of the most poverty-stricken, the means of gratifying their animal wants, it must as inevitably sink them lower than before in the scale of rationality, unless their minds and hearts are elevated in such a manner as to raise them at the same time above the temptation, or give them a power to "overcome when they are tempted."

But suppose families were to live on a simple plan, a plan adapted to their real, rather than their imaginary or artificial wants. Suppose they were to adopt nature's simplest plan in the matter of eating and drinking only. The amount of leisure it would afford them for other and more important and nobler purposes than the mere gratification of appetite, is immense.

Suppose the breakfast of a family to consist, to-day, of bread and milk; to-morrow, of plain bread, say Indian cakes; the day after to-morrow, of bread and apples; the fourth day of boiled potatoes; the fifth day of hasty pudding, &c. Suppose the dinner of a number of successive days were to be as follows:—

1. Boiled rice.
2. Beans.
3. Indian pudding.
4. Good mealy potatoes.
5. Peas.
6. Boiled bread, &c.

Suppose, lastly, the supper were of the same general character. And all these dishes, too, in their native, healthy simplicity, without sugar, molasses, butter, spices, gravies, &c. and without the trumpery of half-a-dozen different plates, knives, forks, and spoons; and a set of tumblers. Suppose, we say, that all this change, were made in the ordinary concerns of a family, what an immense saving of female labour would result! The saving of male labour is less obvious at first view, though no less certain.

Let us consider the saving of female labour for a moment. What an amazing difference there is between just bringing from the closet a platter of baked or boiled beans, or a loaf of good bread, placing it on the table, with a single plate, and knife and fork to each and going through with the common preparation of tea and coffee, and broiled steak or fish, with sauces and "vegetable," and cakes and pies, &c. &c.? Even the banishment of all drinks but water from the breakfast table, is a considerable saving; but to dispense with drinks, and come up to nature's simplicity in regard to *food*, too, involves a saving greater still by far.

Nor is this all: the bread need not, should not, be hot, or baked for the occasion. The usual determination on the part of the community to swallow none but hot bread, involves us in a great deal of useless labour. Would we bake but once-a-week it would be far better, and save a great deal of time. Wheaten bread—of the kind we use, the simplest kind—is as good at the age of even ten or twelve days, for anything we can discover, as on the second day after baking. Beans are good for several days; so are peas, and even rice, and Indian pudding and Indian cakes. The latter is even better at two days old than

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earlier, to the unperverted appetite, though it has the *odious* name of "cold johnny cake."

How great, we say again, the saving of female labour by an arrangement like this! We have a friend—very far, too, from being a visionary man on the one hand, or a miser on the other—who, with a large family, has for some time adhered to some of the principal features of this plan. And he and his family find their account in it, even on the score of animal enjoyment. But the amount of leisure it gives them for improvement is its great recomendation, and would snrprise all who have not made trial of the plan, and are yet drowned—soul and all—in the whirlpool made by the fashionable cry, What shall we eat, what shall we drink, and wherewithal shall we be clothed—what shall we have for dinner, what for supper, what for breakfast, and so on.

NOTE.—Our readers must not conclude that we see evidence for the truth of all that is said in the foregoing article; at the same time, simplicity of diet, with moderation in eating and drinking, will do much to promote health of body and vigour of mind.—J. W.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XVII.

GENESIS XVI.

Olympas. This chapter opens now, Thomas, to our contemplation. New personages appear in the family group of the venerable patriarch. Who are they, James?

James. Hagar is the first, and Ishmael the second stranger to whom we are introduced.

Olympas. Of what race was Hagar, Susan?

Susan. The Egyptian.

Olympas. In what relation did she move in Abraham's household, Eliza?

Eliza. She is called the "handmaid" of Sarah.

Olympas. Can any of you tell how she came into this relationship?

Reuben. From the fact that Abraham and Sarah had been in Egypt, and from the fact that Egypt was the oldest slave-market in the world of which we have any memorial, the probability is, I think, that Abraham bought her while in Egypt.

Olympas. He might have received her as a present from Pharaoh, as one of the old fathers, St. Chrysostom, thought, because the fact of Abraham's having servants is first mentioned in connexion with the good treatment that he received from Pharaoh. (Gen. xii. 16.) Pharaoh entreated Abraham well for Sarah's sake. "And he (Abraham) had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels."

Thomas. I should not think it probable, as Abraham went down into Egypt because of the scarcity of bread in Canaan, that he would likely purchase servants. I therefore think that the reason why we have such an inventory of Abraham's property, is to illustrate the hospitality of Pharaoh, or, at least, his partiality for Sarah, Abraham's alleged sister-wife, that he did so kindly treat a person of such exten-

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sive property, who would of course require a great deal of food and provender for such a household and for so many cattle.

Olympas. Do you, Thomas, regard men-servants and maid-servants as *property ?*

Thomas. If sheep and oxen, asses and servants, are property, then were maid-servants and men-servants, because the same word designates them all. "And Abraham possessed sheep, oxen, asses, men-servants, maid-servants," &c. But what the nature of this property was, I cannot define. The fact of possession, which I understand to be the principal idea of property, is undeniable: for the patriarch had servants as much as he had sheep and cattle.

Reuben. So he had a wife, and she was his property too.

Thomas. Property she was, but not the same property; for Abraham did not buy nor inherit his wife, nor receive her as a present. Again, Hagar was an Egyptian, a daughter of Ham, a descendant of the servant family—"A servant of servants unto his brethren."

Olympas. But do you not assume too much when you assume that Abraham's Hagar was either bought, inherited, or received as a present ?

Thomas. That Egypt was a slave-market is undeniable from the fact that Joseph, the great-grandson of Sarah, was sold to the great-grandson of Hagar!

Olympas. How do you learn that fact, Thomas ?

Thomas. Joseph, the son of Jacob, the son of Isaac, the son of Sarah, was sold by his own ten brothers for fifteen dollars, to a caravan of Ishmaelites in co-partnery with some Midianitish merchants who were trading to Egypt. Of course they bought him, like their spices, to sell again; and we all know that Joseph was sold for a slave into Egypt.

Olympas. Sold for a slave Joseph was, and no doubt a market for slaves had been long before established. But will the antiquity or popularity of the practice justify the moral rectitude of it ?

Thomas. Then we must justify polygamy and war, for both are more ancient than any account we have of making human beings mere goods and chattels.

Olympas. But human beings were never regarded as mere goods and chattels in the worst days of slavery. The slaves had rights since the days of Abraham, which were never supposed to belong to goods or chattels; and, indeed, the property held in slaves in the Abrahamic family had a peculiarity which no writers have accurately described. It is expressed in the words of the proposition which Sarah made to Abraham concerning his taking Hagar, her slave, into his bosom. The words are, "*That I may have children by her.*" The logic of Sarah's language was—"Hagar is my property; her offspring will be more my own than the offspring of any free woman which you could marry; therefore, as I have no children in my own person, I may, by such a marriage, have children by her who is my own property." That this is not an inference founded on this solitary passage, I need but to mention the cases of Zilpah and Bilhah, the female slaves of Rachel and Leah, who were given to Jacob by his Rachel and Leah as Hagar was to Abraham by his beloved Sarah.

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Thomas. But is there not in the very idea of property itself a variety of meaning? A husband has property in a wife; parents have property in their children; masters have property in their servants; and landlords have property in their farms and their live stocks. But no two of these is property in the same sense, or on the same terms and conditions. Consequently the property in *persons* and the property in *things* are not of the same nature, nor do they exist under the same conditions, stipulations, and agreements.

Olympas. Certainly there is a great difference in the application of the word *property*, and it is a great error in our reasoning to allege that because it is applied to so many subjects, they must all be homogeneous. But it is enough to our understanding the lesson of the morning, to know that while Abraham had sheep, and cattle, and he-asses, and men-servants, and maid-servants, and she-asses, and camels as property, they were not held under the same laws nor subject to the same conditions; nor was there any thing either grievous or immoral under the servitude in which his servants lived.

Reuben. May I ask a question before you dismiss this subject? I read in a book at school, that the wives of eastern princes have absolutely property over their female slaves, and that therefore the husbands have no control over them. In that case the meaning of the passage might be, that Hagar being the property of her mistress, and not of Abraham, her issue would be Sarah's own, and not Abraham's.

Olympas. So some ancient writers affirm. In that view, then, Hagar's offspring would not only be nearer to her in relation, but absolutely her own; for which reason the ancient women, who loved their husbands, in many cases gave their hand-maids for secondary wives, as our Saxon forefathers were wont to call them. But we must ask the juniors some questions. How old was Abraham when Sarah gave him Hagar?

James. Eighty-five years old.

Olympas. Prove that, James.

James. Abraham was seventy-five years old when he left Canaan, and after he resided in Canaan ten years Sarah gave him Hagar. This makes him eighty-five years old.

Olympas. Did Sarah and Hagar continue as good friends now as before, Eliza?

Eliza. No: Sarah was despised by her servant Hagar.

Olympas. So true it is that few servants can endure exaltation. Yet we see Abraham yielding to the difficulty, and recognizing the absolute property of Sarah in her servant Hagar. And how, Susan, did the matter end?

Susan. Sarah dealt hardly by her, and Hagar ran away.

Olympas. Ran away! Servants, then, anciently ran away when badly used.

Thomas. But her mistress offered no reward for Hagar. She ran away with her consent it would seem.

Olympas. What, Reuben, happened to the runaway Hagar?

Reuben. An angel from the presence of the Lord hailed her.

Olympas. And what did the angel say?

Reuben. He advised her to return to her mistress.

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Thomas. And did angels advise runaway servants to return home!

Olympas. Yes; but in those ancient days it was running away from *home* to run away from such a household as that of Abraham and Sarah. And such was the character of Sarah that the angel added, "Submit thyself to her hands." Humanity and mercy are twin-sisters, daughters of a divine faith, natives of the heavens, and always points to deeds of kindness and benevolence. Therefore, those who run away from the righteous, run away from home. But what farther did the angel say to Hagar, Eliza?

Eliza. The angel of the Lord foretold her destiny, and the number of her descendants by Abraham, in these words—"I will multiply thy seed exceedingly, that it shall not be numbered for multitude;" and the angel added, "Call thy son, Ishmael."

Thomas. Could angels promise to multiply the seed of Hagar exceedingly, and fulfil such promises?

Olympas. This is one of many instances, which we will meet in the Mosaic writings, of the angel of the Lord designating the Lord, the Logos, who, before his incarnation, often appeared to the patriarchs under the style of "The Angel of the Lord." Hagar knew it was no ordinary angel that addressed her; for in verse thirteenth Moses says, "She called the name of the Lord that spake to her, *Thou, God, seeth me.*" Moses, indeed, calls the angel *Jehovah;* for, adds he, "She called the name of the Lord [*Shem Yehovah*] that spake to her."

Thomas. Did you not on a former occasion tell us that this "angel of the Lord" appears under other names in the sacred writings of the Old Testament?

Olympas. Yes; he is called *Ham maleak, Hageel,* the Angel, the Redeemer; *Maleak Panaiv,* the Angel of his Presence; *Malek ha berith,* the Angel of the Covenant; and here *Maleak Yehovah,* the Angel of Jehovah. The angel speaks of himself as both *omniscient* and *omnipotent*—at least he speaks of himself in reference to such works and ways as pre-suppose the existence of these divine attributes. His predictions concerning Ishmael on the present occasion indicate this. Who gave the name Ishmael, William?

William. The Lord gave this name before Hagar's son was born.

Olympas. What does the term "Ishmael" mean, Reuben?

Reuben. The margin says, "*The Lord hath heard,*" or, *shall hear my affliction.*

Olympas. What, Thomas, is the amount of the prediction concerning this child Ishmael?

Thomas. It was preached before his birth that he should be a wild man—"his hand uplifted against every man, and every man's hand against him. And he shall dwell in the presence of all his brethren."

Olympas. What nations now existing have sprung from Ishmael, Reuben?

Reuben. The Bedouins, wandering Arabs, and probably some of the American Indians, have sprung from Ishmael.

Olympas. What country do the Ishmaelites proper, or the wandering Arabs now occupy?

William. It reaches from Aleppo to the Arabian Sea, and from

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Egypt to the Persian Gulf—almost two thousand miles in length by one thousand in breadth.

Olympas. Have these people never been subdued, Thomas?

Thomas. It is said Sesostris, Cyrus, Alexander, Pompey, and some of the Cesars have attempted their subjugation without success. So that for almost four thousand years they have possessed their own country, despite of all the world.

Olympas. This, then, is a singular demonstration of the inspiration of Moses. A people exactly answering the prediction—their hands against the world in the character of freebooters, warriors, depredators, and the whole world against them, in every age; and yet inhabiting their own deserts, and retaining their own character, despite of all revolutions and changes in human affairs, is an irrefutable demonstration of the divine mission of Moses and the truth of the Pentateuch. What name, Eliza, was given to the well at which Hagar received this oracle?

Eliza. It was called Beerlahairoi; but I do not understand this hard name.

Olympas. It was a sort of dedicatory name: "A well this is to the Living one, who now sees me." She intended it to be a memorial of the interview which she had with the angel of Jehovah who had spoken to her such strange words concerning her progeny for so many ages to come. And is not this case worthy of our observation and regard? In the eighty-sixth year of Abraham's age, an Egyptian slave gave to Abraham and the world a child of such lawless liberty and freedom of life, that he transmitted for so long a time, to so many millions, such a love of liberty, plunder, and rapine—such a hatred of the restraints of social life—of cities, towns, and settlements—that, like a wild ass, (*phere Adam*, a wild ass-man,) "his house should be the wilderness, the barren land his dwelling, and that his hand should be lifted up and stretched out against every man, and every man against him." You must mark a few singular particulars in this case:—

1. This is the first time in the history of man in which we read of the appearance of an angel.

2. It is the first time that we have the name of any person given by the Lord before he was born.

3. This is the first time also that a nation's history for many an age was pronounced before its origin, not having any special relation to the Messiah; and it is the first time in ancient history in which the outward condition of both mother and child was so diametrically opposed to the spirit and character of all their posterity.

Upon the whole, the history of Ishmael, from first to last, affords a monument imperishable as the mountains of the truth of prophecy, and of the divine authenticity of the Bible. The following notes from two distinguished persons must finish our present lesson:—

"They dwelt in tents in the wilderness as long ago as Isaiah's and Jeremiah's time, (Isaiah xiii. 20; Jer. iii. 2,) and they do the same at this day. This is very extraordinary, that "his hand should be against every man, and every man's hand against him;" and yet that he should be able to "dwell in the presence of his brethren;" but ex-

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traordinary as it was, this also has been accomplished, both in the person of Ishmael and in his posterity. As for Ishmael *himself*, the sacred historian afterwards relates, chap. xxv. 17, 18, that 'the years of the life of Ishmael were a hundred and thirty and seven years; and he died in the presence of all his brethren.' As for his *posterity*, they dwelt likewise in the presence of all their brethren; Abraham's sons by Keturah; the Moabites and Ammonites, descendants of Lot; the Israelites, descendants of Abraham, Isaac, and Jacob; and the Edomites, descendants of Abraham, Isaac, and Esau. They still subsist a distinct people, and inhabit the country of their progenitors; they have from first to last maintained their independence; and, notwithstanding the most powerful efforts for their destruction, still dwell in the presence of all their brethren, and in the presence of all their enemies."—*Bishop Newton.*

"The region inhabited by the Arabs is not remote or insulated, separated from social life; and, therefore, exempt from the influence which naturally results from intercourse with other countries. It is situated in that portion of the globe in which society originated, and the first kingdoms were formed. The greatest empires of the world arose and fell around them. They have not been secluded from correspondence with foreign nations; and thus attached, through ignorance and prejudice, to simple and primitive manners. In the early periods of history they were united as allies to the most powerful monarchs of the East: under their victorious Prophet they once carried their arms over the most distinguished kingdoms of the earth; through many succeeding ages the caravan of the merchant and the companies of Mahometan pilgrims passed regularly over the deserts: even their religion has undergone a total change. Yet all these circumstances, which, it might be supposed, would have subdued the most stubborn prejudices and altered the most inveterate habits, have produced no effect upon the Arabs; and they still preserve, unimpaired, a most exact resemblance to the first descendants of Ishmael." *Richards.* A. C.

REMARKS APPROPRIATE FOR THE PRESENT TIMES.

[The concluding address of brother Goss, late editor of the *Christian Intelligencer*, is so pertinent to the times, and full of reflections, so practical and judicious, that our readers will be gratified to see them more widely circulated and permanently preserved. We present, therefore, with but few exceptions, the entire article.]

In some respects the age is peculiar. It is an age excitable and teeming with inquiry. The public mind is intensely active and curious. This spirit, when it takes a proper turn, is highly laudable and useful. The spirit of inquiry which characterizes this age, is decidedly Athenian, and therefore to us objectionable. We apprehend that the laudation of that spirit of inquiry, which is abroad, is likely to be followed by many disasters to truth and righteousness.

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Thus far, we are convinced, more of human folly, weakness, and selfishness, have been developed, than of valuable and useful knowledge; more of human vanity and ambition operates to instigate inquiry, than of the love of truth and of righteousness; hence, while we see old systems and theories tottering around us, thrice their number of new and more objectionable ones, take their place. Fourierism, Abolitionism, Mormonism, Materialism, Religio-Mesmerism, and all that kind of embodiment of human vanity, scepticism, fanaticism, and selfishness, are thus far, the most prominent results of the working of the spirit of this nation and age. In looking at the results, then, we confess, we have not, and do not now, entertain any very exalted opinion of that prevalent spirit of inquiry which is abroad. Its tendencies are evil, and its results pernicious. It is speculative and visionary, and is not marked by a love of truth, of sobriety, and of modesty. It has neither been practical in its views nor beneficial in its results. Influenced by these convictions, in our editorial labours we have not shown so great a regard for this wonderful spirit of inquiry—this vaunting boast of discovery, as some have demanded. We have been too moderate, too tame, too much attached, for many, to the simple and old fashioned customs and modes of Apostolic authority.

Throughout our course we have acted upon the hypothesis, that *the truth as it is in Jesus has already been discovered, and that we were rejoicing in it;* and that it was only necessary to *hold on to it and practice it in all the details of duty.* This assumption, however, is too humiliating for the *pride of discovery*, which enslaves thousands. Some persons seem to think that the highest attainment in Christianity is to doubt with facility, and to be sure of nothing! This is their boast, and they have no patience with that *stupidity which stands fast in the faith*, and no fellowship with those who are so stereotyped as not to be *driven about with every wind of doctrine.* We have not yet made that attainment, which enables some, ever to doubt whether they have *the truth in religion*, and always to be eagerly gaping after some pretended discoverer, with the hope of finding it at last! It is an attainment without attractions to us, because regarded as the highest, as well as the only attainment possible to him who denies revelation—emphatically the attainment of the sceptic!

With us there are fixed principles in religion which can be adopted without wavering and practiced without perpetual intermissions to decide whether they be true or false. If this were not the case, there could be no steadfastness of hope—no full assurance of faith in all the Christian system. It is a melancholy fact that the rage for new discovery is greater than the desire to practise the truths already known. We fully believe that WE HAVE THE TRUTH WHICH IS ABLE TO MAKE US WISE UNTO SALVATION, and we chiefly lack the disposition to put it fully and thoroughly into practice.

With the religious world opposed to us, we have had but little to do. We have occasionally replied to their notices of us; but these occasions have been rare. In many things, in our estimation important, we differ from them. We nevertheless acknowledge, with gratitude, the truth which they have, as well as the piety, and the

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active benevolent enterprize which they evince. We regret their want of correct Biblical views upon many important points, interesting to humanity and affecting the character of God. We know of no complaint, they can justly allege against our editorial conduct, except that we have disagreed with them in these things. Our exchanges with their organs have generally been pleasant and agreeable, and we take leave of them with the kindest feelings, and with sincere regret; and we congratulate ourselves upon the assurance of a reciprocal feeling of friendship on their part.

Between them and our editorial brethren generally, there exists a better state of feeling than formerly, and consequently more Christian courtesy and decorum marks their intercourse. We regard this as a gratifying omen. Christianity has suffered fully enough from the harsh and bigoted feelings of its professors, and their fierce and denunciatory invectives. Any improvement, in this respect, is a just cause of congratulation. The treatment which we have received in times past, from our religious opponents, has been a reproach to the Christian profession of the age. It either proves the power of religious intolerance among our opponents, or the spirit of provocation amongst us. In either case, it has been a sin in the sight of God, the speedy removal of which, is clearly indicated by the increase of good feeling and of Christian courtesy between the parties.

We know that the friendlier aspect which their intercourse begins to wear is not agreeable to all. Instead of its being a subject of gratitude, to some, it is a source of evil suspicion. There are those on both sides, who regard it as indicative of apostacy from the integrity of the faith, and of an unhallowed thirst for popularity. Singularly unlovely, indeed, must Christianity be, if it cannot maintain *fidelity* in its votaries, without making them at the same time "hateful and hating one another." We are persuaded that the unfriendly relations which exist between professors of religion, whether differing in faith or opinion, proceeds from either bigotry, or characteristic of a narrow and contracted mind, or from the influence of ruling and ambitious demagogues. Much of the bigotry and party fierceness which exists, results from the contemptable chicanery of aspiring demagogues, whose popularity with their party is obtained by sedulously ministering to their partizan feelings. They acquire, by what is esteemed by some, zeal for the faith, (but what is in fact, nothing but the despicable policy of the aspiring demagogue,) a reputation for consistency and an influence which are only sustained by continued and artful appeals to the worst passions of the sectary.

The difficulties growing out of a pestiferous schism in the body, which has been engendering for some years, and which reached its crisis during our conduct of the paper, has contributed much to the unpleasantness of our editorial labours. It has, from time to time, imposed upon us the necessity of exposing designs upon the peace and integrity of the body, which could not be done without provoking the ill-will of its chief fomenters, and without, perhaps, incurring the censure of some good brethren, who vainly looked for a quiet and amicable remedy. Throughout, we have done no more than duty

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demanded at our hands; having borne the reproaches and calumnies, which some identified with this schism, have circulated to our prejudice, without turning aside to notice them. To those engaged in this unfortunate and mischievous schism, with whom we have been brought into collision, by the force of circumstances and the demands of duty, we can, in retiring, confidently say that we entertain no unkind feelings towards them. Our strictures upon their spirit and their conduct have been candid and plain. They have proceeded from a conviction of truth and duty; and while we are still as fully persuaded as ever, that they have made war upon the best of causes, and aimed at the severance of a people devoted to truth and to righteousness, we are nevertheless free from every feeling of personal hostility, and only wish them a speedy and sure deliverance from that destroying spirit of faction, which unhappily enslaves them.

It gives us unfeigned pleasure, in closing our relation to the brethren as editor, to express our increased confidence in that great system of divine truth, for which we have pleaded, and to congratulate them upon the sure and firm hold, which it has upon the hearts of thousands of intelligent men and women. It has been but a few years since the old Gospel, in all its original purity, began to be preached in this old commonwealth. It had to grapple with fearful odds. Wealth, learning, talent, influence, and the power of well organized ecclesiastical communities, all fortified and garrisoned by accumulated prejudices, opposed its growth. But it has sent its roots deeply into the hearts of thousands, and stretched forth its branches far and wide, and joyful multitudes now rest in hope beneath its boughs. True, it has been wrung and tortured by internal dissensions: but these difficulties are now subsiding, having served to prune of many dead and poisonous limbs, and will leave the body more healthful and fruitful. The experience of the brethren has been enlarged—their sense of dependence upon God has increased—their fondness for theoretic and speculative Christianity has given place to a desire after practical godliness and usefulness—and we may truly say, God has brought good out of evil.

Let us, then, dear brethren, take courage! Let us prove ourselves worthy stewards of the grace and manifold wisdom of God, and labour less to build up a party, and more to teach and train man for the skies. The influence of our principles, which is seen in our congregations, is not the measure of its extent. Every Protestant denomination has felt the reforming power of those great truths and principles for which we plead; and in due time the desire of our hearts shall be accomplished, if we faint not. We have only to stand firmly to the truth, and affectionately hold forth the Word, and we shall achieve a conquest worthy of our toils.

In conclusion, we return our thanks to those brethren who have kindly aided us, either by pen or otherwise, in making the paper useful. And we most earnestly commend to the attention of all our readers, the ever-living and infallible ORACLES of wisdom which God's Word contains. They are able to make you wise unto salvation! Receive and obey their sacred instructions. Your present and

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eternal weal depends upon their influence over you. Soon your earthly career must close—soon all earthly enterprizes must cease. Let heaven be your aim; and may the God of all grace and consolation administer to you all, at last, an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, is our fervent prayer. J. W. Goss.

ORIGINAL COMMUNICATIONS, &c.

LETTER FROM NEW ZEALAND.

Nelson, New Zealand, January 28, 1846.

BROTHER WALLIS.—I have been favoured, per Nelson, with your letter of 9th of June, 1845, and feel grateful for your kind attention in writing to me. Your epistolary labours must be great, and therefore we cannot expect to hear from you often. The congregation here having addressed a letter to the brethren in Nottingham, there is no necessity for my saying anything in this letter about the state of the church in this settlement.

The remarks with which I may fill up a page or two will have allusion to a subject about which a good deal has been said in the congregations, and much written in the pages of the *Millennial Harbinger*. I refer to the missionary endeavours to convert the world; and in illustration I will bring the present state of New Zealand to bear upon the subject.

From having constant intercourse with the "Missionary Maori," as the "converted" New Zealander is termed, and being within a comparatively short distance, three hundred miles from the seat of the war at present raging between the European and native races, I have a tolerable opportunity of judging of the state of society in this distant colony of the British empire—that state of society being viewed in the relation it bears to the Christianity professed by those who have emigrated from a so-called Christian land on the one hand, and the extent to which "Christianity" has progressed amongst the natives on the other. I am perhaps better able to judge upon this subject from the circumstance that I have not meddled with politics since my arrival in this country. The antagonist parties in the political affairs here have hitherto been the New Zealand Company on the one side, and the local government and missionary societies combined on the other.

To discriminate rightly as to the respective merits or demerits of the missionary system, or the New Zealand Company's colonization system, in the effects of each upon the natives, is a matter requiring considerable inquiry and observation. The two systems are generally held to be antagonist; and while I do not profess to have so much acquaintance with the merits of that question as many who engage in the local politics, I may nevertheless occasionally glance at these

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systems respectively in my remarks upon the state of society, European and Aboriginal. From what I have to advance I think you will be able to form a tolerably correct notion of how far the Aborigines have been benefitted by contact with Europeans—lay or clerical.

That the missionary system has not attained the end designed by its supporters, seems to be very obvious to residents here, even so far as a respectable outward conduct is concerned. Many of those natives engaged in the war at the north, are missionaries—Heki, the rebel chief, being a Protestant. The sacrament was administered to the natives by the teachers, previous to the battles in which they were engaged with the English.

If you ask a native whether he is a missionary, it is a very common case for him to reply, "Sometime ago I was a missionary, but I am not one now." So that their religion seems to be put on and thrown off like a suit of clothes.

On my arrival in this country, although opposed to the missionary system at home, and inclining to the view that charity had most need to be carried out at home—or as A. Campbell expresses it, "Spending your pounds at home and your pence in Hindostan"—also conceiving that the missionary profession was followed as a mere trade by many of those who went abroad in that capacity—I say, notwithstanding these views, I was inclined, on my arrival here, to give the missionaries credit for having done much good to the natives. Some good they certainly have done—such as teaching them to read and write, giving them the Bible in their own language, inducing them to abstain from the practice of disfiguring their faces by tatooing, dropping Cannibalism, and, to a certain extent, their sanguinary wars between each other.

But when we see the present wars between the native and European races; when we know that prostitution is almost general amongst the natives; that they are covetous and extortionate to a great degree; and that their religion consists principally in psalm singing—the natives being little improved in habits of cleanliness, industry, and kindness—these things have induced even the members of those churches who have sent out missionaries here, to say, "The missionary scheme is all a farce," or words to that import.

There is another thing which has given the local newspapers here a great handle, and a good one against the missionaries from England —namely, that many of that body have acquired large portions of land in the country, and that they have engaged in trade—besides having a salary from England. These things, I dare say, are well known at home, and will doubtless constrain many to pause before they (be they rich or poor,) put their hands in their pockets to further what may be justly termed, Utopian schemes to convert the heathen.

The missionary societies have been long opposed to the colonization of New Zealand, and their opposition appears to me to prove one of two things, or both—either that they wish to be of note in New Zealand, or that the country from which they came, namely, England, is not "Christian," as she has been generally termed. One reason, I understand, given by the missionary societies, for their opposition to colonization, is that European contact with savages, is an evil rather

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than a good. I am of the opinion, that the desire to possess influence amongst the natives, and acquire large tracts of land, were the real causes of this course on the part of the resident missionaries, because in so far as European contact is concerned, that could not be avoided, since whalers and escaped convicts were in considerable numbers on the coast of New Zealand, previous to the arrival of the settlers at Auckland, Wellington, and Nelson—and, certainly, however much European nations may have injured the Aborigines of other countries by introducing vice, &c. the settlers who were mostly from the inland counties of Great Britain, were not of a worse description of character than the whalers and convicts.

But it seems strange, that those who came from Christian England with the intention of Christianizing the heathen, should be afraid of the emigration of their Christian countrymen!

I will now advert to the second plan of benefitting the natives—namely, the Company's scheme of emigration—introducing into the colony, capital and labour, with their concomitants, the useful arts of the mother country.

There can be no doubt in a rational mind, particularly one who is acquainted with the state of savage tribes, that the introduction of the arts and sciences of civilized life is a benefit to these tribes. This is seen in New Zealand, in the Company's settlements, and I suppose also in that of the government. Many of the natives grow wheat. A few possess coasting vessels. Several of the natives dress like Europeans. All of them use iron pots for cooking. The custom of washing their faces and combing their hair is adopted by some—and although the great majority of the New Zealanders are yet much the same as when Cook visited them, namely, in a state of filth and wretchedness, those in the immediate vicinity of the white settlements are most in advance in useful habits. I do not mean to say that such is not the case in the missionary settlements, but the advance for the time is greater where regular emigration has taken place than elsewhere.

The check upon emigration, which has taken place in consequence of the Company's embarrassments, will prove, in my opinion, a benefit rather than otherwise, to the natives. A large expenditure of money here was the source of a fictitious impulse being given to the place. There were too much drinking and other vices going on. Probably the natives were brought into contact with too artificial a state of society all at once. Such is not the case now. Agriculture is the order of the day. This town has not half so many occupants as formerly, and the settlers are less extravagant and more industrious.

It is to be regretted, however, that with a few honourable exceptions, Christianity is not manifested to the natives in all its lovely attractions. While the missionary scheme has proved inoperative from the sending forth, by sectarian bodies, of men who, in the aggregate, are only looking after the loaves and fishes, and from even what little good they can do, being neutralized by bad men amongst the whalers, convicts, and settlers, it seems equally plain to me that European emigration, while it may teach the natives civilization, will never teach them

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Christianity. Without taking into account the sectarianism, there is not the godliness amongst the present professors of Christianity.

We want those to visit heathen lands who will teach Christianity and civilization together; or, in other words, whose Christianity will be apparent in acts of kindness, and in instructing the natives in the arts and sciences. The Apostles, when they went with the Gospel, healed the sick, &c.; and though we cannot do this miraculously, much good may be done by common means.

Upon the whole, I am of opinion, that the efforts of our brethren directed in the first place to those around them, will be the best means in the end of converting the heathen. Great Britain may be termed the heart of the world, when we view it in its political and commercial relations; and it is also the nation where there is a greater amount of intelligence than in any other part of the world. People from all nations are in some parts of England. Intelligence from England is diffused over the world, and Englishmen visit the four quarters of the globe. So you have three great inducements to spread the truth at home. Men, resident in Great Britain, who come from every country under heaven, will receive it when it becomes more generally proclaimed at home, and take it with them when they go to their native lands. Intelligence of its spread and good effects will reach every country where there is a colony of British subjects, and emigrants will carry with them the seed of the everlasting Gospel, which will yet flourish in every clime, and amongst every kindred, nation, tongue, and people.

It may be objected that what we have said against missionaries applies to the mission of Paul to the Gentiles. In answer, I would reply, First. Paul was sent to the Gentiles by the special command of God. Second. He supported himself and those who were with him, whenever he had an opportunity. Thirdly. He was the only Apostle who was specially sent to the Gentiles. The other Apostles were engaged principally in Judea and Samaria. Probably it was because of Paul's being so well versed in all the Jewish religion, and being, besides, well acquainted with Gentile literature, that he was sent to the Gentile nations, amongst whom he had not only to preach the Gospel, but to set the Jews and Gentiles at peace with each other—even in churches which he *did not plant*, such as Rome—his acquaintance with the Jewish religion being of immense service in settling the merits of the dispute in these churches between the Jews and Gentiles.

I may observe here, that although the charge of land-jobbing has been preferred against many of the Church of England missionaries, no such charge has been brought against the Roman Catholic or the Wesleyan missionaries.

Yours truly, GEORGE TAYLOR.

WHY DO NATIONS GO TO WAR?—Dr. Franklin answered this question in a single sentence. "The foolish part of mankind," says the Doctor, "will make wars with each other, *not having sense enough otherwise to settle their differences.*"

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EXTRACT FROM STOVEL'S LECTURES ON BAPTISM.

THE TESTIMONIES FROM GREECE.

By concealing dates and shrinking from the labour of calm investigation, polemical advocates have beguiled themselves, and thought they could perceive in this antiquity the shadows of every absurd notion. If the thing affirmed of these times were true, the great first action of Divine mercy would stand disgraced with failure in the face of all mankind. The deeds of mercy would not then sustain our faith in its magnificent promises; but, let God be true, whatever effect the admission of his veracity may have on human affirmations. The promises of mercy granted in the Gospel were sustained by its early action in Greece, as well as Rome. In Corinth, Divine truth encountered the combined forces of lacivious idolatry, mercenary adventure, and the vanity which attends redundant wealth labouring for admiration by architectural display and affectations of eminence in literature and taste. To the painful defects recorded of the church formed here, Dr. Halley has referred with too much exultation, as if they proved that Christian disciples were incorporated here and everywhere, without any regard to their character. He must not be accused of rejoicing in iniquity, because it seems to favour his views; but he ought to have seen that the victory won by the truth here forms a most striking demonstration of its power. Paul never seems greater than when he stands against, or rather rises above, the mercenary corruptions and suspicious of that people. It ought to be known, that there adultery was worship; avarice, virtue; luxuriance, beauty; and falsehood, discretion. It was infamous at Athens to be called a Corinthian. That men, supposed to be converted, and recognized as believers, should, in passing from such a society, bring with them some of their heathen deformities, is not so much to be wondered at as that the holy Gospel should have there obtained any converts at all. It must be remembered, too, that their faults came out, by their own confessions, in sending to ask advice of Paul. The vigour of their discipline, under his direction, is proof, too, that there was, in that assembly, an internal life, struggling with corruption as it appeared. But if they were all wrong; if the Corinthian professors were hypocrites to a man; the Epistles written by Paul, and that which followed from Clement of Rome, reveal the law of their incorporation. They were baptized into Christ, incorporated as men who confessed that they were not their own. They were subjected under Christ, as the Jews were under Moses; and they were answerable to Christ for the vigour, kindness, and purity, of their internal discipline. They had a strong testimony of their faith in those spiritual gifts with which

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that assembly was endowed. Like other Christians, they also were baptized in the hope of a resurrection from the dead. The same principles appear, combined with commendation, in the Epistles sent to Thessalonica and Philippi. And, that these were the true and not the evanescent principles of their fellowship, is proved; since, after one thousand years had elapsed, these border lands of Thrace retained the doctrine, and Theophilact declared its truth, in his commentaries on these very Epistles, while labouring in Bulgaria.

THE TESTIMONY OF THEOPHILACT.

To this author a particular attention should be paid, because he is himself a Greek commentator, and may therefore be supposed to understand the works which were before him in his own language. He also follows, with considerable exactness, the opinion of Chrysostom, who was certainly a master both in eloquence and criticism. Both these authors were powerful teachers of Divine truth, and so situated as to have their whole attention given to the discipline of Christian churches; and their writings contain unquestionable proofs of the doctrine which was taught and prevailed in Greece and Asia Minor, with little variation, for one thousand years at least. The following examples contain both the text quoted by Theophilact and his explanations:—

"Heb. vi. 2, '*A doctrine of baptisms.*' Paul speaks in the plural number, not as if there were many baptisms, for there is but one, but as if this followed from the conclusion supposed: for if he again taught, and baptized again, and baptized the persons who failed in their profession, by necessity also there would be again, (as with the Jews,) many baptisms, but this is absurd. It does not behove, therefore, that you should be (anabaptized) baptized again; but it behoves you to continue acting upon the former baptism."

"'*And of a resurrection from the dead.*' For this also took place in the baptism through the figure of the immersion received, and in the confession it becomes confirmed; for we confess, that we believe a resurrection from the dead. But observe, that the baptism is after the repentance, for since the repentance is not sufficient of itself to show that we are purified, therefore we are baptized, in order that the favour of Christ may be perfectly enjoyed."

"Coloss. ii. 12, '*Having been buried with him in baptism.*' That which he (Paul) designated a circumcision before, now he calls a burial —exhibiting to us something greater than the circumcision . . he, therefore, who has been baptized, has been buried with the Christ."

"'*In whom also ye were raised through the faith of the operation of the God who raised him from the dead.*' The baptism is not a burial only, but a resurrection also; but how? through the faith (we exercise); for believing that God is able to raise up, and having an example of this that he also raised up the Christ from the dead, we are thus raised in two ways; both because we, expecting a resurrection,

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seem already to possess it, although it may be future; and because spiritually we are delivered from the death which is involved in the works of sin."

"Rom. vi. 3, 4, '*Or are ye ignorant that we, as many as were baptized into Christ, were baptized into his death? Therefore we are buried with him through the baptism into his death, in order that as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life.*' He (Paul) is explaning how we die to sin, and saith, that (it is) through the baptism; for we are baptized into the death of the Christ; that is, to this end, that they who are baptized might die as he did. For as the cross and the sepulchre were to the Christ, so also the baptism is to us, even though the cross and the sepulchre be not themselves endured. For he, indeed, died to the flesh, and rose again; but we, dying to sin, are raised to virtue, in order that as the Christ rose in flesh from the dead through the glory of the Father—that is, through his proper divinity (for the Son is a glory of the Father), so we also rise by another resurrection, the new course of conduct. For when the fornicator becomes chaste, there is both a death and resurrection—a dying of the evil, and a resurrection and life of the virtue in the man."

"Rom. vi. 5, '*For if we have become plants growing together with him in the likeness of his death, we shall certainly become so also of his resurrection.*' Paul saith not that we have fellowship in the likeness of his death, but that we have become plants growing together; by the noun which describes the planting, he indicates the fruit which results from it. For the body of Christ, having been buried in the earth, brought forth a fruit of salvation. But since we, indeed, were buried in the water, and he in the earth; and we to sin, but he to the body; he (Paul), therefore, saith not in the death, but in the likeness of his death. And we ourselves, inheriting an everlasting life, shall become partakers of his resurrection, because the resurrection (we have obtained) is exhibited in good works."

"Galatians iii. 25, 26, '*But the faith having come, we are no longer under a schoolmaster. For ye are all sons of God through the faith which is in Christ Jesus.*' The faith having come, he saith, which maketh a perfect man; if so, we who have become perfect thereby, and have passed through our childhood, should be no longer under a schoolmaster. For since we are perfect men through our faith, it is obvious from what cause we are also sons of God by the faith we exercise in Christ, for so is the construction. But universally he who is deemed worthy to become a son of God, is neither imperfect, nor an infant. So that the supposition (against which Paul reasoned) that having become men, they should be placed under the law, which is the schoolmaster, is ridiculous: as also this, that the day having risen, they should not use the light of the sun, but that of a lamp. But observe how, above indeed he showed that the faith made men sons of Abraham, but now he shows that it makes them sons of God."

"Galatians iii. 27, '*For ye, as many as have been baptized into Christ, have put on Christ.*' (Paul is explaining how we are sons of God, and saith, that it is through our baptism. But he doth not

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say, Ye, as many as have been baptized, have become sons of God, (and as the consequence required); but that which is more solemn, 'Ye have put on Christ.' For, if we have put on Christ, the Son of our God, who hath also obtained a likeness with him, we have entered into one relationship and one condition, having become, by grace, that which he is by nature."

Galatians iii. 28, '*There is not in one man a Jew, and in another a Greek; nor in one a slave, and in another a free man; nor in one a male, and in another a female: for, ye are all one in Christ Jesus.*' He (Paul) saith, Every one of those who have been baptized, hath laid aside—put off—the personal peculiarities which belonged to him by nature; but all have assumed one example, and one form, not of an angel, but of the Lord himself, exhibiting in themselves the Christ. So that, we are also one in Christ Jesus; that is, as we have one form of Christ remaining with us; or also, as we are one body, we have one head, the Christ."

"Ephesians i. 13, '*In whom ye also having believed, were sealed with the Holy Spirit of promise.*' He saith, Having believed in the Gospel, or, in the Christ; that is, through the grace of the Christ, ye, having believed, were sealed. So that, it becomes plain that this (the sealed believer) is a portion and an inheritance belonging to God. But the Jews, indeed, were sealed by the circumcision receiving, as creatures without reason, a fleshly seal; while we as sons of God, and raised above the flesh, are sealed in the Spirit. But this he calls a spirit of promise, either because it was given by promise, and also because God, through Joel, declared, 'I will pour out my Spirit upon all flesh;' and the Christ said, 'Ye shall receive a power when the Holy Spirit hath come upon you,' or because the promise of the good things to come is confirmed by the Spirit. For he having been already given to us, establishes also the things which are future; wherefore, he is also called a seal. For, hear what follows:—

Ephesians i. 14, '*Who is an earnest of our inheritance.*' God hath negotiated with us our salvation and given to us beforehand, as an earnest, the Spirit; certifying that he will also give the inheritance of the unspeakable blessings. But those who truly become partakers of the Spirit, know from thence already that he is an earnest of the perfect inheritance. Such was Paul. Wherefore, also, he groaned, and sought to obtain the consummation, and to be with Christ; but we neither have the earnest as we ought, nor do we aim at the consummation as those who have a relish for it."

"Titus iii. 5, 6, '*Through a washing of a new birth, and a renewing of a Holy Spirit, which he poured out upon us richly through Jesus Christ our Saviour.*' Oh, wonderful! that we were so baptized, *immersed* in evil, that we were not able to be purified, but required a new birth, for this is the producing again and the renewing, the second birth and the new formation. For an house altogether dilapidated we do not repair, but, pulling it down to the foundations, form it anew; so also God hath not repaired, but rebuilt us. But how? By the Holy Spirit. For in order that thou mightest not question respecting the mode of this operation, the Spirit, he saith, shall put in order the whole. Whence is this perceived? He (Paul) saith, which

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he hath poured out upon us richly. For he hath not only by that Spirit formed us again; but also largely, abundantly granted him, in order that his former work might be shown by his present gifts. And this is likely, for after that he hath purified, he will also fill us with the Spirit most bountifully. For this is the meaning of 'he poured out.' Because that which is holy entereth not into that which is impure. But these things transpire through Jesus, for he is the Mediator for us, and the agent for effecting all these benefits."

"Titus iii. 7, '*In order that, having been justified by his grace, we might become heirs according to the hope of eternal life.*' Again, observe, the 'by grace,' and not by merit. But this also teacheth humility. For we ourselves have not put in order anything; and he maketh us inheritors of a good hope concerning things to come: for if, by free favour, he hath saved us when so abandoned, much more will he give his predicted favour to those who are justified; in order that, he saith, they may become inheritors of eternal life, as also we hope; or because we are already inheritors as far as respects the hope."

The brethren will excuse this long series of quotations from an author so deserving of esteem. He may not be always perfectly right; but before he, and such as he, are abused, they ought to be refuted and shown to be wrong. Let the words of Theophilact be taken in their true sense, and his simple testimony is, that sinners become sons of God by faith in Christ Jesus; that, by baptism, they put on Christ; that repentance goes before baptism; and that baptism goes before the full effusion of the Holy Spirit; but that the Spirit so granted to a penitent and baptized believer is an earnest of the promised inheritance of eternal life. Here is neither absurdity nor schism; for it is said that all such persons form one body in Christ. If these doctrines,—taught as well by Chrysostom, in A.D, 398, as by Theophilact, in A.D. 1070; in Antioch and Constantinople, as in Bulgaria upon the Danube,—be not conformable to the meaning of Holy Scripture, they are so clearly stated, and their statments are so connected with the words of Paul, as to admit of easy refutation. Let Dr. Halley follow the expositions of Theophilact, and show, with equal suavity and calmness, where he has missed the meaning of the inspired word: cases of this kind may be found, without doubt; but when a due attention has been paid to all the elements of his reasoning, his errors will be found comparatively few; and from the rich mine of sacred truth which his writings compose, this testimony to believers' baptism will be obtained, which is too clear to be misunderstood, and so conclusive as to admit of no possible refutation.—*Stovel's Lectures on Baptism*, pp. 336—345.

If you are a true disciple of Christ, consider heaven as your home, yourself as on a journey to it, and the afflictions you meet with as a course of discipline to prepare you for it.

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GENEALOGICAL AND CHRONOLOGICAL TABLES OF THE PATRIARCHS.

[To the Editor of the *Christian Messenger*.]

As a sequel to the genealogical tables published in the September number of the *Messenger*, 1845, I now forward you two chronological ones; and a corrected genealogical one of the post-diluvian patriarchs, extended down to Moses. On examination it will be perceived that I have seen reason to arrive at a different conclusion respecting some of the items in the former table. The dates will now be found to correspond with those given by A. Campbell in the Conversations at the Carlton House, as stated in the October number, as far as to Levi. In the former table I had followed the narrative given in Gen. xi. which says, that "Terah lived seventy years and begat Abram, Nahor, and Haran," from which date it would appear that Abraham was born in the year of the world 1948, and died 2123; Isaac born 2048, died 2228; Jacob born 2108, died 2255. According to this data, it will be found that Isaac and Jacob were cotemporary with Shem, as there stated. But on examining the account given by Stephen in Acts vii. I find it there stated, that Abraham buried his father before he removed out of Charran, (or Haran,) to go into the land of Canaan. Now as Abraham was seventy-five years old when he removed thence, it therefore follows, that he was born in the one hundred and thirtieth year of Terah's life, instead of the seventieth. The following tables are therefore constructed according to this data.

In the Conversations at Carlton House, as given in the October number, Reuben is made to say, that Levi was born in the sixty-seventh year of Jacob. If that statement can be sustained, then that part of my table is wrong. But I do not see how it can be sustained, for the following reasons. Now, as I showed in my last communication, it is susceptible of proof, that Joseph was born in the ninety-first year of Jacob; and there is no evidence to show that Levi was twenty-four years older than Joseph. The greatest difference that I can find between their ages, is seven years.

In Gen. xxxi. 41, it is stated that Jacob served Laban twenty years; namely, fourteen years for Rachel and Leah, and six years for his cattle. It was therefore during the last thirteen years of his servitude that all his children were born, except Benjamin. Levi was Jacob's third son by Leah; the period of his birth cannot therefore be placed earlier than the tenth or eleventh year of his servitude. Joseph was Rachel's first born, and was probably at least two or three years old when Jacob left Padan-aram to go to his father's house. From this it will appear that Levi was born in the eighty-fourth year of Jacob rather than the sixty-seventh.

However, I wish the subject to be laid before the brethren. If it should be the means of stimulating any of them to give it a close and rigid examination, so that the truth, if not already arrived at, may be made to appear, I shall be glad.

Yours in the hope, J. WILSON.

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GENEALOGICAL TABLE OF THE POST-DILUVIAN PATRIARCHS,

CORRECTED ACCORDING TO THE FOLLOWING CHRONOLOGICAL TABLES.

	Noah.	Shem.	Ar-phaxad	Salah.	Eber.	Peleg.	Reu.	Serug.	Nahor	Terah.	Abram	Isaac.	Jacob.	Levi.	Ko-hath.	Am-ram.	Moses.
Noah	950	448	348	313	283	239	219	187	148	128	.	.	.	.	.	.	.
Shem	600	438	433	435	239	239	230	148	205	150	50	.	.	.	.	.	.
Arphaxad		438	403	373	239	239	230	148	205	88	.	.	.	.	.	.	.
Salah			433	403	239	239	230	148	205	118	18	.	.	.	.	.	.
Eber				464	239	239	230	148	205	175	79	19	.	.	.	.	.
Peleg					239	209	177	147	118	.	.	.	.	.	.	.	.
Reu						239	207	148	148	18	.	.	.	.	.	.	.
Serug							230	148	171	41	.	.	.	.	.	.	.
Nahor								148	119	.	.	.	.	.	.	.	.
Terah									205	75	.	.	.	.	.	.	.
Abram										175	75	15	.	.	.	.	.
Isaac											180	120	36	.	.	.	.
Jacob												147	63	30	.	.	.
Levi													137	104	59	.	
Kohath														133	88	.	
Amram															137	39	
Moses																120	

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CHRONOLOGICAL TABLES OF THE ANTE-DILUVIAN PATRIARCHS.

Ante-Diluvian Patriarchs.		Age.	Year of the World.	Before Christ.
ADAM ..	Created ..	..	..	4004
	Died ..	..	930	3074
	Lived ..	930	..	..
SETH ..	Born ..	..	130	3874
	Died ..	..	1042	2962
	Lived ..	912	..	..
ENOS ..	Born ..	..	235	3769
	Died ..	..	1140	2804
	Lived ..	905	..	..
CAINAN ..	Born ..	..	325	3679
	Died ..	..	1235	2769
	Lived ..	910	..	..
MAHALALEEL	Born ..	..	395	3609
	Died ..	..	1290	2714
	Lived ..	895	..	..
JARED ..	Born ..	..	460	3544
	Died ..	..	1422	2582
	Lived ..	962	..	..
ENOCH ..	Born ..	..	622	3382
	Died ..	..	987	3017
	Translated ..	365	..	..
METHUSELAH	Born ..	..	687	3317
	Died ..	..	1656	2348
	Lived ..	969	..	..
LAMECH ..	Born ..	..	874	3130
	Died ..	..	1651	2353
	Lived ..	777	..	..
NOAH ..	Born ..	..	1056	2948
	Died ..	..	1656	2348
	Age at the Flood	600	..	..
SHEM ..	Born ..	..	1558	2446
	Flood ..	..	1656	2348
	Age at the Flood	98	..	..

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CHRONOLOGICAL TABLE OF THE POST-DILUVIAN PATRIARCHS.

Post-Diluvian Patriarchs.		Age.	Year of the World.	Before Christ.
NOAH ..	Flood ..	..	1656	2348
	Died ..	..	2006	1998
	Lived after the Flood	350	..	..
SHEM ..	Flood ..	..	1656	2348
	Died ..	..	2158	1846
	Lived after the Flood	502	..	..
ARPHAXAD..	Born ..	..	1658	2346
	Died ..	..	2096	1908
	Lived ..	438	..	..
SALAH ..	Born ..	..	1693	2311
	Died ..	..	2126	1878
	Lived ..	433	..	..
EBER ..	Born ..	..	1723	2281
	Died ..	..	2187	1817
	Lived ..	464	..	..
PELEG ..	Born ..	..	1757	2247
	Died ..	..	1996	2008
	Lived ..	239	..	..
REU ..	Born ..	..	1787	2217
	Died ..	..	2026	1978
	Lived ..	239	..	..
SERUG ..	Born ..	..	1819	2185
	Died ..	..	2049	1855
	Lived ..	230	..	..
NAHOR ..	Born ..	..	1849	2155
	Died ..	..	1997	2007
	Lived ..	148	..	..
TERAH ..	Born ..	..	1878	2126
	Died ..	..	2083	1921
	Lived ..	205	..	..
ABRAM ..	Born ..	..	2008	1996
	Died ..	..	2183	1821
	Lived ..	175	..	..
ISAAC ..	Born ..	..	2108	1896
	Died ..	..	2288	1716
	Lived ..	180	..	..
JACOB ..	Born ..	..	2168	1836
	Died ..	..	2315	1689
	Lived ..	147	..	..
LEVI ..	Born ..	..	2252	1752
	Died ..	..	2389	1615
	Lived ..	137	..	..
KOHATH ..	Born ..	..	2285	1719
	Died ..	..	2418	1586
	Lived ..	133	..	..
AMRAM ..	Born ..	..	2330	1674
	Died ..	..	2467	1537
	Lived ..	137	..	..
MOSES ..	Born ..	..	2428	1576
	Died ..	..	2548	1456
	Lived ..	120	..	..

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TRANSLATIONS IN ENGLISH.

[For the *Christian Messenger*.]

Richmond, Va. July, 1846.

I PERCEIVE, upon receiving the *Messenger*, that you have republished a piece of mine from the *Harbinger*, entitled, "Securities against Errors and Heresy"; I have concluded to send you a piece on translations, which I copy from my scrap-book, of a similar character. I have always had a taste for Biblical literature, and especially for new translations. In these remarks, I pretend not to mature and masterly criticism, but to pen down a few observations as the suggestions of common sense.

On the 1st of January, 1845, I commenced to read the New Testament with a determination to read it through once in each month in the year. The practice was continued until the month of October, when on my going to Kentucky, I was unable to prosecute it any further. I have chiefly read different translations each month. The first was the common version by King James, which, though in many things defective and erroneous, still, take it all in all, were it stricken out of being, we should rarely ever see its like again. Upon the whole, faithful, literal, clear, though not elegant, and charming by its unaffected ease and simplicity of style. It has the advantage of all others, in pre-occupying the English mind, and in securing the memory even to its errors. As Cowper said of England, I say of the mother version,

"With all thy faults, I love thee still."

It is emphatically the peoples' version, and will contest the ground with all others for many long ages to come. Consequently, no other ought to be used in public, however useful and edifying in the family or in the study.

The second which I read was a translation in two vols. 8vo., by Richard Wynne, A.M., published in London 1764. Wynne was a clergyman in the Church of England. It is a good and faithful translation, on the plan of Doddridge, and T. H. Horne says, that Wynne is rather a copyist from Doddridge than an original translator. Be that as it may, it is very sparing in its departure from the standard version, and that I conceive to be the excellency of a new translation. Many, in their anxiety to produce new renderings, have sacrificed propriety to novelty, and thrown away the sweetest phrases in our language. I have found many departures from Doddridge and many improvements on his renderings, in this version, and therefore I dissent, though reluctantly, from Horne, in the above judgment.

My third version was Tyndale's antiquated work, published in 1526. Tyndale was an original translator, and our standard version is little more than an emendation of his, and therefore, in my judgment, all the better on that account. His work was prior to protestanism, that is, it was executed before the party forms of protestanism. The style is old and quaint, and indicates the change which three hundred years have made in our language. Any one who wishes to see how far the common translation is taken "from the original Greek," or how much it is indebted to "former translations" with which it is said to be "diligently

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compared and revised," must compare them together. What a wonderful age was that in which Tyndale lived! Luther was given to Germany; Calvin to Switzerland and France; and Tyndale to the islands of Great Britain.

In April I read a singular translation by Anthony Purver, a learned Quaker. His translation was published in London in two vols. folio, in 1764. It is rather an odd undertaking for a Quaker, who depends so much upon the light within, to drudge through thirty years of toil in carrying the meaning from Judea and from Greece all the way to England; or in other words, to translate the Old Testament from the Hebrew, and the New Testament from the Greek into English. He seems to have had the memory of a learned man, but not the judgment and perspicuity necessary in a translator. Hence his notes, which are very numerous, being critical almost altogether, are a perfect farrago of weak, indistinct, and mysterious things. His style is stiff and unmelodious, and though he is as honest as the day is long, and generally sticks close to his text, he is of less advantage than almost any other known to me.

The new translation, edited and greatly amended by A. Campbell, I read in the month of May. It is a valuable acquisition to our Biblical stores; especially its preface and appendix. The preface, for sound learning and discriminating judgment, is unsurpassed; and its useful notes and tables contained in the appendix are of great advantage to every student of the Sacred volume. In reading it I have often thought that the style was not free, easy, and flowing, but in many places evidently too much clipped and abbreviated. This is no doubt owing to the fact that it is a compiled translation, the work of many minds and hands, and not of one. These I know are but spots in the sun as to the great value of the work; they are nevertheless blemishes in the translation. Brother Campbell could now greatly improve it, by putting it once more through the crucible. The critical helps and apparatus have greatly increased since he put it to the press. May the Lord direct that good man to the execution of some useful work on the New Testament, that he may leave a rich legacy to the candid inquirers of the next generation.

Brother Campbell has the advantage of a standing point which few of his contemporaries possess. Wedded to no system, fettered by no technicalities, overawed by no inquisitorial powers, baited by no pseudo hankerings after fame, but impelled by the force of truth, and the love of souls, he can make his time and talents a blessing to mankind. The wicked may malign, the envious may slander, and the mean-spirited may impugn his motives; but the God of Israel will uphold him, truth and rectitude will be his bulwark and defence.

In June I read Wakefield's translation of the New Testament. Wakefield unfortunately was a party man, in the strict and proper sense of the word. The critic even cannot rise superior to the sectarian; but has to bow his lofty head to the brawling partizan. He was a proud and haughty spirit, and evidently had imbibed that knowledge which *puffeth up*, and seemed to lack that love which *builds up*. In the general he is faithful, and always reads very well; has a medium style, neither too florid nor too stiff; still, whenever an opportunity

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offers in which he can present his Unitarian views of the Son, and of the Holy Spirit, he never fails to make use of it. This is a great misfortune, because while in the general he is close enough to the original, he never can be taken as a safe and trusty guide. Neither can he be trusted in the matters in which he is faithful, when in the important and fundamental objects of faith, he gives you rather what he thinks the divine penmen ought to have written, than what they wrote.

Wakefield makes no scruple in censuring Paul, as an exuberant, careless, and immethodical writer; and as having produced the most inartificial piece of writing in the universe. His faith in the Sacred Writings could not have exceeded the admission of their authenticity. No man dare censure Paul who admits the inspiration of the Scriptures; because, "Holy men spake as they were moved by the Holy Spirit." To find fault with what they say or write, is to censure the inspiring Spirit. He would venture the most fanciful transpositions of the original text, and in his notes exult in the advantage his new fangled copy had over the perplexed original. Would that he had confined himself to the classics where even erratic genius may rove without danger to the souls of men! Middleton and Bloomfield have clipped his wings and convicted him of many errors and perversions, which should be a warning to men who handle the Sacred volume. A steady faith and a loyal heart, are alike necessary in an interpreter of God's Word.

J. HENSHALL.

REVIEW OF BOOKS.

SKETCH OF THE PROGRESS OF THE HUMAN MIND, BY MARQUIS DE CONDORCET.

THE marquis was one of the most renowned men among the pioneers of the French revolution. His accomplishments, natural and acquired, were of an high order. At the early age of twenty-two, he published treatises on science, which bore the impress of an analytical mind, and gained for him great celebrity. In the twenty-sixth year of his age, he received the highest literary honour which France could give, by membership, in the academy of sciences. On the death of D'Alembert, the publication of his *Eloges Acadamiques*, entitled him to the great honour of the secretaryship. He was a rigid republican, nor shrunk from any of the practical consequences of his theory—being one of the majority of three hundred and sixty-one who voted the public execution of the monarch. But though he sternly contributed in the raising of that storm which rocked France into convulsion, he himself speedily became one of the victims. In 1793 he met a dreadful fate. Being denounced during the Robespiereian reign of terror, after hiding in Paris nine months, he fled to Montsrouge, expecting shelter from a friend. His friend being absent, he was compelled

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to wander into the thickets, where he lay for two nights, in cold, hunger, and apprehension. At last the necessity of our nature led him to beg a little food at the door of an inn. He was immediately recognized and flung into the village dungeon, to be conveyed next day to Paris. Next morning he was lying on the prison floor, quite escaped from the wrath of man and the roar of faction. It was supposed that he had taken poison, as he always carried it with him, as a refuge in the last extremity. Thus he perished in the fifty-first year of his age, and in the vigour of his power. His most remarkable work is the sketch mentioned in our heading. He aims to show from the history of the human mind, that there is reason to believe in the unlimited perfectibility of man—or rather, in his capacity for such a gradation. The scheme has likewise found an earnest advocate in our own Godwin, who follows the track of the marquis with equal good will, but with far inferior power. So far as *unlimited* perfectibility is concerned, it has been well remarked by the celebrated Schlegel, that the theory has neither *beginning* nor *end*. A few of his remarks we quote :—

"But when this system is applied to the general course of history, it is destitute of any real beginning; for this vague notion of an animal capable of infinite improvement is not a beginning of any series of terms; and in philosophy as in life and history, there is no true and solid beginning for anything out of God. And this principle is equally destitute of any right end; for a mere interminable progress is not a fixed term nor positive object. But history presents a mass of stubborn facts, which agree not always with this abstract law of an infinitely progressive perfection, and on the contrary, the annals not only of particular nations, but of whole periods of the world, would prove that the natural march of humanity lay rather in a circuitous course. This disagreeable fact is utterly inexplicable according to the rationalistic system of history—or if it be susceptible of explanation, it certainly is not reconcilable with the liberal view. As often as from the path of endless perfectibility, thus mathematically traced out for them, man and mankind swerve in eccentric deviations; or even should their course, like that of the planets of our heaven at stated periods, be in appearance retrogressive; the historical inquirer who starts from this principle, is immediately disconcerted by such a course of events so contrary to his theory; and in his blind indignation in which he involves alike the present and the future, as well as the past, and by the false light of the passionate spirit of time, he pronounces on these a judgment most iniquitous, or at best extremely partial, certainly, most repugnant to the dictates of truth.—*Philosophy of History, lecture seventh.*

Schlegel afterwards observes, that man is not merely an animal disciplined into reason and exalted into genius, but a being whose distinctive nature and destiny consists in his likeness to God. The nature of his plan would not permit a full exposition. We take up

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the subject just where he left it, and will attempt to show that the infidel scheme of perfectibility is destitute of all the attributes or elements of life. Our method is the following:—

I. No correct standard.
II. No perfect model.
III. No sufficient motives.
IV. No grand object.

I. The conception that we have of Satan, is that of a mighty intellect entirely devoted to evil, broken loose from all the restraints of moral principle. The mere cultivation of intellect apart from spiritual direction, is Satanic in all its results, producing fiends in the room of men. There may be vast range of thought, astonishing amplitude of vision, and clear perception over all the divisions of the mental field —and yet that clear mind may be as cold as the region of Polar ice. If the heart and the affections have not been unfolded by that moral training which unseals the fountains of sympathy and love, the keen mental analyst will only become a passionless cold-blooded monster, powerless for good, but mighty, malignant, and remorseless, in all the enormities of sin and crime. That lower part of our nature by which we are connected with the mere animal creation, requires no assiduous labour to call it forth, but rises to its full growth by instinct. A system of training, purely mental, will accomplish nothing in the regulation and restraint of natural passion. It only superadds the vices of the intellect to the diseases of the flesh. It may veil the grossness, but will not diminish the intensity of criminal desire. It will give to its subject an enlarged power of social devastation. He will discern more clearly how to pursue and hunt down his victims with success and with impunity. France, during her revolutionary period, furnished us with many conspicuous examples of this kind of infamy. Men who passionately declaimed concerning liberty, truth, and virtue, carried into social life the morality of the stews, and the spirit of the inquisition. With calm ferocity they mingled in the revelry of lust, and the horrors of slaughter—debauchery, murder, metaphysics, and political philosophy were pursued in the same spirit, and so strangely joined together that there were no chasms to leap over from one to the other. We have no hesitation then, in affirming, that a system of general education such as the marquis would have rejoiced in, would be a dire curse—at least to a few generations. We say, to a few generations, because the earth would not long sustain or endure such a race in its valleys. The union of mental infernal pride with animal passion, the stern malignancy of disciplined mind gauging all the sinks of depravity, would generate a class of beings so unutterably vile, that the virulence of the evil would work its own antidote. Either they would devour each other in retributive flames of their own kind-

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ling, or nature, as the minister of God, would in strange convulsion gorge them down into her abyss of darkness, or blacken them in heaps upon the surface, by vomiting her central fire.

II. In the strenuous toil of the spirit that seeks perfection, there must be some bright model before the eye of the mind. And by the loftiness or meanness of the model, we may augur the probable attainment of the struggling soul. In this respect modern infidelity is far below ancient heathenism. The elevated Plato was not so infatuated as to quench the glimmer of tradition. Yet by that flickering light he enjoyed the contemplation of a model, which reason, even in her meridian lustre could never have disclosed. The great pervading spirit, the "first fair" and the "first good," rose in glory before his illumined eyes and his aspiring heart—and to reflect in moral beauty and purity, the spirit of the presence which dilated his soul, was the object of his writings and life. The starry path where Socrates walked in solemn musing, was spangled by tradition, and only accessible by faith. Unaided human reason would only have degraded him to the wretched level of those wrangling sophists whom he dissected so keenly. A perfect model we must have in striving after perfection. Even in the most holy men, we find their virtues mingled with dross and shaded with obscuring passions. We only find our perfect model by raising our eyes heaven-ward to the Being where all glories of character are concentrated in completeness. The wonder and loveliness of this course grows upon us when we find that our divine Father has richly provided for our necessity by a manifestation in flesh. "The only begotten of the Father, full of grace and truth," was clothed with our own nature, that among other great things he might furnish us with a perfect example. As we follow the God-man through the stages of his earthly pilgrimage, we find all spiritual graces and living virtues combined and embodied in him. However fierce the storm of passion through which he moves, he bears along a profound and serene presence, and diffuses around him an atmosphere of sanctity and love. Whatever is deep in tenderness, or immaculate in holiness, or severe in virtuous rebuke, or lofty yet practical in wisdom—all centre in the Christ. Baptized in the light and love of heaven, he treads upon the thorns of the earth as a conqueror in a triumphal path. We are to catch the inspiration, gird up our loins, and follow the great Captain in life or in death.

The imagination has often been debauched and blinded by the spectacle of vast armies clothed in scarlet and purple, tramping onward with deliberate valour toward the horrors of the crimson field. While the martial music is bursting in crashes through the air, the shadowy plumes waving, the bright weapons glancing, and the splendid ban-

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ners streaming in the sun, many a simple heart catches the current of strange unholy fire and rushes into the heat of the battle.

But we are beginning to learn what heathen drunkenness and obscene riot follows the treading of this winepress. A dreadful harvest of barbarism, pauperism, and impiety. An heritage of famine, plague, pestilence, and painted sepulchres, containing dead men's bones.

How much more sublime to behold a band of pilgrims resolutely journeying towards the city of God. Aspiring after perfection and determined to press onward through the very gates of life. The object is supremely grand, but the road is full of perils. Many a savage wilderness glooms between. Many a dark ravine peopled with awful phantoms, and washed by torrents which moan with the voices of the lost. Many a waste zahara stretches out where no salutary gales blow, and no living water gushes. Many a steep must be ascended with bare and bleeding feet. Many a cavern must be explored, where the sun cannot shine or the free air circulate. These pilgrims must have a leader. He must be one full of tenderness and majesty, fruitful in love, and invincible in strength and glory. If he is not glorious in holiness and wonderful in working, the enterprize must be abandoned in despair. Well, then, examine the annals of the past, and the records of the present, and you will find that Jesus the Christ is the peerless one of the universe. The only commander of the faithful who can inspire a mass with the spiritual heroism of his own soul.

III. In this stage of the inquiry, a question of vast moment imperiously demands an answer. If man must struggle for perfection of character, it must not be with the haggard frenzy of despair; there must be some solid ground of hope and confidence. What has God done to awaken love, to inspire hope, to build in the soul the columns of resolution? It is here that we especially learn the nakedness of the infidel camp, and the hollowness of all their schemes. Even if they admit a God, yet he is only a Scandinavian idol confined in the northern forest of everlasting winter. He has done nothing in the moral world of a warm and genial nature. By rejecting Christianity they take away the sunshine of the divine countenance from the spiritual region. Apart from this it will be vain to point the earnest inquirer to the dominions of nature. True, the rich flowers are blowing in the green valleys, and the ripe grain waving in volumes of gold, and the generous grapes hanging in clusters of purple—but there is likewise the "trail of the serpent." Pale famine blows mildew from her lips and pestilence walks behind in darkness, and the angry flood leaping up meets the descending fire. The old volume, grand as it certainly is, requires another to explain its mysterious pages.

Oh, weary pilgrim! be not thou distracted, nor lie down to die with a stricken heart. Wouldest thou have strength to toil through

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that vast desert, and wade those deep waters, to the tranquil shore and happy fields? Look to the cross! Behold the divine Son of God pouring out his life-blood to testify the infinity of the love of God, and thus to reconcile man to his Creator! Never were such a number of glorious objects accomplished by one offering. The austere majesty of the law which had been violated; the justice, holiness, and love of the Lawgiver; the fearful dye of transgression; the dreadful danger of the lawbreaker; all these things were written in crimson. But the essential spirit of the scene was, matchless, triumphant love! The law was magnified and made honourable; God was justified, and the rectitude of his government sublimely vindicated. Mercy and Truth met together, Righteousness and Peace kissed each other. No longer the cherubims of molten gold spread out their overshadowing wings and looked down on the typical mercy seat. But the living angels crowded in adoring wonder towards that real and efficient propitiation, where God and man found a meeting point in blessed reconciliation. God manifest in flesh for the recovery of sinful man. The only begotten Son who was in the bosom of the Father leaving that glory, that uncreate splendour which he had with the Father before the worlds were fashioned. Consenting to die an accursed death after a spotless life, and in the closing of the mysterious tragedy breathing blessings on his murderers. Oh! this transcends all other themes which can be blown through the trumpets of highest Heaven in seraphic jubilee, or raised in the solemn swell of organ voices, from the deeps of a redeemed earth. Compared with this motive, all others are dim and powerless. If this will not still the tumult of vile passions, and enthrone the oracles of conscience, and unseal the fountains of the heart, in vain may we look or hope for any other motive power. "God commendeth his love towards us, in that while we were yet sinners, Christ died for us." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." When we feel verily persuaded, that all were dead, and that one died for all, that they who live should not henceforth live unto themselves—this is the beginning of new life. Restoration to the likeness of God—participation in the divine nature—is the great work begun and continued in ascending stages. We lay hold of a chain which binds us to the eternal throne. The salutary gales of a higher Eden than the lost one blow over us in freshness, and we hear the solemn roll of that river of life, the streams whereof make glad the city of our God.

IV. The genius of heathen philosophy was intensely selfish. If their wise men discovered any mountain elevation where there were cedar trees and springs of life, they never dreamed of inviting the multitude. With cruel pride and cold complacency they looked down

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on the myriads staggering in the vale below, like blind and sick men. Nay, they even delivered eloquent discourses on the beauty of the prospect.

Christianity has brought more generous life-blood to circulate in the veins of society. No one can propound a scheme for the moral elevation of the *few*, without receiving from all sides the brand of misanthropy. From this position we can make our appeal on the present question. It is well known to the enlightened student, that about once or twice in an age, an individual appears on the stage of life so finely organized, that he can embrace almost any system of false ethics without serious injury to moral life. Nature lifts him so high above the spirit of his code, that his impulses and his metaphysics run in opposite directions. But it is foolish in such men to imagine that ordinary mortals could live and grow on their soil. The millions can neither receive nor maintain any spiritual life without a mighty and continuous impulse. Nothing will save them from the sink of sensuality, except the girding force of transcendent motives drawn from another region. How, then, shall we teach the human family to rise above the earthy, the sensual, and the devilish, and strive for perfection of character? It would be cruel mockery to present them with the eclectic system of Jouffroy, or the transcendental theory of Schelling. Even if these dumb idols had any voice they would speak of salvation to an *elect* few, and of damnation to the masses. It is evident that some tremendous moral energy of a palpable character, is needed to inspire the glow of life in the heart of the people. Well may we say to the infidel visionaries of perfectibility, What final purpose—what ultimate object can you spread out in glory before the public mind? What grand inheritance in reversion so intersected with all the elements of the beautiful and the sublime, that the masses with kindling eyes and throbbing hearts will begin their heroic labour, and patiently struggle onward? No answer is returned to this momentous question, and therefore we are called upon to interpret this ominous silence. These speculators actually promise, that man, with all his glorious faculties and high yearnings, shall go down into the horrible abyss of drear unbroken midnight! He shall sleep the eternal sleep of death! The devouring grave will engulph his being and personality—never, never to be restored! Some of his component particles may become a caterpillar on a cabbage leaf, or an ape on the shores of the dead sea—but his identity is gone for ever. Is this the prospect to restrain men from the sparkling wine cup or the painted harlot, from the turf, the tavern, the theatre, and the gambling table? Is this the goal which, in contemplation, will nourish divine virtue, austere holiness, lofty resolution, triumphant hope, unconquerable love, and perennial joy? Nay! such a prospect would not only blast every thing divine and

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godlike, but likewise destroy the human. The charities and graces of common life would speedily disappear after the celestial was covered with darkness.

The infidel scheme of perfectibility is then alike destitute of every thing definite or living. In the first place, having no complete standard, it leaves the moral sense enslaved by passion, or duped by expediency. In the second place, by having no bright model there is nothing lofty or defined in its aim. In the third place, by leaving out of calculation Christianity, there is no inspiring motive to furnish a mighty impulse. In the fourth place, by shutting the eyes, on conscious reanimation, there is no grand object, no immortal prospect to bind men together in a godlike confederation, and nourish them with high and holy enthusiasm. God and conscience, Christ and immortality, truth and love, are all absent from the theory. By consequence, its prevalence would only prepare the sons of men for the congenial society of the condemned in another state of being.

Here we leave the subject at present, designing at some other time to furnish a sequel on perfection as unfolded in the Oracles of God.

G. G.

THE SCOTTISH TEMPERANCE REVIEW.

AN AFFECTIONATE APPEAL TO ALL WHO LOVE OUR LORD JESUS CHRIST IN SINCERITY, BY ARCHDEACON JEFFREYS, of Bombay.

SIX SERMONS ON INTEMPERANCE, BY LYMAN BEECHER, D.D., Boston, United States. EDINBURGH: L. Dalrymple, Frederic-street.

THE *Scottish Temperance Review* is generally distinguished by good sense and good feeling. We have, however, remarked one thing in connexion with it which deserves exposure and correction. It is intimated, in its advertisements, that some of the most eminent writers of the day are its contributors. Now this appears to us a direct falsehood. We have looked through the current numbers, and cannot find anything pre-eminent in matter or style. Many of the articles are imbued with shrewdness and pure aspirations—but as to anything like freshness or originality of treatment, it cannot be found. Indeed, the pretence is not only criminal but preposterous in the extreme. The great thinkers and writers of our day do not belong to the temperance movement, and if they did, would not select the *Scottish Temperance Review*, as the organ of their views. True, this *Review* may plead prevailing custom—for almost every tenth-rate magazine speaks of its distinguished contributors—but neither bad taste nor bad morality can be justified by habit. It is with no captious feelings that

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we pen these remarks, but with profound sorrow that those who are pleading a pure cause, should soil the lustre of their enterprise by untruthful and disingenuous means.

The *Appeal* of the archdeacon is indeed affectionate, nor does the tenderness diminish the strength, for truth and love have strange force when they work in combination.

The third publication on our list is of an higher character. Mr. Beecher is an American minister of considerable reputation. He is a patriarch in the cause of temperance; and though time has laid his heavy hand upon him, his honours remain green and unfading. Among the earliest of those who mailed themselves with truth and righteousness, and entered the field to combat with a cruel and devouring monster, he likewise has proved one of the most powerful and consistent. His discourses are a proof that moral demonstration requires not to be petrified. That clear strong argument is not necessarily frozen, but may gush in a stream of life. He evidently has conjoined with a philanthropic heart, an enlarged understanding,—for his fervid imaginative spirit works through a logical brain.

In sermon first, he discusses the nature and occasions of intemperance.

In sermon second, the signs of intemperance.

In sermon third, the evils of intemperance.

The fourth, fifth, and sixth, are entirely devoted to an exposition of the remedy.

We can only find room for the following extract from the fifth sermon, which will reveal, in a measure, the spirit and power of our author:—

"Why is all this increase of ungodliness and crime? Is not the desperate wickedness of the heart sufficient without artificial excitement? If the commerce were inseparable from all the great and good ends of our social being, we might endure the evil for the sake of the good, and they only be accountable who abuse themselves. But here is an article of commerce spread over the land whose effects are evil only, and that continually, and which increases a hundredfold the energies of human depravity, and the hopeless victims of future punishment.

"Drunkenness is a sin which excludes from heaven. The commerce in strong drink, therefore, is productive only of evil, in time fits for destruction, and turns into hell multitudes which no man can number.

"I am aware that in the din of business, and the eager thirst for gain, the consequences of our conduct upon our views, and the future destiny

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of our fellow-men, are not apt to be realised, or to modify our course.

"But has not God connected with all lawful avocations the welfare of the life that now is, and that which is to come? And can we lawfully amass property by a course of trade which fills the land with beggars, and widows, and orphans, and crimes; which peoples the grave-yard with premature mortality, and the world of woe with the victims of despair? Could all the forms of evil produced in the land by intemperance come upon us in one horrid array, it would appal the nation and put an end to the traffic in question for ever. If in every dwelling built by blood the stone from the wall should utter all the cries which the bloody traffic extorts, and the beam out of the timber should echo them back, who would build such a house, and who would dwell in it? What if in every part of the dwelling, from the cellar upward through all the halls and chambers, babblings and contentions, and voices, and groans, and shrieks, and wailings, were heard day and night! What if the cold blood oozed out and stood in drops upon the walls, and by preternatural art all the ghastly skulls and bones of the victims destroyed by intemperance should stand upon the walls in horrid sculpture within and without the building, who would rear such a building? What if at eventide, and at midnight, the airy forms of men destroyed by intemperance were dimly seen haunting the distilleries and stores where they received their bane, following the track of the ship engaged in the commerce, walking upon the waves, flitting athwart the deck, sitting upon the rigging, and sending up from the hold within, and from the waves without, groans and loud laments, and wailings! Who would attend such stores? Who would labour in such distilleries? Who would navigate such ships?

"Oh! were the sky over our heads one great whispering gallery, bringing down about us all the lamentation and woe which intemperance creates, and the firm earth one sonorous medium of sound, bringing up around us from beneath the wailings of the damned, whom the commerce in strong drink had sent thither, these tremendous realities, assailing our sense, would invigorate our conscience, and give decision to our purpose of reformation. But these evils are as real as if the stone cried out of the wall, and the beam answered it; as real as if day and night wailings were heard in every part of the dwelling, and blood and skeletons were seen upon every wall; as real as if ghostly forms of departed victims flitted about the ship as she passed over the billows, and showed themselves nightly about stores and distilleries, and with unearthly voices screamed in our ears their loud lament. They are as real as if the sky over our heads collected and brought down about us all the notes of sorrow in the land, and the firm earth should open a passage for the wailings of despair to come up from beneath.

"But it will be said, What can be done? and ten thousand voices will reply, 'Nothing, oh, nothing; men always have drunk to excess, and they always will; there is so much capital embarked in the business of importation and distillation, and so much supposed gain in vending the liquors, and such an insatiable demand for them, and such ability to pay for them by high-minded, wilful, independent freemen, that nothing can be done!'

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"Then farewell, a long farewell, to all our greatness! The present abuse of strong drink has grown out of what was the prudent use of it less than one hundred years ago; then there was little intemperance in the land; most men who drank at all drank temperately. But if the prudent use of strong drink one hundred years ago has produced such results as now exist, what will the present intemperate use accomplish in a century to come? Let no man turn off his eye from this subject, or refuse to reason and infer; there is a moral certainty of a wide-extended ruin, without reformation. The seasons are not more sure to roll, the sun to shine, or the rivers to flow, than the present enormous consumption of liquors is sure to produce the most deadly consequences to the nation. They will be consumed in a compound ratio, and there is a physical certainty of the dreadful consequences. Have you taken the dimensions of the evil, its manifold and magnifying miseries, its sure-paced and tremendous ruin? And shall it come unresisted by prayer, and without a finger lifted to stay the desolation?

"What if all men had cried out, as some did at the commencement of the revolutionary struggle, 'Alas! we must submit; we must be taxed; nothing can be done. Oh, the fleets and the armies of England, we cannot stand before them!' Had such counsels prevailed, we should have abandoned a righteous cause, and forfeited the aid of Heaven for which men are always authorized to trust in God who are disposed to do his will.

"Nothing can be done! Why can nothing be done? Because the intemperate will not stop drinking, shall the temperate keep on and become drunkards? Because the intemperate cannot be reasoned with, shall the temperate become madmen? And because force will not avail with men of independence and property, does it follow that reason, and conscience, and the fear of the Lord, will have no influence?

"And because the public mind is now unenlightened, and unawakened, and unconcentrated, does it follow that it cannot be enlightened, and aroused, and concentrated in one simultaneous and successful effort? Reformations as much resisted by popular feeling, and impeded by ignorance, interest, and depraved obstinacy, have been accomplished through the medium of a rectified public opinion; and no nation ever possessed the opportunities and the means that we possess of correctly forming the public opinion, nor was a nation ever called upon to attempt it by motives of such imperious necessity. Our all is at stake; we shall perish if we do not effect it. There is nothing that ought to be done which a free people cannot do.

"The science of self-government is the science of perfect government, which we have yet to learn and teach, or this nation and the world must be governed by force. But we have all the means, and none of the impediments, which hinder the experiment amid the dynasties and feudal despotisms of Europe. And what has been done, justifies the expectation that all which yet remains to be done will be accomplished. The abolition of the slave trade, an event now almost accomplished, was once regarded as a chimera of benevolent dreaming. But the band of Christian heroes, who consecrated their lives to the

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work, may some of them survive to behold it achieved. This greatest of evils upon earth, this stigma of human nature, wide-spread, deep-rooted, and intrenched by interest and state policy, is passing away before the unbending requisitions of an enlightened public opinion.

"No great melioration of the human condition was ever achieved without the concurrent effort of numbers; and no extended well-directed application of moral influence was ever made in vain. Let the temperate part of the nation awake, and reform, and concentrate their influence in a course of systematic action, and success is not merely probable, but absolutely certain. And cannot this be accomplished? Cannot the public attention be aroused, and set in array against the traffic in strong drinks, and against their use? With just as much certainty can the public sentiment be formed and put in motion, as the waves can be moved by the breath of heaven, or the massy rock balanced on the precipice can be pushed from its centre of motion; and when the public sentiment once begins to move, its march will be as resistless as the same rock thundering down the precipice. Let no man, then, look upon our condition as hopeless, or feel, or think, or say that nothing can be done. The language of Heaven to our happy nation is, 'Be it unto thee even as thou wilt;' and there is no despondency more fatal, or more wicked, than that which refuses to hope, and to act, from the apprehension that nothing can be done."

ITEM OF NEWS.

During the last month we have been favoured with a pleasant, yet altogether unexpected visit, from Professor W. K. Pendleton, of Bethany College; who, with Miss Clarinda Campbell, left Bethany on the 7th of July, embarked at Boston on the 16th, and landed in Liverpool on the 31st. The object of this flying visit across the Atlantic is the health of Miss Campbell, who is now seriously threatened with pulmonary consumption. After visiting Nottingham, London, Edinburgh, Belfast, Dublin, with several other places, we saw them re-embark for the United States, by steamer, on the 19th ult., so that by the 8th of September they hope to be again safe landed at the hospitable domicile at Bethany, Brook County, Virginia.

Brother Pendleton, after his return, intends (D. V.) to send a few articles for the *Messenger*.

J. W.

For the Christian Messenger.

OH, LOVE ONE ANOTHER!

Oh! love one another,
Ye loved of the Lord;
Be kind to each other
In thought, deed, and word:
Be still tender-hearted,
Forgive and forbear,
And the sorrow imparted
Be ready to share.

Oh! love one another,
The darkness is past—
Its deeds let each brother
Away from him cast;
Arise to his duty,
And work while it's day—
There is life, health, and beauty,
For all who obey.

Oh! love one another,
Keep closely in view
Your dear elder-brother,
His footsteps pursue.
Press onward united,
In faith, hope, and love,
And your faith shall be lighted
With smiles from above.

G. Y. T.

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GRATITUDE TO GOD.

I SOMETIMES feel as I could blot
All traces of mankind from earth—
As if 'twere wrong to blast them not,
They so degrade, so shame their birth.
To think that earth should be so fair,
So beautiful and bright a thing,
That nature should come forth and wear
Such glorious apparelling;
That sky, sea, air, should live and glow
With light, and love, and holiness,
And yet men never feel or know
How much a God can love and bless,
How deep their debt of thankfulness.

I've seen the sun go down and light
Like floods of gold poured on the sky—
When every tree and flower was bright,
And every pulse was beating high,
And the full soul was gushing love,
And longing for its home above—
And then, when men would soar, if ever,
To the high homes of thought and soul—
When life's degrading ties should sever,
And the free spirit spurn controul—
Then have I seen, oh, how my cheek
Is burning with the shame I feel,
That truth is in the words I speak,
I've seen my fellow creatures steal
Away to their unhallowed mirth;
As if the revelries of earth
Were all that they could feel or share,
And glorious Heaven were scarcely worth
Their passing notice, or their care.

I've said I was a worshipper
At woman's shrine. Yet even there
I found unworthiness of thought,
And when I deemed, I just had caught
The radiance of that holy light
Which makes earth beautiful and bright—
When eyes of fire their flashes sent,
And rosy lips look'd eloquent—
Oh, I have turn'd and wept to find
Beneath it all a trifling mind.

I was in one of those high halls,
Where genius breathed in sculptured stone,
Where shaded light in softness falls
On pencil'd beauty. They were gone
Whose hearts of fire and hands of skill
Had wrought such power—but they spoke
To me in every feature still,
And fresh lips breath'd, and dark eyes woke,
And crimson cheeks flashed glowingly
To life and motion. I had knelt
And wept with Mary at the tree
Where Jesus suffered—I had felt
The warm blood rushing to my brow
At the stern buffet of the Jew,—
Had seen the blood of glory bow,
And bleed for sins he never knew,
And I had wept. I thought that all
Must feel like me—and when there came
A stranger, bright and beautiful,
With step of grace and eye of flame;
And tone and look most sweetly bent
To make her presence eloquent,
Oh then I look'd for tears. We stood
Before the scene of Calvary,
I saw the piercing spear—the blood—
The gall—the writhe of agony—
I saw His quivering lips in prayer,
"Father, forgive them,"—all was there,
I turned in bitterness of soul,
And spoke of Jesus. I had thought
Her feelings would refuse controul:
For woman's heart, I knew was fraught
With gushing sympathies. She gaz'd
A moment on it carelessly,
And coldly curl'd her lip, and praised
The high priest's garment! Could it be
That look was meant, dear Lord, for thee!

Oh, what is woman—what her smile—
Her lip of love—her eyes of light—
What is she, if her lips revile
The lowly Jesus? Love may write
His name upon her marble brow,
And linger in her curls of jet—
The light spring flower may scarcely bow
Beneath her step, and yet—and yet—
Without that meeker grace she'll be
A lighter thing than vanity.

N. P. W.

T. KIRK, PRINTER, NOTTINGHAM.

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. X. OCTOBER, 1846. Vol. II.

ESSAYS, DIALOGUES, &c.

BACCALAUREATE ADDRESS,

Delivered to sixteen Graduates of Bethany College, July 4, 1846,

BY A. CAMPBELL.

Young Gentlemen.—A distinguished poet has said,

"The world's a stage, and all the men and women players."

On such a stage, covered with so many actors, one might expect a splendid drama. And such, indeed, is the momentous drama of human life.

Its acts are numerous and eventful. Its scenes are infinitely diversified and interesting. Its principal characters are few. They are the thunderbolts of war, and the angels of peace. Its master spirits are a fallen seraph and a risen Lord.

On the proper performance of our respective parts eternal issues hang. Not empires nor worlds only, but the universe itself, is the prize for which we play. All ranks and orders of intelligence, celestial and terrestrial, are interested in the grand result. The galleries above and around us are filled with an assembly of spectators and auditors as immense as it is grand and imposing; while the pit beneath is also crowded with other classes of a very different character, but equally interested in the whole performance—in the development of the plot, and in the awfully sublime and glorious catastrophe.

The players are grouped in generations, making their respective debuts and exits in good keeping with the immense area of the stage, the length of the performance, the infinite number of actors engaged, and the eternal hazards in debate. The antagonistic genii of the stage have so conducted the plot as to have every human being acting

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a part in subordination to their conflicting views, characters, and designs. The drama is divided into seven nights of a thousand years each. Almost six of them are already past, and as the consummation advances the scenes become more interesting and the struggle more impetuous and absorbing.

Few, very few, indeed, of the actors comprehend the part they assume, because they do not apprehend the master spirits nor their designs. The points at issue between them, the plot, and the catastrophe, are not understood nor appreciated by one in a thousand of either the actors or the spectators. The multitude are not informed that some six thousand years ago a seraph, the most puissant of the peers of heaven, rebelled against God, and formed a party against his government. This caused their expulsion from the court and palace of the King of Eternity, and secured their banishment to the desolate regions of unending night.

Man, not long after, made his appearance in Eden, sitting under the shade of the tree of life, hard by a crystal stream of living water issuing from a hidden fountain near the throne of God. Not sooner seen than envied, he became the object of the implacable hate of the lapsed archangel. His ruin was instantly plotted, undertaken, and as far accomplished as was possible under the first constitution of humanity. The divine Father of man had, however, anticipated the prince of demons, bearing in his bosom, deep concealed, a counterplot of mercy and judgment. Soon after the first act of the mighty drama, the scheme was darkly intimated to man, and put into the hand of the Heir of the universe for its consummation. This illustrious person, during a succession of full forty centuries, conducted *in cog*, this scheme of redemption in the persons of prophets, priests, and kings, till, in the fulness of time, he appears in person upon the stage and commences the work of illumination, setting on foot schemes of remedial mercy profoundly wise, yet divinely simple and intelligible. He associates with him all the liege angels of heaven and enlists into his service all the noblemen of earth. He institutes a new form of government, and presents a splendid scheme of bringing light out of darkness, good out of evil, beauty from deformity, and immortality from the grave. The fallen seraph, under the name of Satan, the antagonist of the great Philanthropist, brings upon the battle-ground of earth his confederate angels of darkness and revolt, and makes a strong party of worshippers. He embodies all the passions of men in form of "gods many and lords many," and in their worship fills the earth with ignorance and idolatry—with lust and violence. Meanwhile his career is suddenly and unexpectedly arrested for a time by the catastrophe of a watery deluge, then by the confusion of human language and the abbreviation of human life.

Numerous and various acts and scenes of this complicated and mysterious drama are made to pass before us, during a succession of many generations of actors. Many prominent characters of much conspicuity and a long enduring fame, appear upon the stage. After Noah and Shem, Ham and Japheth, we see the stars of Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, David, with illustrious lines of Jewish prophets, priests, and kings. Finally, the Incarnate *Word*

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and *Oracle* of Jehovah is solemnly announced by his harbinger as "the Light of the world," the High Priest of the human race, and the Founder and King of a new order of society.

He associates around him a school of Evangelists and Apostles, and selects a host of prime ministers of light, and sends them to the world on missions of mercy. He voluntarily falls into the hands of his enemies, who as wickedly as foolishly murder him, and thus seek to extirpate his party. But while among the dead, and in the dungeon of the grave, he grapples with the monster Death and gives him a fatal wound. He revives again, unbolts the mighty gates of the grave, and like Sampson of old, imprisoned in Gaza, he carries upon his shoulders the gates, and bars, and pillars of the city of death, and upon Mount Olivet breaks them to atoms.

Soon after, he leaves the battle-ground and ascends to heaven. Being there received with great honour, he sends to earth a new and omnipotent agent, who in the person of Apostles, Evangelists, and Teachers, takes the field, becomes the advocate of his cause, the true *le sprit du corps* of his party, and more than copes with all the unseen agents that animate and inspire the opposition. He plants his standard in a hundred cities in less than one generation, and soon constrains the homage of his enemies, who, after a few acts of the drama, instigated by the evil spirit, make for him a Vicar Christ, and a politico-ecclesiastic sanctuary. "The sable goddess from her ebon throne," in "rayless majesty," again extends her "leaden sceptre over a slumbering world," and ignorance, superstition, and error, regain much of their former ascendency. Under the mask of an humble sanctity, the stage is filled with a new host of actors. From a cardinal down to a begging friar, the world was filled with spiritual wretches, seeking, satan-like, whom they might devour. Meantime, scepticism, in the person of Leo x., perches itself on the altar of St. Peter. Literature revives. Luther is born. The Elector of Saxony espouses his cause. Princes smile upon him. Kings wink at him. Emperors do him homage. Many were willing to patronize the bright star of a new destiny, and the school-master rose in rank next to the priest.

From that time to the present, Christian society has advanced in intelligence and civilization. And the nations that most revered the Bible and patronized the school-master have greatly transcended in literature and science, in the arts of war and the arts of peace, in all the elements of national greatness and national glory those, who disparaging the school-master and the Bible, have done obeisance at the shrine of a papal supremacy, or offered incense to the genius of atheism or universal scepticism. Still the work of illumination and human exaltation is but advancing to a higher standard. The conflicts between a true and false philosophy, of God and man, of nature and society, of literature and science, have not yet wholly ceased. We are, indeed, but partially convinced, (for the conviction is not yet deep and universal,) that man is susceptible of a better education than he has hitherto enjoyed; and that it is the interest of the whole community that it be universal.

What education is, and who should participate in it; whether it should be universal or partial, are indeed the peculiar themes of the

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present century. And, young gentlemen, this leads me to address you especially on the part you should act in the pending controversy on the two great questions, *What is education?* and *Who should enjoy it?*

I need not now intimate to you *what education is*, nor need I even say to you that, in some reasonable portion, it ought to be secured to every child born within the confines of what we call our country. My present purpose is to call your attention to the obligations resting upon you to advocate this cause, and to suggest to you how you may do it most effectually.

1. As to your obligation to plead this cause, be it observed that our obligations are sometimes both common and special. Every man is under obligation, so far as talent, opportunity, and means are possessed, to use his influence to promote the happiness of the human race, and especially in that way most important to them and to him most ready and available.

2. But especially are you under obligation to advocate just views of education, and to plead for its universal diffusion throughout society. You are to consider yourselves as charged with this duty from the special call given you in this dispensation of divine providence. You enter the drama of life under peculiar advantages. Americans by birth, citizens of the United States, the gifted sons of a gifted ancestry, a majority of you Christians, and all of you ought to be. You have yourselves laboriously passed through the whole course of a liberal education. You have read Grecian and Roman history, philosophy, poetry, and eloquence, in the languages of Greece and Rome. You have made the grand tour of the sciences, physical, intellectual, and moral. You are well read in mathematics, pure and mixed, in the mysteries of number and magnitude. Few of your juvenile contemporaries will enter the arena of public life with more advantages than you possess. You ought, then, to occupy a large space in the pending conflicts, in the passing acts of the grand drama now in progress in this department. You may be captains, not of hundreds only, but of thousands and of tens of thousands; provided you can only comprehend your abilities and opportunities, and the virtue of making preparations to plead this cause ably and persuasively.

But I must speak to you more definitely, and perhaps more perspicuously. I do not say, then, that you should all become authors of treatises on these subjects. Alas! this is an age too prolific of authors —of mushroom authors—of books with one idea, and of books without one idea, original or useful. We have many writers of very expansive minds who can convert one drop of water into many gallons of vapour; who can, of one grain of sense, manufacture pounds of nonsense; who can transform some of the primers of our fathers into ponderous tomes of huge dimensions, in which a man may read a hundred pages without knowing what the author means. Gentlemen, I do not mean that you should punish the world nor afflict your country with new books—short methods to be wise, easy ways to be learned, the art of making a fortune out of nothing, or of being great or good by wishing. Leave this task to those authors of panaceas, catholicons, and specifics

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for all maladies—to the herbalists, the vapourists, the mineralists, who profess to heal all diseases, and to remove all obstructions by one sovereign remedy. No, gentlemen, we mean nothing so superlatively ridiculous and absurd.

Nor do we mean that you should all become professional teachers and school-masters; though I know of no calling in which you could act a more useful or honourable part, if a sense of duty, or if your taste or inclination should induce you to it. Some of the greatest philosophers, statesmen, authors, and public benefactors, have been teachers of schools. Nor do I say that you are to study any particular profession or calling with a reference to the performance of this duty. But that whatever be your calling, or profession, or position in life, you are, one and all, to prepare yourselves to advocate this cause, to seek an influence and a power to promote this great object. You are to make yourselves able to expose the abuses of the word education. You must show what is not education, and what is education—that it is not the art of reading, writing, and "cyphering," as far as vulgar fractions—that it is not the acquisition of languages, living or dead—that it is not the cultivation of the head, nor the activity of the hand, nor the improvement of any fraction or part of a human being. You are to show that the intellect, the conscience, and the heart, are to be educated, first at home, then in the primary school, in the academy, and in the college. On the development, training, and corroboration of the physical, intellectual, and moral constitution of man, you must learn to speak clearly, forcibly, learnedly, and convincingly.

But, gentlemen, the great point to which I would now specially call your attention, and for which I have introduced this subject, is, to show some reasons, and to offer some suggestions, why you ought to become advocates of universal common school education. It is not to plead the cause of education in general terms, nor to plead for a liberal collegiate education. It is not to lift either your pen or your voice in favour of grand schemes of education for the aristocracy of the community, to induce them to patronize and build up great universities for the benefit of their sons and wards—the future patricians and nobles of our country. "Capital," as the saying is, "can take care of itself," and the patricians can take care of themselves and their families. Should they prefer wealth to education, and seek to build up banks rather than schools or colleges, if they prefer to make deposits of their superabundant wealth in lands, and tenements, and mortgages rather than in the minds of their sons and daughters, permitting them to continue a dreary, uncultivated desert, to grow up a moral waste, you cannot help it, and you need not grieve for it. But there are the plebians in all communities, and these are the great majority. Besides these, there is a third caste—these are the improvident, thriftless, dissipated tatterdemalions, whose wealth consists in an open cabin that needs neither light nor ventillation, well filled with a numerous retinue of ragged, squalid, ill-fed, and untaught children. These, also, furnish a respectable class, if not in rank, at least in number, in some of our states and territories. Have these no claims upon our benevolence nor upon our selfishness! These are to be your

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neighbours, probably your servants, the inmates of your families To prevent the increase of such a caste, of such poverty and wretchedness, of such vice and misery, is an object worthy of every patriot, philanthropist, and Christian, in the land. Common school education is an essential element of every scheme of human improvement, of social enjoyment, of true national prosperity, without which, all other means will fall short of that great desideratum.

Do you ask me how you are to contribute to such a consummation! I will make a few suggestions and leave the subject to your own reflections.

You are first to make yourselves well acquainted with the subject of common school education. What it means, what it comprehends, and what stakes and interests the state has in it, the church has in it, what interests yourselves have in it. When these subjects are well understood, you will not lack arguments to convince every thinking and intelligent man that it is the paramount interest and duty of every government and community to provide by law for the education of its entire population: nay, that it is the first duty of every government to make provision for the practical literary and moral education of its youth, by levying and collecting imposts for this purpose, by setting on foot and supporting a vigorous and efficient system of common schools, commensurate with the means, the wants, the interests of the whole community.

To make such a system popular, you must make it appear that it is not only the public interest, but the individual interest of every man that such an education be universal. You must show that it costs more to have an ignorant, immoral, thriftless, and wretched state or community, than to have such a one as that of Massachusetts, Connecticut, or Rhode Island. This you can do, only by opening to the mind of the community the sources of national wealth, national greatness, and national prosperity. You must be able to charge upon ignorance and vice, all the poverty, wretchedness, and misery, in any country possessed of a soil and climate worthy of human residence.

The statistics of every well read political economist will furnish you with the data of such a development. You need only to assume that the natural wealth of a community is found in its territory, in its soil, its climate, its mineral, vegetable, and animal products; and in its industry, skill, and economy, in discovering and applying these, or by importing them from other countries, and manufacturing them for themselves and for others. You must prove—because it can be proved—and you must be able to prove it to the conviction of every man of good common sense, that the *wealth* of a community, its entire wealth, personal and real, is but the embodiment of its science, industry, and virtue.

The materials of all human wealth are in the earth and upon it, in the form of minerals, vegetables, and animals. These three kingdoms contain it all. Science directs, and art converts it all to human health, wealth, and happiness. Of what use the metal without the smelter, the furnace, the crucible, and the smith? Of what use the most precious gems without the lapidary—the Egyptian and Parian marble without the polisher, the mason, and the sculptor? Of what use the forests of

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Lebanon, the cypress, the shittim, the olive, and the mahogany, without the carpenter and his tools of art? Of what mercantile value are oceans without ships—the earth without the plough, the spade, the scythe, and the sickle? What avails the cotton, the wool, the flax, and the silk, without the machinist, his spindle, and his loom?

I speak not of the great achievements of science and learning, that have circumnavigated the earth and measured the heavens. I speak not of that science that foretells for ages the phenomena of suns, and comets, and stars. I speak not of that science that directs and manages the lightnings of heaven; that inscribes upon them as they pass along, the events of the day, and that makes them angels of intelligence from city to city, and from nation to nation. I speak not of those developments of science and art that have almost annihilated distance, that have converted nations into neighbourhoods, and placed us on terms of intimacy and daily intercommunication with those who, a few years since, were regarded as aliens and foreigners, never to be seen, and seldom to be heard from. But I speak of those familiar sciences and arts of social life that make the wilderness and the solitary place glad, and that cause deserts to rejoice and to blossom as the rose. I speak of that education and science that make the man, that clothe and feed him—that education and science that furnish him with a house, a table, a chair, and a bed—and those arts that minister to his daily comforts by supplying him with all the implements and instruments essential to the maintaining of the social state and the fruition of social life. And these, I affirm, he can neither possess nor enjoy without schools and colleges, and the provisions necessary to their establishment and continuance.

But this is only one reason why common schools and colleges should be publicly and liberally supported. Another reason is, the *safety* of the state. Education, in its proper import, not only enlightens the understanding, but it also forms the conscience and humanizes the heart of man. Some philanthropist has said, and very properly said, "The education required by the people is that which will give them the full command of every faculty, both of mind and body, which will call out their powers of observation and reflection, which will change mere creatures of impulse, prejudice, and passion, to thinking, living, and reasoning men. An education that will lead to objects of pursuit and habits of conduct favourable to the happiness of each individual and to the community. An education that will multiply the means of moral enjoyment, and diminish the temptations to vice and sensuality." Such an education is a better defence to a state than standing armies and puissant navies. "To govern men," said some writer, "there must be either soldiers or school-masters, camps and campaigns, or schools and churches, the cartridge box, or the ballot-box." "Education," said Edmund Burke, "is the cheap defence of nations." There is no defence, indeed, from vice, but in education. Neither wars nor prison-ships, neither jails nor work-houses, neither laws nor civil magistrates, can secure the person, the family, or the fortune of the good man from the assaults of the malignant and the wicked. This is the province of education.

A Bostonian plebian said to a Bostonian patrician, who had but

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one son, and who was very rich, whose annual tax for the common school in his own district was some one hundred and fifty-six dollars per annum, and who was complaining that, having but one son, and educating him at his own expense, he should be compelled by law to pay one hundred and fifty-six dollars per annum to educate his neighbours' children—"You must not complain, sir, you are as much bound to educate your neighbours' sons, as you are to educate your own: for," continued he, "your son inherits a large fortune, and his estate will be amongst our poor children: if, then, our sons are not educated, but immoral and wicked men, what guarantee can your son have for his life or property, living among them? None whatever. Your love for your son, then, had you no love for our sons, demands of you that our sons be morally and religiously trained as well as yours, that he may enjoy the fortune and the life that he has derived from you." This speaks volumes; and, gentlemen, I hope you will make volumes out of it. No insurance of life or property will compare with that insurance of both from wicked men, with a rational and moral education universally dispensed, confers on every citizen. As a means of self-defence, then, it is the paramount duty of every community, that taxes and imposts be laid upon the whole community to secure a good and an efficient system of common school education. "Taxes," said a sensible gentleman to a rich old bachelor, "for the support of schools are like vapours which arise only to descend again, to beautify and fertilize the earth. Education is the great insurance company which insures all other insurance companies. No one is so high as not to need the education of the people as a *safeguard*. No one is so low as to be beneath its uplifting power. The safety of life and the security of property lie in the virtue and intelligence of the people: for what *force* has law unless there is *intelligence* to perceive its justice, and *virtue* to which that law can appeal."

There yet remains a third topic of argument which must not be omitted in every efficient appeal in favour of universal common school education. Religion is founded upon learning so far as it is founded upon truth and the knowledge of truth. The Bible is a *written* communication from Heaven to man, and must be *read* in order to be understood, believed, and obeyed. Of what use is the art of writing, or the art of printing, without the art of reading? Why translate the Scriptures of Truth into various languages, unless those amongst whom they are distributed are taught to read them? While it is possible, barely possible, to communicate a saving portion of religious knowledge to those who cannot read, certain it is that is impossible to make any one, however gifted, master of any book, human or divine, which he cannot read. To withhold from myriads the means of reading and understanding the Book of God, the volume of human destiny, is the greatest sin of omission of duty to God and man that any community, acknowledging the divine authority of that volume, can be guilty of. How it will answer for it I presume not to say. But such is the melancholy fact.

If, then, the *wealth*, the *safety*, and the *eternal happiness* of a people depend upon education—and education depends upon schools

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as we are all constrained to admit—is it not the paramount duty of every individual member of the community, to advocate, and as efficiently as possible, to plead the cause of universal education? And is it not the first duty of a civilized government to provide for, and to carry out, an adequate and an efficient system of common school education, at the public expense?

I shall institute no investigation of matters which you, as political economists, can easily demonstrate—such as that it will, in the long run, cost very little more to those who do educate their children, to have the blessing universally diffused, than it now does to educate their own families under the present system. I affirm the position, and will leave you to prove it hereafter. One of the darkest clouds that lowers over our good old dominion of Virginia, is that melancholy fact, that she has at this moment some hundred and twenty thousand adults, male and female, and these not slaves, but white men and women, who, if their eternal destiny were staked on it, could not read one verse of Holy Writ.

Gentlemen, it is with peculiar earnestness and solicitude that I now press this matter upon your consideration, because of the part you are now to assume in the grand drama of human life as respects yourselves—and because of the bearings of that part you are to act upon the destinies of your country and the world. No man lives for himself alone. If we have some claims upon the world, and something at stake in it—the world has its claims upon us, and some interest in us. We can all, in some degree, make the world the better or the worse for our having lived in it. It is all-important, then, that we enter upon the stage on the right side of every question affecting or involving the moral destinies of the world.

If God began the creation by first creating light, we also should resemble him so far as to begin our career in life by diffusing light ourselves, or by making some effort to have it diffused throughout society. The illuminators of the world are its greatest benefactors. The great Philanthropist himself was THE LIGHT OF THE WORLD and *the life of man*, and those next to him were the prime ministers of light to the nations of the earth.

Of all the trees in the forest the olive is the most verdant, because its product is the oil that once illuminated the sanctuary of the Lord. They, too, are the most verdant in virtue, and the most productive of good to the human race, whose good fortune it is to resemble the sun in scattering light upon society; or, if they cannot become radiating centres themselves, at least resemble the moon in reflecting upon others the light which they have themselves received from others.

But, gentlemen, the sands of our hour-glass are almost exhausted; and I am admonished to remind you once more that the acts of the drama and the scenes in which you are to take a part are but of momentary continuance. More than one-third of the average of your lives has already passed into eternity; and what portion of the remaining two-thirds may yet be yours is involved in impenetrable obscurity. The young generally calculate on long years of pleasure yet to come; and yet their extended visions of these happy years are often unexpectedly cut short by some sudden stroke of death. It has

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often been observed, that parents have more frequently to weep over their children's tomb, than their children have to carry them to that place where "lies the mouldering heap" of generations already gone; and that the land of silence is more densely peopled by the young than by the old.

Of ten of your fellow-students that graduated where you now stand, but one short year ago, two have already passed into

"That undiscovered country
From whose bourne no traveller returns."

And who of you now less expects such an event than did they then! I am sure you will all agree with me, that if moral excellence and real worth of character, and preparation for extensive usefulness, could have secured to them a long and a happy life, that life would have been theirs. But, alas! there is in this mysterious world of ours no guarantee of a single hour to youth, to beauty, or to virtue, not even to the most athletic frame. Man's life is forfeited as soon as he is born; and whether the respite allotted to him shall be one year, or one hundred, is hid in the deep counsels and sovereign will of Him to whom the issues of life and death belong. But, gentlemen, your incumbent duty it is to be prepared to live many years—and to die at any hour. A life of usefulness is a life of wisdom, a life of happiness, and the best preparation for a happy and triumphant exit. While on the stage, then,

"Act well your part—there all the honour lies."

But in acting that part which wisdom prompts and taste prefers, remember that your *alma mater*, your country, and the world, expect from you that on every proper occasion you will lift up your voice and give your support in favour of universal common school education as the only solid basis of a nation's wealth, the only invincible palladium of its safety, and the only enduring charter of its independence, prosperity, and happiness.

BETHANY COLLEGE.

As many inquiries respecting the object and design of Bethany College have been sent to us during the last few years, to none of which we could present a satisfactory answer, the following circular, drawn up by a number of students at this institution, is presented as an answer to all such inquiries. It is with this object that we have laid it before our readers. J. W.

A FREE-WILL OFFERING OF THE STUDENTS OF BETHANY COLLEGE.

Of their own accord, and without even the knowledge of the faculty of Bethany College, the following circular was originated and get up by a number of the students, whose age, gravity, and long residence in the college, give to their

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testimony a weight which could not be attached to a general or indiscriminate subscription of even a large majority of the students to a circular of this character. Students themselves advanced in years, or distinguished for their intellectual and moral attainments, are the best recommendation of a college. We commend it to the attention of the friends of this infant but rising institution. A. C.

CIRCULAR.

BETHANY COLLEGE, *July* 4, 1846.

AWARE of the great interest taken by the patrons of Bethany College in its prosperity, and confident that their hopes will be realized, if the efforts of its founders meet with the success due to their laudable and unwearied exertions—the undersigned, students of Bethany College, take pleasure in laying before the friends of the institution, the following statement of facts, as a free-will offering, expressive of the many benefits they have derived from the course of study and of discipline pursued here. We take pleasure, also, in stating that we have taken this step entirely of our own accord; and, primarily, without the knowledge of the faculty.

There are none better qualified to give a full and just view of the actual condition of a literary institution, than those who know by personal experience, the course of moral and intellectual discipline pursued. As many of us have been inmates of Bethany College for several collegiate years, and fully know its history, within and without, from its organization to the present hour—we submit the following statement to the public, with the confidence of truth, actuated only by a desire to give our aid to the praiseworthy efforts made for the moral and intellectual improvement of society. This we do, with the hope, that the friends of our institution, on seeing the advancement it has already made, will feel an increased interest in its behalf, and that the philanthropic efforts of an enlightened community, may be directed to the support of an institution whose primary object is to unite *moral* with *intellectual education.*

Bethany College, at its beginning, had to contend with many difficulties. It assumed the peculiar character of a literary institution, in which the supreme regard was to be devoted to the moral development of youth. This, as all are aware, was no ordinary task. On account of the high stand that Bethany College assumed, and the known ability of its faculty, at the very first session, (1841), one hundred and two students matriculated; and during the following session, the number increased to one hundred and thirty-five. Many cases of discipline occurred; and the faculty, determined to maintain their original purpose, were obliged to dismiss a number during the first and second sessions. They regarded it as absolutely essential for the welfare of the moral class of youth, and for the attainment of their design —to separate, as far as possible, every injurious influence from the institution. By the unwearied efforts of the faculty, in rooting out and preventing those evil influences, which are incident to literary institutions, generally—and especially by the labours of our president, in exhibiting and enforcing the purest and most powerful principles of morality, drawn from the highest source of authority—*the Bible*—a

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higher standard of morality was established, than is maintained by any literary institution (as far as our knowledge extends) in the land. For the two last sessions, flagrant offences have rarely occurred, and dismission from the college was found necessary in two or three instances only. In consequence of the rigid enforcement of discipline, the number of students was not so large the third session; but since that time, the number has been constantly *increasing*. The number of graduates for the year 1843, (the first class,) was five; at the succeeding commencement, ten; and for the present year the number has advanced to sixteen.

Such is the brief outline of the history of Bethany College, from its organization to the present period.

Bethany College is located in Brooke, the most northern county of Virginia, sixteen miles from Wheeling, and equidistant from Alexander, on the National road, and Wellsburg on the Ohio river—eight miles from each. Its situation is very secluded, and entirely free from those temptations so unhappily peculiar to most of our literary institutions, and, consequently, highly eligible for the successful prosecution of *study*. The entire place is under the jurisdiction of the trustees of the college, and more immediately so under that of the faculty. This county is distinguished for its health and morality; no disease, of an epidemic character, having prevailed here within the memory of its inhabitants.

As a literary institution is in some measure influenced by the character of its neighbourhood, we deem it expedient to state, that no license has been issued for the sale of spiritous liquors in this county, for upwards of three years. The beneficial effects of this law, are in a great measure developed in the fact, that for about the same period, there has not been a criminal prosecution in the county.

The great object of this institution is to fit young men for the useful and practical duties of life; and in furtherance of this scheme, a high regard is paid to *moral education*. With this notable object in view, the president of this institution delivers during each session, courses of lectures on Jewish History, the Evidences of Christianity, Moral Science, &c.—six lectures being delivered each week throughout the session. *The Bible is made a text book*, as the great fountain head of moral law, and moral government. This is a peculiar feature of this institution, and as such, will recommend itself to the earnest consideration of all parents who are interested in the future welfare and usefulness of their sons. It would be admitted by every one, that a knowledge of the early ages of the world—of the Patriarchal and Jewish institutions, &c.—is essential to the morality and intelligence of every individual. The ground is thoroughly surveyed, in a purely moral and historical manner, and *entirely independent of sectarian tendencies*. Such precepts are inculcated, as will secure an honourable, useful, and moral application of the various literary attainments acquired here.

The college is divided into various *schools*, in either, or all of which, any student can graduate, after passing satisfactory examinations. The schools are as follows:—

1st. Sacred History and Literature.

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2d. Moral and Mental Science: in which courses of lectures are delivered on the Evidences of Christianity—Moral Philosophy—Natural Theology—Mental Science, &c. These departments are under the control of the President, Alexander Campbell.

3d. The School of Chemistry and Physiology, R. Richardson, M.D. Professor. In this department, a thorough course of lectures is delivered on Chemistry, embracing the entire range of the subject—illustrated by a good apparatus. Special attention is devoted to Agricultural Chemistry. A course of lectures is delivered each session on Physiology and the Laws of Health; illustrated by drawings, preparations, &c.

4th. The School of Natural Philosophy, W. K. Pendleton, Professor. A thorough course of lectures is delivered in this department, illustrated by abundant apparatus. A course of instruction is also given in Geology and Astronomy.

5th. The School of Ancient Languages, A. F. Ross, Professor. This department embraces the usual course taught in our best colleges—illustrated by a course of lectures on Ancient History and Literature.

6th. The School of Mathematics, James P. Mason, Professor. In this department are embraced a thorough course of pure Mathematics, and a course of lectures on Mechanical Philosophy. A course of *practical* instruction is given during the fall, in *surveying*, under the immediate supervision of the Professor. It is optional with any student, to substitute two of the modern languages for the higher branches in this department, viz. Conic Sections and Fluxions.

The examinations are of the most rigid and impartial character; each candidate for graduation in the various schools, being subjected, separately to an examination before a quorum of the faculty. To the attainment of the degree of *Bachelor of Arts*, it is necessary to pass satisfactory examinations in the various departments enumerated.

We, the undersigned, students of Bethany College, having experienced the advantages of the course and mode of instruction pursued here—do, conscientiously, recommend this institution to all parents, as being, in our estimation, pre-eminently qualified to fit their sons for distinguished usefulness in life. The ground-work is *moral instruction*—it is, therefore, *thorough* and *lasting*.

Believing that our most sanguine expectations in regard to the influence of our *alma mater* will be realized, we respectfully submit this circular, as containing a faithful outline of the plan and course of duties and exercises pursued here.

J. D. Pickett, Kentucky.	Wilson S. Kennon, Ohio.
T. J. Smith, do.	C. L. Loos, do.
John Poston, do.	Robert Graham, Pennsylvania.
E. C. Bryan, do.	T. J. Melish, do.
Daniel Runyon, do.	A. R. Benton, New York.
B. P. Wheeler, Indiana.	E. J. Earle, South Carolina.

[With thirteen other names, for which we have not room.—J. W.]

The next session of this college will commence on the first Monday in September, and will terminate on the 4th of July, succeeding.

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FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XVIII.

GENESIS XVI., XVII.

AFTER reading over the sixteenth and seventeenth chapters of Genesis, Olympas proceeded as usual—calling upon the seniors for New Testament allusions to the case of Hagar and Sarah, and their sons.

Thomas. We find a beautiful allegory made out of this case by Paul to the Galatians, chapter four, verses twenty-one to thirty-one, which we will read with your permission. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the free." The two mothers, the two sons, the two births, with the two fortunes of these renowned persons, are very interestingly depicted by the Apostle.

Olympas. What is an *allegory*, Eliza?

Eliza. A continuation of tropes or comparisons—not a single metaphor, but a series of metaphors in illustration of some important subject.

Olympas. A comparison of two subjects under a fixed imagery may, indeed, include all that rhetoricians intend by the use of this animating and impressive figure of speech. State then, Reuben, the points of comparison.

Reuben. The principal points of comparison are four:—

1st. The two mothers represent two constitutions or dispensations, usually called the Two Covenants. These are the two covenants—one from Mount Sinai; the other from Mount Zion, or Jerusalem.

2d. The tendency of the two institutions is compared to the condition of the two sons—the one a slave, the other a free man.

3d. The peculiar character of the birth of these two sons—one in the course of nature; the other out of, or above, the course of nature—"born after the flesh," "born after the Spirit," &c.

4th. The character of the two children, indicative of the character

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of the subjects of the two dispensations—"Him that was born after the flesh persecuted him that was born after the Spirit." Even so it is now.

Olympas. Any other point, William?

William. Yes, it appears to me that the fortunes of the two sons, Ishmael and Isaac, are also contrasted.

Olympas. The fortunes of the sons only?

Thomas. The fortunes of the mothers too—"Cast out the bond-woman and her sons; for the son of the bond-woman shall not inherit with the son of the free woman."

Olympas. These are five great points admirably illustrative of the immense difference between a Jew and a Christian—between living "under the law" and "under the gospel;" for that is the main subject illustrated in the allegory. State, Thomas, the facts of the case indicated in the allegory.

Thomas. Some of the Jews in the Galatian churches were desirous of being more or less subject or conformed to the Jewish covenant. Against this amalgamation of law and gospel, of old covenant and new, the Apostle seems to have been remonstrating; and to complete the whole argument closes with the allegorizing of the whole history of the sixteenth chapter of Genesis.

Olympas. But where, Eliza, shall we find this covenant from Agar corresponding to Hagar, the hand-maid of Sarah, and the mother of Ishmael?

Eliza. Is it not the covenant of circumcision in the flesh, of which we have just now read in the seventeenth chapter?

Olympas. Not exactly: it is only a dispensation of that covenant. Can you explain, William?

William. Mount Sinai is defined to be the place whence the covenant personated in Hagar is said to have been issued, as Jerusalem is said to be the place whence the new covenant was promulged, or that indicated by Sarah.

Olympas. True; but observe that as the promise of blessing all nations in Isaac the seed, was developed and embodied in the form of the gospel covenant of promise; so the promise of giving to Abraham a numerous natural progeny, and the land of Canaan for inheritance, elaborated into the covenant of circumcision, became the basis of that dispensation or covenant from Mount Sinai in Arabia.

Thomas. I desire to understand this subject more fully because of some confusion in my mind occasioned by the baptismal sermon of Parson Godfather, in the Princeton Chapel, at the late christening of Elder Miller's household. Dr. Godfather is said to be a very learned man, and he affirmed that the Christian covenant, called the New Testament, was only a full dispensation; or, as I understood him, a development of the covenant of grace, as he called it, found in the seventeenth chapter of Genesis.

Olympas. The covenant of grace in the seventeenth chapter of Genesis! There is neither a covenant of grace nor a covenant of works named in the seventeenth chapter of Genesis. Change the names, and you will soon make Judas Iscariot out of Jude the brother of James. What, my dear Susan, does Stephen call the transaction found in the seventeenth of Genesis?

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Susan. "The covenant of circumcision," sir.

Olympas. You are right, daughter. The Lord himself authorized it by a single expression in Genesis seventeenth. What think you is it, William?

William. After specifying the two comprehensive items of the covenant—First, "I will be a God to thee and thy seed after thee"—Second, "I will give to thee and to thy seed after thee the land of Canaan for an everlasting possession"—he adds, "This is my covenant in your flesh: Every man-child among you shall be circumcised—born in thy house or bought with thy money. And my covenant *shall be in your flesh for an everlasting covenant.*"

Olympas. This is, indeed, a "covenant in the flesh," "the covenant of circumcision," and became the basis of the Sinaic or old covenant, just as the promise or "covenant confirmed of God in reference to Christ" became the basis of the new covenant, or that from the Jerusalem above. Give us the sum of this matter, Reuben.

Reuben. Two promises made to Abraham—one filled with spiritual and eternal blessings, the other with fleshly and temporal advantages—constitute the basis of two national institutions. The two Abrahamic covenants are denominated in Scripture "The covenant confirmed by God concerning Christ," and "The covenant of circumcision;" from which two sprang, when dispensed nationally—one from Sinai, called "The old covenant;" the other from Jerusalem, called "The new covenant."

Olympas. These are the two covenants in the allegory—the first, *in the flesh;* the second, *in the spirit:* the first stipulating a worldly and temporal possession of Canaan on certain carnal conditions; the second, stipulating a spiritual and eternal inheritance in the heavenly country on certain spiritual conditions—the one springing out of flesh, the other out of spirit—the one replete with law, the other with gospel—the one circumscribed by blood, the other by faith. Hagar and Ishmael, therefore, most aptly represent the whole fleshly state, "covenant in the flesh," "born after the flesh," fleshly or carnal mind, and the earthly inheritance; while Sarah and Isaac as fitly represent the new covenant of better promises—born after the spirit, living in the spirit, and the spiritual inheritance.

Eliza. What means the seals of the covenant?

Olympas. Circumcision is the seal of the old covenant, and a holy spirit the seal of the new.

Reuben. Doctor Godfather says, "Circumcision and baptism are two seals of the same covenant."

Olympas. Doctor Godfather never uttered a greater absurdity. A covenant made two thousand years before baptism, whose mark was in the flesh, to be sealed with two seals, one two thousand years before the other!—one made by cutting off the flesh, and the other made by putting water on the face!! Transubstantiation is a feasible tale compared with this. The mark on the flesh was the seal of the covenant concerning the flesh, and the mark on the spirit is the seal of the covenant concerning the spirit. There can be no outward mark of a spiritual change in heart or state. I therefore, novel though it may seem, hazard the assertion that circumcision was adumbrative not of

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baptism, not a shadow of a shadow, not a figure of a figure!! but of the circumcision of the heart by the Holy Spirit—not of the wetting of the skin, not of the bedewing of the face; but of the separating and sanctifying of the Spirit to God by God's own Spirit.

Circumcision was a very apposite mark of a covenant concerning flesh and blood descent, flesh and blood relation, feelings, character, and inheritance. But water is no mark of any thing; and neither sprinkling, pouring, nor dipping, could be the seal or mark of a spiritual covenant. Hence the baptized were "sealed with the Holy Spirit of promise in their hearts." This is, indeed, the true antitype of circumcision; for truly, now-a-days, "circumcision is in the heart, in the spirit," and neither in letter nor in water.

That circumcision was a sign as well as a seal, a shadow as well as a substance, was not only intimated in the law, but is also confirmed by the Apostles. Moses says, Deut. xxx. 6, "The Lord thy God will circumcise thy heart and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live." This is the true or real circumcision. So Paul says, "We are the *true circumcision that worship God in the spirit.*" There never was a more glaring hoax ecclesiastic practised on mankind than that which makes baptism the antitype, the substitute, or substance, or the shadow of circumcision. They are not two seals of one and the same covenant—in one dispensation or in two dispensations. The new covenant is sealed by "the circumcision of Christ." The cutting off of his flesh, the shedding of his blood, was the seal. "This," said he, "is the new testament *in my blood.*" We formally enter into this covenant by baptism—that is, by putting on Christ; by dyi,ng being buried, and rising again with him; and then he gives us the witness, the sign, the *sphragis*, the seal of his own Spirit, circumcising our hearts to the Lord. Only, then, in this most subordinate sense can baptism, not the water, but the putting off the old man and putting on Christ, be called a sealing of the covenant, or a confirmation of our determination to serve the Lord.

What, Thomas, do seals to covenants mean?

Thomas. They are confirmatory marks affixed by the parties.

Olympas. Do both parties always make a mark in guarantee of the stipulations?

Thomas. So it would seem.

Olympas. But does God make any mark in person.

Thomas. No: he only appointed us to make some mark.

Olympas. He did more: he appointed a Mediator to sign and seal for him. For when Moses had spoken every word of the Hagar covenant to the Jews, he sprinkled the parchment and the people with blood, and so marked the bond and the people. Thus the parties were bound to fulfil the conditions. The old covenant in the circumcision and in the Sinaic form was sealed by blood. So is the new by better blood. But on the adoption of it we are immersed into Christ, and sealed by his Spirit in our hearts.

Thomas. Is a seal of any value when the covenant is dead or changed?

Olympas. It is then of no more value than a seal would be cut off

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from a bond. If the covenant and the seal be separated, or either of them changed, the other is of no earthly value.

Reuben. I wonder, then, how persons so learned as Doctor Godfather and Elder Miller, could think and teach that circumcision was done away to infants, and baptism came in the room of it, and that they were both seals of the same covenant.

Olympas. Wonder not at this. The pope and all his cardinals believe and teach that a wafer is transubstantiated into the proper flesh of the Messiah, and wine into blood by the breath of a priest; and they are much more learned than Dr. Godfather and Elder Miller. Besides, Elder Miller is one of the most hazardous and reckless men of the Princeton chapel. He says that as the Jews' infants, by virtue of the flesh, were members of God's political and worldly church, the commonwealth of Israel; so infants, by virtue of Dr. Godfather's faith, are born, by virtue of carnal generation, members of Christ's spiritual kingdom. Indeed, both Dr. Godfather and Elder Miller have found out that Dr. Nicodemus was right, and the Prophet of Nazareth wrong, when the latter asserted, and the former doubted the necessity of being born again. But I have several lessons for these scribes as soon as I can write them out. Meanwhile let us look back to the five points of the allegory. Which be they, Susan?

Susan. Hagar, Ishmael, born after the flesh, living according to the flesh, and the earthly inheritance.

Olympas. And what the contrast?

Susan. Sarah, Isaac, born after the Spirit, living according to the Spirit, and the eternal inheritance.

Olympas. And what, William, is thus allegorized?

William. The two covenants, the two seeds, the two births, the two ways of living, and the two inheritances.

Olympas. And, Eliza, what saith the Scripture as interpreted by Paul?

Eliza. "Cast out the bond-woman and her son; for the son of the bond-woman shall not inherit with the son of the free woman."

Olympas. Well then, brethren, we are children not of Hagar, but of Sarah; not of the flesh, but of the Spirit; "not of the bond-woman, but of the free." Now had not Hagar literally gendered to bondage, she could not have fully represented the true genius of the law or Sinaic covenant; and had not Isaac been born above and beyond nature, by a promise, and by faith in that promise, he never could have been a fit metaphor to represent the Christian people under a covenant that genders to liberty—an emancipation, from sin, death, and the grave.

Olympas. What, James, was the doom of the uncircumcised man-child?

James. "The uncircumcised man-child shall be cut off from his people."

Olympas. Do not all the substitutes fill the place and occupy the ground of the principal? If then, Eliza, any ordinance come in the place of circumcision, then the law of circumcision is the law of that ordinance. For example: Did baptism come in its place, then the

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unbaptized man child should be cut off from his people—he has broken the covenant.

Olympas. Rehearse, Reuben, the whole law of circumcision.

Reuben. The whole law of circumcision comprehends some six items of primary importance:—

1st. Its subjects were males only.
2d. Its subjects were sons or slaves.
3d. The day of circumcision was the eighth.
4th. The administrator was not a religious functionary.
5th. It guarantied a share in Canaan to the worthy.
6th. And secured the flesh of the Messiah.

Olympas. These are a few specimens of its peculiar law, and show that its substitute is not easily found in this our day and generation. Was there no adult circumcision?

William. Yes, Abraham was an adult, and all that were proselyted to the Jews' institution were, like him, circumcised.

Olympas. How was it a seal to Abraham rather than to any one else?

Thomas. Paul says it was a seal of a righteousness of faith which he had before the command was given; consequently it never could be to any one what it was to Abraham. The fact that God selected Abraham on account of his faith, was an approval and pledge—a sign and seal as peculiar to him as was the singularity of his position in the human family.

Olympas. We will have to take up this subject again.

A. C.

THE EARTH.

THERE can be scarcely anything apart from himself, more curiously interesting to man, than the history of his habitation; for the earth, old as it is, and fixed in its habitudes, as at first sight we deem it, has had its periods of progress and change, its revolutions and transformations, its infancy, manhood, and old age, just as every other created thing. It has gone through mighty strides of development, till, under the plastic operation of those secondary causes, which the great Architect of all has been pleased to employ and controul, it stands in the water and out of the water, as we find it, the delightful and wonderfully devised and adapted home of man, the lord and sovereign of its vast and prolific realms.

Nothing can be more evident to the philosopher, than that the material of our earth, at the time of its solidifying into its present shape, must have been in a fluid state—since it has the very form, that a soft body, revolving under its circumstances, must take, in order that the various forces to which it is subjected, may be in equilibrium. It becomes therefore, a curious inquiry, how could this have been? Was it by the influence of water or heat? Indications, at present abundant, leave but little question, that the great agent of this universal fusion was heat. There are facts to demonstrate, that the interior of the earth is, even now, in a highly heated state, and the inference is almost certain that its entire material is in a state of the most intense

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igneous liquidity. Actual observation and experiment have ascertained, that whilst the immediate surface of the earth is of a constantly varying temperature, both from the changes of clime and the influence of the sun, yet there is a line at no great distance from the surface, at which these influences terminate; and beyond this, it is found, there commences a temperature, from some other cause, which increases gradually with the depth, and, it would seem, in some uniform ratio. M. Cordier compares about three hundred observations, made in various places, and at depths varying from one hundred and twenty-seven to seventeen hundred feet, and from these and others it has been computed, that there is a mean increase of temperature, to the amount of about one degree, (Farenheit,) for every forty-six feet of increased depth. Natural and familiar phenomena confirm these inferences. Hot springs—so common in the mountainous regions of our own country, and the bursting volcanoes which convulse other less favoured lands, are but the messengers of this intumescent region—sent forth in testimony of the wonderful agencies which God has, by the operation of their own powers, in a measure confined in the deep bosom of the earth.

Taking the increase of one degree for every forty-six feet, as the true ratio, it is an easy calculation to show, that, at the centre of the earth, the heat must be four hundred and fifty thousand degrees of Farenheit, and, at a depth of about three miles, sufficient to melt the most infusible rocks, known to us; and that this is the actual condition of things, at no great depth, seems corroborated by the known density of our planet. The solid mass composing the outer surface of the earth is about *two and a half* times heavier than water, and we know, from analogy, that if the earth were *solid* and *cold* throughout its entire mass, the weight of its substance should be immensely augmented towards the centre. Water, at a distance of less than four hundred miles beneath the surface, would become as dense as quicksilver, that is, about thirteen and a half times heavier than it is, and were there not some interfering force, we would expect the solid materials of the earth to increase in weight or density, in like manner. But it is found by calculation, that while the outer crust is *two and a half* times heavier than water, the entire mass is only *four and a half* times heavier than water—so that we must suppose some powerful expansive and diffusive agent to be operating, in opposition to the condensing force of the superincumbent materials:—and what so likely as heat?

These calculations open to us sublime views of creative power and arrangement, and furnish plausible ground for the most overwhelming theories of the process, which developed our system. But of these it suits not our purpose now to write. Our earth, though too small for the aspiring grasp of the mind, is yet more than we can fully comprehend. Its surface is every where written over with the records of its own changes, and presents, both in the arrangement and character of its materials, a subject for the most admiring contemplation. It dates back, according to geologists, to a period, called by Moses "the beginning" far beyond any human chronology, and in its *primitive rock*, wherever seen, presents the evidence of a hoary antiquity, venerable and silent, but commensurate in days, with the first cooling

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and solidifying of the once incandescent and molten matter of which it is the crystalization. This constitutes the firm crust or basement of the solid superstructure, which rests on, and includes the fiery liquid within, and is the first of that series of formations, in which geologists find recorded the evidences of long and incalculable epochs, distinguished, most of them, by totally distinct displays of creative power, and marking, by unmistakeable signs, great cycles in the earth's history.

By the delving scrutiny of science, no less than seven of these epochs have been traced out, and satisfactorily distinguished from each other. The first covers the period of the igneous formation already spoken of, and seems to have given birth to little else than plutonic and metamorphic rocks—granite, gneiss, mica-schist, and argillaceous-schist. No animal nor vegetable remains are ever found in the rocks of this period, and hence it is called the non-fossiliferous formation. The inference from their absence is, that at this early time, the earth was not prepared for either vegetable or animal life, but was in a nascent state, gradually passing on to the period, at which it would be fitted for the reception and support of both. Accordingly we find, that the stratified formations which rest on the primitive strata, or formations of the first great epoch, present us with the first traces of the remains of living beings. The fossils found here are peculiar and so clearly distinguishable from those of subsequent periods, as to mark out definitely these formations and their remains, as the work of a separate and clearly defined epoch—following in order of date, the first already mentioned. The strata of which they are composed are not parallel with those upon which they rest, and their fossils consist of a very small number of plants, belonging mostly to one family (fucus,) and a multitude of marine animals, of a very low class and of forms differing widely from any now existing on the earth. From these indications and from the wide-spread prevalence of these strata, it is inferred, that they were not formed till the primary rocks had been broken and disturbed by some powerful convulsion, and that the sea, at that time covered nearly the entire surface of the earth. The deposites, all supposed to have been under water, consist, mainly, of schists and calcareous rocks, and are generally named the *Transition Formation*, or from the first appearance of fossils in them, the *Primary Fossiliferous Formation*.

The *third* geological epoch commences with what is denominated the *secondary Formation*, and extends through the period of the *carboniferous Formation;* that is, the period in which our coal beds were deposited. The formations of this period are distinguished by numerous fossils, both animal and vegetable, peculiar to itself, and which indicated a peculiarity of growth altogether unparalled—plants, of species, which now are mere herbs, scarcely rising to the height of ten or twelve inches, attained to the most gigantic size; tree-ferns, even in latitudes far beyond the tropics, rose to more than five or six times the height of similar species now. These presentations and the fact, that coal beds are found scattered at intervals over almost every region of the globe, not only show that the earth must have been in a condition most favourable to exuberant vegetation, but that it was either spotted with immense lakes, or, which is more probable, covered with a great sea, which was studded with innumerable islands, of a

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fertility beyond any comparison, throwing up in rapid succession the most exuberant crops of vegetable matter, to be swept down with debris into the sea, there to become the ready element for the production of coal. It is worthy of remark, that while these coal beds must have been formed at the bottom of what was then the sea, they were not permitted to remain there, but by some powerful force, treasured up, no doubt, by the bountiful Creator for the purpose, were broken up from their native deep, and brought within the easy access of him, for whose comfort they were, evidently, in the divine benevolence, even thus far, prospectively made.

The causes, whatever they may have been, which separated the *third* from the *fourth* or succeeding geological epoch, seem also to have produced an entire change in the order of things on the earth's surface. Deposites from more ancient rocks and sandy matters, and effusions of various rocks of igneous origin, appear to have followed it—whilst the rich exuberance of vegetable matter seems to have been all previously swept away and converted into coal. This period is denominated the *saliferous Formation*, and is composed, not only of various peculiar systems, but is also distinguished by characteristic fossil remains—differing from those of all preceding formations, and evincing progression, in the development of new and more perfect species. In the deposites of this period are seen for the first time the tracks of birds and the remains of animals of the class, called reptiles.

The *fifth epoch* introduces us to the *jurassic Formation*, which opens with a new fauna, made up of extraordinary animals, and abounding in reptiles of the most singular forms and astonishing size. Lizards, crocodiles, fishes, and mammals, all seem mingled in the same animals—producing the most ungraceful figures, and stretching out to lengths from fifteen to twenty-five feet. The *cretaceous* system, composing the various chalk beds, marks out the *sixth* great epoch, and closes the series of deposites belonging to the *secondary Formation*. Next in order comes the *tertiary Formation*; the last of the series, preceding the present state of things, and the representative of the *seventh great era*, indicated by the earth's changes. Its fossils present us with conditions of animal and vegetable life, very closely resembling those that now exist; and it is inferred, with great confidence, that the earth was now for the first time in a condition of development, under the formative and creative hand of the great Author of all things, suitable for the introduction of man. Be this as it may, all geologists agree that, up to this time, no fossils of human beings are ever discovered: amongst all the variety of organic remains which characterize the various formative epochs—no vestige of the creature, man, is ever found; and from this fact and other strong presumptive evidences, it may not be less true than scientific to conclude, that it was not till all these mighty and stupendous revolutions in our mother earth had passed over, and she had settled down into the condition of things indicated by the close of this epoch, that is, nearly into her present state, that God said "Let us make man in our image, after our own likeness."

But we are not to suppose that the transition from the seventh great epoch has been to a state of dead and changeless repose. The earth is

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now, every day and hour, undergoing changes. Sedimentary deposits from water, and igneous effusions from volcanoes, are developing under our own eyes, formations, that should the earth survive another transition, that of fire, will mark out an eighth great epoch, distinguished by the remains of human beings. But of this there is positive evidence to the contrary. The globe, with all that is upon it, shall in the next great change be burned up; for "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then, that all these things shall be dissolved, what manner of persons ought we to be, in all holy conversation and godliness; looking for and hastening unto the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?"

Thus we have attempted, with too much brevity perhaps, to give some general view of the story, which the successive volumes of the earth's chronicles retain on record—and to recall to the minds of our readers, some things, which, *of old*, have been by the Word of God. Our limits compel us to take leave of the subject. The more pleasing part of our labour, reflections on these facts, we must leave to the reader himself. We are always filled with admiration and astonishment, when by looking into his works we come near to Him with whom "one day is as a thousand years, and a thousand years as one day," and we feel like bowing down into the dust before Him, whilst we cry, "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name!"

W. K. PENDLETON.

USE AND ABUSE OF PREACHING.—No. I.

As time speeds onward, and the world grows older—as things, ideas, and feelings become involved, and we feel ourselves lost in the midst of the chaos around us; it is the part of wisdom to pause a moment and look back to the beginning, in order to ascertain if we have not wandered into forbidden paths—if we are not upholding that which is false; thus unconsciously giving all the weight of our influence to degrade rather than to elevate our species.

In the all-absorbing theme of religion, this is peculiarly true; for it is in this that the wise man will be particularly jealous of any thing like a departure from the original standard. He will shrink from taking for granted that which he should narrowly investigate. He will not dare to trifle, while he is playing for so grand a stake.

The human intellect, debased as it is by sin, is more prone to receive that which is false, than to trouble itself to search out diligently that which is true. And truth itself is sometimes very difficult to be arrived at; for its beauteous form is so frequently assumed by such specious falsities—pious frauds—and solemn mockeries, that the very elect are sometimes puzzled to tell the difference between this lying spirit in shining garments, and the angel of truth himself.

All created intelligence must constantly improve in wisdom as its

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experience grows older. Thus Satan himself might be called a mere bungler in the arts of deception, if we compare him in the infancy of time with what he is now. The spirit of man, in the accumulated experience of six thousand years, has grown more subtle and penetrating, and the tempter has also as rapidly advanced in hellish ingenuity; so that he no longer waits to hear if the voice of God is silent, as he did in the garden; but the very temple of Jehovah—the very presence of the King Immortal—is made a beaten track to eternal perdition.

It is truly a wonderful age in which we live. The human mind, in its impetuous course, seems to regard no obstacles. The light of science is flashing its brilliant rays over the darkest regions of the earth. The means of spreading knowledge are immensely increased, and in every department men of the brightest genius are making the road to learning almost royal, by smoothing its roughness and grading its wearisome heights.

One of the leading characteristics of the age is to get over as much ground physical, mental, or moral, in as short a space of time as possible. Thus we cry, all hail! to the man who gives us the power, by his mechanism, of driving over the earth with a swifter speed. Likewise, the man of letters is lauded for making science easy, by the introduction of class-books, which will give the very smallest amount of trouble to the inert school boy. This spirit of improvement has also entered the church, and many of the watchmen on the towers of Zion are rapidly acquiring that style of discourse that can give but little *trouble* to their hearers—that velvet-tongued softness which can make unpleasant truths palatable—which can call harsh things by gentler names.

This whole labour-saving system deteriorates both the human mind and morals; for, much as we may admire that proud climax of thought which combined the forces of a steam engine, and gave birth to that wonderful machine, yet the use of it will not advance *general intelligence*. And the proof of this is not abstract, for every reflective man must at once perceive that *observation* is out of the question, when we are driving with such headlong speed; and thus, all that amount of knowledge which thousands of our business men, who never read, acquired while slowly wending along the way, will be completely lost. It is likewise so in education. We have mistaken the *power of acquiring knowledge* for the *power of thinking*. The first may be improved by a modern text-book—the last can only be acquired by that patient and untiring drudgery which alone can discipline and strengthen the human intellect. In all easy modes of travelling to any point, either on the earth or in the intellect, what we gain in *time*, we lose in *power*.

But it is in religion that the effects of that well-tried and successful principle which political economy calls the *division of labour* are most melancholy and least appreciated. It has been found that it is more economical to employ several men in the manufacture of the different parts of a single pin, than to have but one man to perform the whole. We have carried this principle from the workshop to the holy place, and are rapidly advancing to that point when we will give up the

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Bible wholly to the preachers, as that part of the material which they are to work up into sermons for our weekly improvement; and we are beginning to chaffer with them for their pay just as we do with any other workmen.

It is a terrible consummation, and the evil is progressing with alarming strides. It is paralyzing the whole church. Christians are forgetting that their salvation depends *upon their own efforts*, aided by the Spirit of God, and are calming their souls with the thought that they are within the pale of salvation, and have the benefit of the learned discourses of brother A., the eloquent admonitions of brother B., or the pious exhortations of brother C.; thus neglecting, almost altogether, the study of the Holy Book, and giving up to their spiritual teacher the formation of their characters for eternity.

I perceive this great evil abroad in the land. I see the church leaning inertly, for almost all its spiritual strength, on the preacher. I see that his presence causes the life-blood to leap from the heart in fevered play. I see that his absence causes it to distil through the veins in paralyzed drops. I see empty houses when the pulpit is unfilled, and mighty crowds clustering around the popular preacher. I see all this, and more: and I prophecy that if the church awakes not from her lethargy, and shakes not off this incubus that is prostrating her energies—coldness, and defection, and apostacy, must be the consequence.

I wish to call the attention of preachers and people to this important matter, for I know we have no interest to serve in deceiving ourselves; and, so far as my knowledge extends, our ministers are filled with a holy zeal for the purity and welfare of the church of Christ; and that they are willing to give up any system, no matter how venerable or venerated, if it can be proved to them that it does not redound to the glory of God and the welfare of the human race.

This knowledge will make me speak boldly my views on the important theme before us, for I know I shall be heard with all candour.

N.

METHODISM AS IT IS.

During the last month, a pamphlet of 40 pp., reprinted from the *Eclectic Review* for August, has been issued from the press with the above title. Those of our readers who are ignorant of the nature and workings of this establishment, cannot do better than spend sixpence in the purchase of this candid and clear delineation of Wesleyanism as it is. Not that we receive as true all that the writer has said in favour of the class meetings and the evangelical nature of the ministry, &c. But as it is not our intention to review the pamphlet, we shall merely give the following extract, as the writer's concluding remarks:—

"Upon a review of the facts, we cannot fail to be struck with the immense power wielded by the Wesleyan Conference. Territorially covering every parish in England, and pushing its conquests, like the state, into every quarter and corner of the earth; with one thousand,

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six hundred, and eighty-five ministers under its orders, fifteen thousand local preachers, and thirty thousand leaders, stewards, and trustees; with four hundred and sixty-eight thousand, three hundred, and thirteen members of society acknowledging its sway, and perhaps two millions of hearers affording their countenance; with millions of property under its controul, and an annual revenue of hardly less than one million at its disposal;—it presents to the reflecting mind an aspect adapted to impress with awe, largely mingled with anxiety. And when we consider that all these means and agencies are put in motion by one central impulse, and guided and controulled by one central hand, that this stupendous and smoothly-working machinery is constantly used for the production of unmixed good, alarm would give place to rejoicing. But we cannot so delude ourselves. Collect from preceding facts the connexional engagements of the ministers; and it will be seen, that their occupations must resemble those of county magistrates, town clerks, parish overseers, and so forth, much more than the legitimate functions of the Christian pastorate. We know that many of them are learned divines, and a still greater number energetic and edifying preachers; we know that their Arminianism is not tainted with Pelagianism, and that their notions of Christian perfection are not, as is imagined, inconsistent with human pravity; we know, too, that, with a tact that implies the presence of a presiding genius, their ranks are constantly recruited with every variety of talent; but we also know, that they are encumbered with too much secular business, are invested with too much power, are too much infested with a crowd of parrot-like imitators of their leading preachers, are far too exclusive in their views of Wesleyan excellence and of ministerial authority, and are too much cut off, by their itinerant plan, from the play of those sympathies than which nothing is more essential to the success of ministerial labours—that, in one word, they are too much under the influence of these and other deteriorating forces, to permit the hope of any thing like the full weight of their power and influence being ever directed towards the great ends of a gospel ministry and a Christian church. So far as those ends are concerned, we do not mean to deny, what we above acknowledged, the existence of much true and deep piety in the Wesleyan Connexion; but, although not now so narrow and exclusive as in former days, it still too largely partakes of a feeling of unparalleled excellence, while, owing to causes already indicated, its general tendency is to declining into a cold and formal profession. Upon society at large, Wesleyanism no longer acts so vigorously as it once did. The additions to its numbers are comparatively small, sometimes counterpoised by positive declension, and often concealing, under an aspect of aggregate success, ominous instances of local inertia or retrogression. Its territorial comprehensiveness, combined with the activity and ostentatiousness of its central administration, may yield such compensation as the increase of public admiration can afford for the diminution of religious usefulness; but Wesleyanism, like every other thing human, seems destined to decay, and is now, to all appearance, in the portentous stage of worldly respectability. The question remains, what is likely to be its influence on the state. To this topic a whole paper might

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be profitably devoted; but we must dismiss it in a single sentence. Had the people who compose the body free scope for the manifestation of their sentiments, we cannot doubt that the influence of Wesleyanism would be freely given to all measures for the reform of abuses, for the improvement of the physical and moral condition of the community, and for the abolition of every law and every institution which interfere with the fullest extention of our civil and religious liberties. But, tied down as the Wesleyans are by laws which prevent them from moving hand or foot, and by usages which beget and maintain a servile spirit, the country and the legislature must receive their notions of the state of opinion in the Wesleyan church from the Conference and its emissaries. Nor can we expect that those who have contrived to build, even upon the foundation of the voluntary principle, so compact a structure of priestly authority in their own favour, will ever exert their political influence in support of any line of state policy, which might afterwards be quoted as a precedent for the entire subversion of their lordly hierarchy. In a word, the Wesleyan system is at once the best and the worst of its kind—the worst in reference to ecclesiastical government, the best in relation to practical efficiency; the good resulting mainly from abundant lay agency, the bad from boundless clerical assumption. They who shall adopt the good and reject the bad, will make a nearer approximation to the standard of Christian utility than has been witnessed since apostolic times."

CHRISTIANITY AND METHODISM CONTRASTED.

Was Methodism founded at THE SAME TIME *and by* THE SAME PERSONS *that the church of Christ was?*

We have no hesitation in promptly replying, that it was not. Indeed, no member of the Methodist church, in his proper senses, would pretend to contend for the affirmative. Christianity was founded in *Judea*, in the *first century*, by the *Apostles* of our Lord Jesus Christ. Methodism was founded in *England*, in the *eighteenth century*, by *John Wesley*.

Was the church of Jesus Christ made a grave subject of prophecy, for thousands of years before she was ushered in?

She was. The Christian, or coming age, with its divine Founder, was the great, the engrossing theme, of the prophetic pen. On this, the Prophets spent their sublimest strains, and to illustrate it, they exhausted the imagery of the universe.

Was METHODISM *a subject of prophecy?*

She never was; only so far as the apostacy and corruption of Christianity were concerned.

Were there two distinct dispensations, denominated in the Bible, GOSPEL *dispensations?*

There were not. There is but one dispensation, properly denominated the GOSPEL dispensation. Besides this, there are but two others, the Patriarchal, and the other, the Mosaical, or dispensation of law.

Is the name CHRISTIAN *in the Bible?*

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It is. See Acts xi. 26; xxvi. 28; 1 Pet. iv. 16.

Is the name METHODIST *there?*

It is not to be found within its lids. It was never known as the name of a sect until the time of John Wesley. All such *sectarian* names are, by Paul, ranked with the works of the flesh. See 1 Cor. i. 10—13; iii. 1—4.

Should Christians feel a sacred regard for any MAN, *or doctrine, not taught in the Bible.*

By no means. So far from it, they should by all means, avoid all such.

Is the SIX MONTHS' *trial rule in the Bible?*

Not at all. I believe it can only be found in the Methodist discipline. The Apostles knew nothing of such a rule, nor gave any authority for it. It is, with all such things, a religious innovation, and to be ranked among the inventions of men. Had it been necessary, or would Christianity ever have required it in any age, the Holy Spirit, no doubt, would have revealed it to the Apostles. It revealed to them "all things necessary to life and salvation," and we want no more. It would be superfluous, and "God does nothing in vain."

Is the Methodist class meeting spoken of in the Bible?

No more than the six months' trial rule. It is an innovation in religion—a corruption—and all such things are severely condemned there. As the Jews at the coming of the Saviour had, "by their traditions, made void the commandments of God," so all these innovations and inventions of men make void the institutions of the Gospel; and hence, where these are observed, the others are apt to be neglected and disregarded for them, and the Gospel disobeyed. Our Saviour said that, "No man can serve two master; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." So no man can serve, or obey, two religions, at one and the same time; for he will adhere to one and neglect the other.

Where does the Bible speak of presiding elders?

No where at all. It speaks of elders or bishops, but they were all presiding elders alike, and preside over but one congregation. They had no "districts" over which to preside, containing a number of congregations. The Bible is a stranger to all such elders as these. In Acts xiv. 23, it reads, "When they had ordained them elders in every church."

Do the Methodists ordain elders in EVERY *church? If not, do they not disregard the Apostolic precept or example? And if so, is it not dangerous to follow with them?*

To the first part of this interrogation we answer, no; and to the other, we say, most unhesitatingly, YES. Whenever men transcend the limits of the Bible, it is always dangerous to go with them. "If the blind lead the blind, both will fall into the ditch."

Did not Paul leave Titus in Crete, to set in order the things that were wanting, by ordaining elders, or bishops, in every city? And can things be in Bible order without these? And have the Methodists bishops or elders in every city?

No church of any size can be in Bible order without a plurality of elders or bishops, where these can be obtained; and the Methodist

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church neither has, nor recognises, such plurality in single congregations. Her whole church government is different from that instituted by the Apostles, and taught in the New Testament—and is at variance with it.' The Methodist bishop and elder are two different and distinct offices, both unknown in the Bible; while in that, the two terms imply but one and the same office. The bishop of the Bible was a ruler in a single congregation, called elder from his age, and was neither Methodist nor Episcopalian. The Bible is a stranger to Roman Catholic, Episcopalian, and Methodist bishops. These are all men-made officers, without any peculiar unction from the Holy Spirit. Indeed, as they are not made in accordance with that Word inspired by the Holy Spirit, the Spirit has nothing whatever to do with the calling or making of them. Officers of the church made in accordance with the directions of the Holy Spirit, are said, in Bible language, to be made by him; and those not so constituted are not made by him. Hence to the officers of the primitive church at Ephesus, Paul says, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit has made you overseers, to feed the church of God, which he has purchased with his own blood."

THE MISSIONARY.

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
"Go, teach all nations," from the eastern world,
Comes on the night air, and awakes my ear.
And I will go. I may no longer doubt
To give up friends, and idol hopes,
And every tie, that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup,
To show, that never was it His design,
Who placed me here, that I should live in ease,
Or drink at pleasure's fountain. Henceforth then,
It matters not, if storm, or sunshine, be
My earthly lot—bitter or sweet my cup;
I only pray—"God, fit me for the work.
God, make me holy, and my spirit nerve
For the stern hour of strife." Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done—
Let me but know I have a friend that waits
To welcome me to glory—and I joy
To tread the dark and death-fraught wilderness.
And when I come to stretch me, for the last,
In unattended agony beneath
The cocoa's shade, or lift my dying eyes

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From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this;
I know I shall feel happier, than to die
On softer bed. And if I should reach heaven—
If one that has so deeply, darkly sinned—
If one, whom ruin and revolt have held
With such a fearful grasp—if one, for whom
Satan hath struggled, as he has for mine,
Should ever reach that blissful shore! O, how
His heart will glow, with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

THE GREAT CONVENTION;

OR, THE EVANGELICAL ALLIANCE.

ANOTHER grand demonstration has been made in London by the clerical dignitaries of our age. They have swelled their numbers, enlarged their creed, and unfolded their objects more specifically. If ever any of our brethren, American or British, imagined that it was a solemn gathering of men, seeking for the primitive foundations of Christian unity, they may now dismiss that imagination—for they have distinctly declared that their federation *is not for the development of truth*, but *for the promotion of love*. We, in our simplicity, always thought that truth was the stem, and love the fruit—and never expected more love without more truth. But if these gentlemen can so cultivate the human soil, as to produce one without the other, we are willing to open our eyes and our mouths over the new experiment. As a specimen of the spurious kind of charity which prevails among them, we notice the case of Mr. Hinton, a Baptist minister. He proposes to strike out from the creed that article which asserts the authority and perpetuity of baptism and the Lord's supper. And this for the purpose of dragging the Quakers into the alliance. He has caught the spirit of the age, and is rushing headlong without knowing whither. "Charity rejoices in the truth." Another point of some interest became visible during the conferences. On the question of eternal punishment—hitherto firmly held by the orthodox—it is evident that there is wide latitude of speculation (which we deplore,) and much mawkish tolerance, (in which we have no sympathy.) On this question the Americans succeeded in making and keeping the truth exceedingly prominent. The question of admitting slaveholders occasioned a discussion which nearly sundered the body. Its destruction would have been a very slight calamity compared with the disastrous conclusion at which they arrived. On the whole, we are more firmly convinced by the last meeting, that the members of the alliance are twisting a rope of sand which will bind nothing. They have de-

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termined to meet again *seven* years hence; but, in our judgment, they might have said *seventy-seven*—for we do not think that they will meet again in this dispensation. We will now furnish a condensed report of the principal meetings held.

FIRST MEETING.

On Tuesday, 25th August, pursuant to notice, the first public meeting of the Evangelical Alliance was held in Exeter-hall, which, although the tickets of admission were one shilling each, was well filled both in the hall and gallaries.

Sir Culling E. Smith, Bart., took the chair.

The proceedings were commenced by the Rev. Dr. Alder, who gave out the hymn, "All people that on earth do dwell," and read the 133d. Psalm, after which the Rev. Dr. Byrth, rector of Wallasey engaged in prayer.

The Chairman, after briefly referring to the rise and progress of the Evangelical Alliance, and the objects for which they were now assembled, said:—And now, brethren, for what purpose has this great mechanism been put into motion? What was the great motive that influenced the brethren in Scotland? What was the great pass-word that assembled us at Liverpool? What is the talisman which has here brought together brethren from Germany, from France, from Switzerland, from Sweden, and from the United States, to deliberate first in committee, and then in conference? Why have we ventured to call upon you to assemble here to-day? What common truth is it that we think we possess, and which we have come to-day to lay before you, before Europe, before the church, and before the world? We come to exhibit to you, if we may be permitted to do so, a great fact. All true philosophy is founded upon facts. While philosophy travelled through the region of speculation, it failed to effect its great mission in the world; but when Bacon and Newton taught that philosophy, rested upon facts, it became a practical science. Christianity is a great fact; it turns upon historical facts; and we come to tell you a great fact which we all believe, and which we hope a majority of you believe also. That fact is this—that every believer in the Lord Jesus Christ is spiritually one with every other believer. (Hear and cheers.)

Sir Cullen, after some conversation with the secretaries, again rose, and said he was requested to state that the respective speakers would expatiate upon "topics," and not upon resolutions to be put from the chair.

The Rev. Edward Bickersteth, rector of Watten, in submitting the first topic, which was on the unity of the church of Christ, said—I trust the Evangelical Alliance will so command attention by its own character, that my beloved brethren, in my own church, and in other churches, will rejoice to join it; but we will blame no one of any church simply for not joining it. (Hear.) We will, by God's grace, give them credit, wherever we can, for the purest motives. We deny not their brotherhood on this account; nay, we deny not their zeal with us for Christian union. There are hundreds and thousands of ministers and brethren longing to join us when they see their way clear. (Hear.)

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Hearts are bursting with desire to be with us, and we stand with open arms to receive all who love our Lord Jesus Christ in sincerity. (Hear, hear.) The "topic" intrusted to me to address you upon, relates to the unity of the church of Christ. It is a magnificent and glorious truth. I tremble almost to touch it. The false assumptions from it give Popery all its strength; the corruption of this truth into mere external forms leads to the denial of the power of godliness. Our desire is to bring it out in its reality, and to manifest it as far as we can before our Lord cometh in his glory. There is, then, an invisible but essential, a hidden but real unity, in the church of Christ. For six thousand years this church has been growing. There is an infinite variety of gifts and graces given to the people of God, but the same Spirit works all in all; there is a deep, real, full oneness amidst every diversity. As this spiritual unity and glory of the church of Christ is manifested and developed, the hollowness, the deceitfulness, the insignificance, the emptiness, of the false, pretended, mere outside unity in which the church of Rome has boasted, will be evident to all men, and the world will believe that the Father sent the Son to be the Saviour of the world. One blessed effect of our alliance has been to make manifest this glory. Nearly one thousand Christians from America, England, Scotland, Ireland, Wales, Sweden, Prussia, Hamburgh, Switzerland, Germany, and the Channel Islands have met together, acknowledging their essential unity, and exhibiting it in an united confession or summary of the great truths of the Gospel. (Applause.)

The Rev. Dr. Beecher, from America, and the Earl of Roden supported this topic.

The second topic, on the divisions which exist in the Christian church, and the evils by which they are attended, was submitted by Professor Tholuck, of Halle, and was also expatiated upon by the Rev. Dr. Robson and the Rev. Dr. Buchanan, both of Glasgow.

The Rev. Pasteur Baup, of the Canton de Vaud, gave some affecting details relative to the suffering and persecuted church with which he is connected. In some measure, its ministers were the martyrs of union.

The third topic, on the desirableness of forming a confederation on evangelical principles, to cultivate brotherly love, to enjoy Christian intercourse, and to promote such objects as the members might agree to prosecute together, was submitted by the Hon. and Rev. Baptist Noel, who said—What is the object we have in view? To accomplish further our Redeemer's prayer,—to destroy the scandals which divisions in the church of Christ have formed,—to remove the stumbling block from the Romanist,—to silence the cavils of the infidel,—to draw the attention of the world at large,—to form such friendships as we could never otherwise have enjoyed,—to see around us the brethren whom we never otherwise should have seen,—to witness smiling faces, and feel that the hearts are warm that clothe them in these smiles,—to mingle our common prayers to our Father in heaven,—to bless his name that he has given us the honour and happiness of thus uniting,—to pray to him whose arm is omnipotent to conduct our feeble beginning to ultimate success,—to feel, while we

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discuss with each other who have never heard each other's voices before, that we learn to esteem the sense, and manliness, and candour, and integrity which each displays,—to know that our union is real, and feel the presage that it is eternal.

J. S. Blackwood, Esq., LL.D., of Dublin, supported the topic.

The fourth topic on the basis of union was submitted by the Rev. Dr. Cox, of America, who said—I am not about to panegyrise our basis. I cannot do it. I could put the universe into a nut-shell as soon as I could a just encomium on this alliance into your fifteen minutes, Sir Culling. (Laughter.) Or if that be done, I will devolve it upon my honoured name-sake whose hand I grasp as a brother. (The reverend gentleman here took the hand of Dr. Cox, of Hackney.) I would tell his name, but I do it symbolically of the union of Christians, no matter on which side of the Atlantic we are born, we recognise each other—I you, as my brother, as sprinkled with the blood of Christ—and you me, as immersed in the sympathies of this occasion. (Applause.) Sir, God has not developed what he is going to do. When Martin Luther struck the first stroke—when his trumpet had blown his first blast, he no more dreamed of a great reformation than Columbus when he was sinking, and found floating on a spar in the Adriatic, to escape from the wave. That spar he little thought floated up the western hemisphere, or otherwise it would have been sunk. (Hear, hear.) God above knows what he will do; and, sir, I intend to spend my short precious moments by venturing in the hearty confidence of this occasion, three humble exhortations. They are, Preserve the union! Honour the Bible! Cherish humility! and I believe there is nothing can hurt us. (Applause.) "Who is he that will harm you, if ye be followers of that which is good?" Cherish the union. The things in which we agree are more, and better, and brighter, than we had ourselves conceived; and compared with them, the things in which we differ I cannot recollect. Blessed union! that injures no man's conscience, that defines no man's creed, that restricts no man's liberty, but which intends the enfranchisement of every human being, in rights, civil, political, and religious. I am sorry I used the word "political," lest some person should think I am getting up a gunpowder plot against Cæsar or the Pope. (A laugh.) But, sir, preserve the union. We hope you will have done more for America in this, than you will have done by many other expedients. Sir Culling, I look at this as a *cordon sanitaire*, that shall stretch around the globe, as a league of brotherhood that shall make the best peace society that ever was organized, and the most sensible and rational one in its basis. The time is coming when moral influence shall be brighter than the rusty iron of Nebuchadnezzar's metallic image;—the time is coming when the public sentiment shall be like the atmosphere of this globe, only that heaven's lightnings shall go clear around it, not to destroy, but to enlighten and to bless, and we ought to be subservient to them and to help them. (Hear, hear.) I cannot allow this occasion to pass without saying, that in America all the wise and all the good that I have ever known have one sentiment with respect to the wise and the good in this country, and that is—

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"Heaven defend us from the parricide, the scourge, the horrible scandal of going to war, England with America." (Cheers.)

The Rev. F. A. Cox, D.D., of Hackney, seconded the topic.

The Rev. Norman Macleod, of Dalkeith, supported it.

The meeting concluded by a doxology, and the benediction from Dr. Raffles.

SECOND MEETING.

The chair was occupied by the Hon. Justice Crampton of Dublin.

The chairman then addressed the meeting in a long and able speech, but he was indistinctly heard. He noticed the efforts made to bring about the formation of the Evangelical Alliance, which he now pronounced to be "a great fact." That a simultaneous feeling in favour of Christian unity should be exhibited by so many good men, he attributed to the direct influence of the Holy Spirit—on no other ground could he account for it—the selfishness of sects had fallen before the love Christ. In their meetings they had forgotten their differences, and they had learned to love and treat each other as brethren; they had "unity in essentials, and liberty in circumstantials." The ship "alliance," he said, had been safely launched, she had passed already many rocks and quicksands, and was now afloat on the broad ocean of love. (Cheers.) Her crew was composed of a noble band of British seamen, while America and the land of Luther and of Calvin had sent a good supply of choice men to their help. They were no pressed men, all were volunteers; not a slave or slaveholder was there. (Cheers.) He called upon all present to cry "God speed" to the noble ship and her blessed crew. (Loud cheers.)

The Rev. J. Jordan (of the Church of England) introduced the first topic, to the effect, that the alliance was not composed of denominations, but of individual Christians.

The Rev. Dr. Peck, of New York, seconded the proposition. The doctor noticed some of the evils which had resulted from the way in which religious controversies had been carried on. He would say, perish controversy for ever and ever, rather than that the church should be distracted, and the world remain unconverted. (Loud cheers.)

The Rev. Professor Adolphus Monod, (from France,) supported the topic in an interesting speech.

The Rev. James Haldane Stewart, (of the Church of England,) submitted the next topic to the meeting. It was to the effect, that the alliance should not assume the character of a new ecclesiastical organization, claiming and exercising the functions of a Christian church; and that its objects might be promoted without interfering with the order of any branch of the Christian church. He rejoiced that no less than two hundred and fifty clergymen of the Church of England had enrolled their names as favourable to the alliance.

The Rev. Dr. Schumaker, (of Pennsylvania,) adverted to the evils of schism, and the many difficulties which stood in the way of Christian union. Harmony was a striking characteristic in nature, and not less so in the kingdom of grace. The strifes and contentions of the church were great evils. One of the delights of heaven, will be freedom from polemic strife. He noticed some of the great theological controversies which had taken place, and in which the spirit of Christian charity

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was entirely lost. The spirit which animated the promoters of the alliance was entirely different to anything which had gone before. This was truly a catholic alliance. (Cheers.)

The Rev. Dr. Urwick (of Dublin,) spoke in support of the topic. The doctor noticed the day on which the basis of the alliance was formed, namely, St. Bartholomew's day, noted in history for the massacre of the Huguenots in Paris, and of the ejection of two thousand Nonconformist divines who were driven from the Established Church in England. Let the day now henceforward be marked in the annals of the church as the day on which the Evangelical Alliance was formed. (Loud cheers.)

The Rev. Dr. Patton (of New York,) submitted the next topic—"That it is the duty of all the members of the alliance carefully to abstain from pronouncing any uncharitable judgment upon those who might stand aloof from them." The doctor observed that no one who had preceded him had noticed any objection which had been made to the alliance. He, therefore, would notice one. It had been said by objectors, that the alliance men are all men of one idea. He did not think this, if true, was so bad after all; for were not the best and greatest men, who had achieved most for mankind, men of one idea? Paul himself was a man of one idea; so was the philanthropist Howard. A man of one idea was not to be dreaded, unless he had got a wrong one; if his one idea was a right one, let him have free course. The one idea system has done a great deal of good in this world. The doctor noticed what had been accomplished by scientific men in the wondrous discoveries of steam and electricity, which were apparently but in their infancy. The alliance was the very thing needed; if it be but one idea it is a glorious one, and is big enough to include every one who loves the Redeemer. Their one idea is to love each other. If ten should say, in a village, Let us love one another—why not ten thousand say the same? And why should it not go on until it shall include all mankind? (Cheers.)

The Rev. Professor La Harpe, of Geneva, next addressed the assembly in a brief speech.

The Rev. J. A. James, of Birmingham, in supporting the topic, exclaimed with Simeon, "Blessed are my eyes, for they see," &c. He saw in the formation of the alliance, and in the gatherings which had taken place, what, in the highest elevation of his hope, and in the expectation of his strongest faith he had never anticipated beholding. Were it not in the hope of living to help on the great work so auspiciously commenced, he would be ready to say, "Now lettest thou thy servant depart in peace, for mine eyes have beheld thy salvation." Mr. James then noticed, in glowing terms, the efforts of Dr. Patton, to whom he paid a just tribute, as having, by his letter which he published, contributed so much to bring about the great organization which had now been formed. (Here Mr. James, amidst repeated cheers, shook Dr. Patton heartily by the hand, recognizing him as a fellow-labourer, and congratulating himself and the assembly that England and America were thus united socially together.) Let us, continued Mr. James, lose sight of all instrumentalities; it is God's own doing, and it is marvellous in our eyes. The brethren will soon be called to

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separate; let them seek to carry out everywhere the grand idea of the alliance. The alliance had enemies without and within; but it had more to fear from those that are within. Let us not cry down sectarianism, and then cry up one of our own. There are many good men who have not come in; we must not love them the less, but treat them as beloved brethren. He saw in the formation of the alliance, hope for the church and for the world. The enemies of God and men are trembling, and their influence will be felt even in the Vatican, at Rome. For the church to convert the world, she must be united, and then she will be revived. (Loud cheers.)

The Rev. Dr. Wardlaw introduced the next topic, affectionately recommending each other, in their own conduct, and in the use of the press, carefully to abstain from all bitterness and wrath, anger, &c.

The meeting did not separate till a late hour.

THIRD MEETING.

The third general meeting of the Evangelical Alliance was held on Thursday evening, at Exeter Hall, when the chair was taken at six o'clock, by John Henderson, Esq. of Glasgow. The services commenced by Dr. Massie giving out a hymn and reading the forty-fifth Psalm; after which, Mr. Johnson, Tullylisch, minister of the Irish Presbyterian Church, engaged in prayer. The principal speakers were Dr. Alder; Mr. J. T. Brown, clergyman; Mr. P. W. Owan; Mr. T. R. Birks, rector of Kelshall; Mr. A. Thomson, minister of the Secession Church; Dr. Olin, president of the Wesleyan University in the State of Connecticut; Mr. G. Fisch, pastor of the Evangelical Church of Lyons; Mr. O. Winslow, Baptist minister, Leamington; Mr. W. W. Ewbank, incumbent, of St. George's, Everton Liverpool; Dr. Brown, moderator of the Free Church of Scotland; Dr. Archer; Mr. Crenzie, of Berlin; M. Froissard, from Lisle; and Dr. Morrison, of Chelsea. The sentiments proposed were those which had already been adopted at meetings of the alliance. The meeting broke up after singing and prayer.

FOURTH MEETING.

The fourth general meeting of the Evangelical Alliance was held on Monday evening, in Exeter Hall. The hall and galleries were completely filled, and also the platform. The admission was free. At a quarter-past six o'clock, on the motion of Sir C. E. Smith, which was seconded by Dr. Alder, Thomas Farmer, Esq., was called to preside, and who stated, that the object of those meetings was to extend the principles and proceedings of the Evangellical Alliance, to ensure a larger amount of Christian sympathy, as well as to afford to the friends who came from America and the continent of Europe the opportunity to express those sentiments by which they all professed to be associated. The meeting was subsequently addressed by Mr. Thomas Mortimer, Mr. Pomperoy, of Bangor, United States; P. D. Hardy, Esq., of Dublin, &c. The resolutions were adopted, recommending that the first Lord's day in each year should be observed by the members and friends of the alliance throughout the world as a season for concert in prayer on behalf of the alliance;

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that orthodox Christians, of all sects, should exercise Christian charity towards each other, pledging themselves in their controversies to avoid all rash or groundless insinuations, and to maintain the meekness and gentleness of Christians by speaking the truth only in love. A collection was made at the close of the proceedings.

The reader will pereive that the outline we have given concerns that class of meetings which were gathered for orations rather than for business. In our next number we will report the meetings for business and discussion, and examine the principles and objects therein developed. G. G.

For the *Christian Messenger*.

THE CONTRIBUTION.

AN EXHORTATION.

"UPON the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come." 1 Cor. xvi. 2.

BRETHREN, instead of taking the chart furnished by our King, to guide us down the stream of time to that haven of rest in the boundless ocean of eternity, how often do we follow the example by which we are surrounded, and adopt the opinions of others, with little or no inquiries as to whether they be true or false. This ought not to be the case. The subject of the fellowship then shall be matter of inquiry this afternoon. Who ought to give? and, what ought to be given? As to the first question, the disciples alone are exhorted to attend to this duty; and it is recorded of them in Acts ii. 42, that "they continued steadfast in the Apostles' doctrine, and in the *fellowship*, and in the breaking of bread, and in prayers." The disciples then are to relieve the poor and support the cause of Christ in this world, by the means of the fellowship, appointed by the Spirit of God. The next inquiry is, What ought they to give? Our text says, "Let every one of you give as God has prospered you." But the Lord does not at all times prosper his children, but on the other hand frequently afflicts, chastises, and brings them very low, so that they have to receive from others rather than to give. Now such not having it of their own to give, we affirm that it is not their duty to give that which belongs to another. The Lord requires no more than we are able, or as he has prospered us. He has not commanded us as he did Israel of old, to borrow of the Egyptians, but on the contrary to render to all their dues, to owe no man any thing but love. To do justice before we show mercy by contributing to support others, by giving that which is not our own. Now, however small the sum may be, if the giver is in debt, it cannot, in any sense, be called his own, unless he has as much in possession above what he gives as will pay what he owes, and if that be the case then his duty is plain. (Prov. iii. 27, 28; Rom. xiii. 8.) Every borrower is servant to the lender, (Prov. xxii. 8.) and we are commanded not to be the servants of men. Our duty then is clear and positive—"To owe no man any thing but love." Let us free ourselves from the servitude of men, and as the servants of God, "Do good

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to all men as we have opportunity; especially to the household of faith." To accomplish this, let us practice self-denial. What a shameful thing it appears to me, brethren, for a Christian to gratify false and pernicious habits, such as smoking tobacco, taking snuff, &c. when at the same time he is in debt, or unable to give any thing of his own into the fellowship of the Lord! Spending sixpence per week upon these worse than useless habits, rather than have it in his power to assist the poor and attend to the fellowship of the Lord!

But some make the excuse and say they have become habituated to this practice, that they cannot live without it. Now, I ask, can a Christian by the presence and power of his Lord, bear up in the midst of the bereavements and afflictions of this life which press hard upon his natural affections, and not be able to conquer and to trample under his feet the pernicious practices to which we refer?

But turn away from these, and with an eye of faith view the Son of God. "The foxes have holes, and the birds of the air have nests, but the Son of man had not where to lay his head." View him extended on the accursed tree. Behold his agonies and his tears. Listen to his strong cries, and ask, Why all this? Simply that God might be just and the justifier of him that believeth in Jesus. Shall not we, brethren, who are the partakers of his favour, deny ourselves, take up our cross—do justice, love mercy, and walk humbly with our God? "You know the grace of our Lord Jesus Christ, though he was rich, yet for our sakes he became power, that we through his poverty might be made rich." Shall we, knowing and feeling this, refuse to honour our profession? We are to walk as lights in the world, to be as the salt of the earth, to make ourselves, by self-denial and lawful exertion, independent of others, and have something to give to the fellowship of the Lord. By thus acting we shall lay up treasures in heaven, where neither moth nor rust can corrupt, and where thieves do not break through or steal. May God grant it for Christ's sake. P. B.

QUERIES AND REPLIES.

QUERY ON BAPTISM.

A BROTHER, not of our connexion, a Baptist minister of the south, states the following case for our consideration:—

"I was in the time of a great excitement, when very young, induced to make the Christian profession, and was accordingly, after the Baptist manner, received for baptism, and immersed. But by degrees the excitement went off—I gradually declined into the world again—became cold and worldly, and my last state was worse than my first. I became an apostate—associated with the impious and ungodly—delighted in their company, forsaking the society of the pious. But the Lord laid his hand upon me. I was chastened, and severely, too, for my falling away. I became penitent. I returned to the meetings of the faithful, and felt my heart become a little more warm and in-

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terested. On my solicitation I was received into the communion of the church. I was induced to exhort a little. I then preached. I was finally ordained to the ministry;—but now, on more diligently studying the Scriptures, and in reflecting upon my former conversion and baptism, I am not satisfied with myself. I desire to be useful in the kingdom of the Lord, and would devote my feeble powers to his glory, if I were assured that I could do it acceptably to the Lord. As it is, the people desire me to officiate for them in preaching and teaching, but they cannot enter into—they do not comprehend my views and feelings. I want the full assurance of pardon. I desire to be baptized on a simple profession of the faith in Christ, and to devote my life, my all, to his service. Still, having been formerly baptized, I feel embarrassed on the subject. What should I do? Your advice is earnestly sought. What think you, my brother?"

REPLY.

The case, as you have submitted it, demands a sincere sympathy. To be perplexed and harrassed with doubts and misgivings on such premises is not to be endured in a case where relief is so easy to be obtained. "*God is love,*" and will shed abroad his love in the hearts of the believing and obedient. But we must feel that we are in *covenant with God,* according to his own publication of it, and not according to every one's edition of it. God's covenant, through the Lord Jesus Christ, is, that after hearing and being taught by God, the way of acceptance and pardon, and salvation through the mediation of his Son, we make a public confession of that faith, and are then immersed into his death.

It must, then, always be referred to the individual whether he was enlightened in the covenant, believed in the Lord, and was, *on that foundation,* immersed into his death. If he was so enlightened, and so believed, and so confessed, and was baptized, he is constitutionally in Christ, and can claim all the blessings of his salvation, according to the conditions of that covenant. The only difficulty, then, on these premises is, whether the failure to enjoy these blessings depends upon a want of belief, or upon an imperfect or obscure view of the whole premises. If there was not a faith in the premises, there could be no confession of it, and no baptism into it. And in the above case, I should think that there was no faith in the Gospel of Christ, as it appears to have been a mere panic or movement of the passions. And, certainly, for all the reasons these Baptists give for immersing those who were either dipped or sprinkled in infancy, the subject of such an impulsive and unrealizing immersion ought to put an end to all his doubts, by being immersed into the Lord and believingly accept the covenant of life at his hand. While, then, a mere enlargement of faith, or a mere increase of knowledge as to the design of baptism, would not justify a second confession of faith and a second immersion,

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this case of doubt *as to faith itself*, is not to be endured, but to be removed by a confession of faith never before made, and a baptism into that belief. A. C.

QUERY ON THE DESIGN OF THE LORD'S SUPPER.

Is the real design of the Lord's supper, or, breaking of the loaf, understood by us as it ought to be? By attending to it we show forth the Lord's *death*, as will be admitted, and as is understood by all. But is this the *only* design—to merely remind us of the sacrifice of Christ? Is there not something of a higher and more important nature connected with it? Does it not stand in the same place with regard to remission of sins to the *Christian*, that baptism does to the *alien*, or believing penitent? I know that mere *confession* is generally pointed to as the medium of pardon to the Christian when he sins, but is this all? What *assurance* can he have from mere confession? Can it be as strong as when connected with some institution? Is it not to the Christian what mere confession or prayer is to the alien without baptism? Let me present a query:—*Does not the Christian, in partaking of the supper, in a proper spirit, and understanding its nature and design, as really receive the remission of his sins, as the penitent alien in baptism?*

REMARKS.

For those in the Messiah's kingdom there is no ordinance of remission, except the ordinance of repentance and confession. The Lord's supper is emblematic of the Messiah's sacrifice, and commemorative of his death, and is to us a weekly memento that our sins have been expiated by his blood. It is not an ordinance for receiving new blessings, but for commemorating those already received. A. C.

CAPITAL PUNISHMENT.

[To the Editor of the *Christian Messenger*.]

Sir.—As an inquirer after truth, I beg respectfully to call your attention to that part of the "Conversations" by Olympas, wherein, as a punishment, he advocates the extreme penalty of the law, DEATH!

I cannot help thinking that his *opinion* on the subject does by no means accord with his general intelligence. I may of course be quite wrong in this impression; but be that as it may, a few of your discriminating remarks would, to myself, at least, be very acceptable—and I am sure useful generally. The most formidable antagonist to Olympas's opinion is experience.

I am, yours, &c., G. R.

REMARKS.

The above inquirer invites us to give a few thoughts on capital punishment. These must be very brief and diffident, seeing that great and learned men so widely differ on the subject.

There are two kingdoms in the world—one is governed by the

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prince of the power of the air, the spirit that now worketh in the children of disobedience—and the other by the Anointed of the Father, the KING whom he hath set on his holy hill of Zion, who has given to his people a code of laws corresponding with his own purpose and heavenly nature. Now in the kingdom of Satan, it is thought, and it may be true, that the infliction of capital punishment is some times necessary for the good of society. But if it is so, it is certainly a matter, at least in our opinion, with which Christians have nothing to do. They are commanded to love their enemies, to do good to those who hate them, and to pray for those who despitefully use them, &c.

When capital punishment was inflicted on the Son of God by the children of the devil, (John viii. 44,) he said in the midst of his agonies, "Father, forgive them, for they know not what they do." When they stoned Stephen, who was the first martyr, "He kneeled down calling on the name of the Lord, said, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." The Christians in those days never applied to the governors in the kingdom of Satan for the execution of the murderers of their brother, but "devout men carried Stephen to his burial, and made great lamentation over him." Nor did they ever interfere so as to prevent the execution of those who, in the kingdom of Satan, were condemned to die for their crimes. If all would submit to the government of Jesus, of course capital punishment would be at an end. What is law for a multitude of Christians, is also law for the few. Olympas *alias* A. Campbell, has recently published an essay on this particular and important subject, which we hope in a short time to be able to present to our readers. J. W.

QUERIES AND ANSWERS ON THE BISHOP'S OFFICE.

[From the *Bible Advocate.*]

Query.—When a man is ordained to the office of bishop, without the qualifications, is he a bishop?

Answer.—Most assuredly he is not, according to the Bible. Certain qualifications are laid down there, in Paul's epistles to Timothy and Titus, and without these no man is qualified for the office, any more than a man is qualified to become a Christian who has never believed and repented. There would be as much impropriety in ordaining the one, as in baptizing the other.

Query.—When a bishop or deacon removes from the congregation that made them such, and unites with another, can they exercise their office in it?

Answer.—According to my own opinion and what I know of the Bible, such bishop or elder could not exercise his office in the second congregation, or one to which he has united, by virtue of his appointment in the first. He was ordained as a *member* of the first to be an officer in that, and not to be an officer in the church general, or any

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where he may go. If this were the case, then diocesan episcopacy would be true. When an elder removes from one congregation to another, and unites with that, he is then no more than any other member as to authority in the church. When he left the first one, he left all his official authority behind him in it; and before he can exercise any official authority in the second, or one to which he has gone, he must be *ordained* to office. The governor of Tennessee can, with just as much propriety and authority, exercise his gubernatorial functions over the people of Kentucky, by virtue of his office as governor of the former state, as a bishop can his episcopal functions in any other congregation than the one to which he belongs by virtue of his official authority in that.

Query.—Can a man be bishop of one congregation, and at the same time, instead of attending to that congregation, be off planting other churches, and preaching for them?

Answer.—It is the duty of every bishop of a congregation, to bestow, at all times, all the necessary attention to it, both in the congregational and individual capacity of the members, that it needs or requires. Whenever it does not interfere with these duties, he may go off and proclaim the word to sinners, or when he has fellow bishops to attend to the congregation in his absence. We read of some who laboured in both the word and the doctrine. But I think it very probable that the labours of such were confined to the limits of the congregation in which they exercised their episcopal functions, and that, in addition to their labours among the members, they also proclaim the Gospel to such aliens or sinners as they might meet with, or who might come to hear them; and thus laboured "both in *word* and *doctrine*," (preached to the sinner and taught the Christian) and were to "be esteemed worthy of *double* honour," as they exercised two offices, that of evangelist, and that of bishop. But he must not neglect his duties as bishop, whenever necessary to attend to these, in order to proclaim the Gospel to sinners, as there can be no excuse for this.

Query.—Is it the duty of bishops to see all transgressors before trial, or is it to be presumed that all members should attend their regular meetings, and on their failing to do so, try and exclude them in their absence without ever seeing them?

Answer.—As it is the duty of the bishops to oversee the flock or church, it is of course their duty to see brethren that have transgressed or offended, inquire into the nature and character of the offence or sin, deal with them according to the word of God, and report to the congregation for their approbation or disapprobation. The bishops are the *executive* officers in the church of Christ, to carry on the government of the kingdom according to the laws laid down for it by the "King in Zion," and his law-givers, the Apostles. They must see to the application and enforcing of the laws, &c. To try members, and exclude them in their absence, *without* ever *seeing* them, when they can be seen, on the presumption that all should attend the regular meetings, is contrary to the spirit and genius of the Christian institution. Where a member can be seen, they should see him, but where, for instance, he has been guilty of some heinous offence, and absconds or secrets himself so that he cannot be found, it alters the case.

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Query.—When a transgressor is reported to the bishops, and they will not try the case, what must be done?

Answer.—It is a violation of their duty, for which they should, if they presist, be deprived of their office, and others selected and ordained, to fill their places. The congregation can learn from the Bible what, in the mean time, to do in the case: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye *withdraw* yourselves from every brother that walketh disorderly, and not after the tradition ye have received from us." 2 Thess. iii. 6.

ITEMS OF NEWS.

Pickering Township, Canada West, July 31, 1846.

SINCE I last wrote my heart has again been gladdened by another who is dear to me by the ties of nature, having submitted to the authority, guidance, and teaching of our blessed Lord. My sister Mary Ann was baptized in Toronto since her arrival in this country. My brother, whose baptism I have previously mentioned to you, is growing in knowledge, and taking a very active part in the church—and, I may venture to affirm, that by the help of God, it is my intention to devote my talent, however small, to the spread of my Redeemer's kingdom, the perfection of my own character, and the building up of his saints.

Who that has received, appreciated, and understood the benefits, the blessings, and the comforts of the glorious Gospel of our Lord and Saviour Jesus Christ, can be still! How can the Christian, whose heart should be inflamed with love, with benevolence, with ardent desire to see his fellow creatures happy, stand neutral and unconcerned while he sees them spending their money for that which is not bread, and their labour for that which satisfieth not! When he sees man, who was created for the best and most noble of purposes, prostrating the noble powers of his soul, and bringing them below the brutes that perish, sees a kindred spirit possessing a capacity for the most exalted enjoyment, seeking his pleasure in the trash of this world, neglecting to cultivate his moral and intellectual nature in order that he may enjoy the company of the blessed above—who that has tasted that the Lord is gracious can remain a passive spectator, and not exert himself for his present and future well being! My brother, do Christians pay sufficient attention to these things? Do they make them the objects of their private reflections and public discourse? Do they strive to recommend, in all they say, in all they do, the Gospel of Christ? By bringing into subjection the flesh to the spirit, do they shine as lights in the midst of surrounding darkness—and strive by the lustre of that light, to attract the weary, wandering, miserable sinner, to the beacon of rest, to the fount of happiness, and to the source of everlasting peace? If so, then will the Gospel run, have free course, and be glorified. The saints shall be blessed in their deeds, and the name of the Lord be magnified and adored.

Yours in Christ Jesus, E. SHEPPARD.

172, *Spring St., New York, August* 31, 1846.

* * * * * * * * * *

BROTHER A. Campbell has favoured New York with another flying visit. He arrived here on Saturday night, 22nd August, without having sent a herald of any kind before him; his appearance, therefore, amongst us, was as unexpected and sudden as that of the vocal cherubim in the starry heavens over the plains of Jerusalem.

Brother Campbell delivered before us two orations; that in the morning had for its subject the "Two Covenants," typified by the "bond maid and the free

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woman;" that in the evening proved the necessity of "Seeking first the kingdom of God and its righteousness." The hour of meeting came, and the place was comfortably filled. The great man made his appearance. The discourse commenced, and my pencil was ready to record, and did actually record the first sentence or two, touching the unique originality of Christ's character. I wrote no more. The pencil was laid gently down, was involuntarily pocketed, and I remained powerfully attracted, like satelites to their suns, to the orator of the evening. There is no living man, that I have heard, with whom he may be compared. His discourses are not constructed with a view to exact symmetry of parts. They do not consist, as the conceited Mr. Rice, by implications, affirmed of just so many sentences and no more. His genius as a public speaker seems discursive; his subject is chosen, he then presents abundance of rich preliminaries, and then he puts forth his hand into an infinite granary, sowing the seed of divine Truth with a wise prodigality, as though confident of the inexhaustability of his resources. He does not seem to labour for present effect. He speaks as for eternity—as a responsible being, to beings equally responsible; as one who has, and who possesses the power, to accomplish the most glorious object in the universe; as one who is a co-worker with Christ in the redemption of a world. Of all men whom it has been my happiness to hear, A. Campbell seems to adopt the means the most likely to gain his point. His manner even is singular. He does not savour at all of that kind of speaking adopted by the great herd of public speakers. It is a sort of natural method—a conversation with the spirits of men, which interests so much as not to allow any one to think that he is addressing every body except himself. He excites and rivets one's attention under the belief that he is earnestly engaged on an exceedingly important subject. Jesus, and the religion of Jesus, he clothes with their native unspotted holiness, making the hearts of disciples to glow with gratitude and a joy almost unspeakable, and the unconverted to regret deeply that they had not yet put on such glorious garments. When he exposed an error with a view to its correction, he did not, as some of our editors and others do, reduce the error to the lowest possible stature in learning, and then blame them for actions corresponding with such ignorance and littleness. He did not open their wounds with a knife sharpened by wounded pride, and poisoned with self love—but when compelled to operate at all with the knife, he always tempered it in the fires of divine love, and dipped its edge in the balm of Gilead, that the wound thus made might be soothed, and the healing process be immediately commenced. By this time you will perceive, dear brother, that I think A. Campbell possesses and exhibts an uncommon portion of the spirit of his divine Master. I do. I hope my transatlantic brethren will hear him for themselves. Many no doubt will be greatly disappointed. The greater part will be excited to wonder. Those who have no adequate conception of the divine principles which breath throughout, which constitute the life and power of the religion of the New Testament, that divine benevolence which pervades the universe and with which God's mercy to man is as we may say positively charged—these we say will be disappointed. But those who have studied and adopted the principles contained in the sermon on the mount, will be charmed and stimulated to attempt other triumphs, until they are changed from glory to glory and fitted to become partakers of the inheritance of the saints in light.

Yours in the hope of eternal life, J. BEADMAN.

THE CAUSE IN WELLSBURGH, VIRGINIA.

THE brethren of this most scripturally-organized and well-regulated congregation held a protracted meeting about the close of last month, which has resulted in much good to the cause, both in its influence upon the church and the world. Much prejudice was removed by the Christian tone and spirit in which the people were addressed, and a kindly manifestation of interest kept up to the last.

The meeting was conducted, under direction of the elders of the congregation, principally by students of our college, who are preparing themselves for the ministry, and we are much gratified at the early promise of usefulness in the fields, so white and ready for the harvest, which their success at this meeting affords. Ten or twelve were persuaded to be reconciled, and were accordingly immersed in the Ohio, and added to the congregation. W. K. P.

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EDINBURGH.

To the Brethren desirous of spreading the Truth.—The brethren assembling in South-bridge Hall, Edinburgh, deeply deploring the *little* that has been done in the way of making known the truth in Scotland since the dissolution of the co-operative arrangements entered into by all the churches in the year 1842, earnestly invite the attendance of so many of the brethren as can make it convenient to meet them, on Lord's day, November 1st, next: the object of which meeting is to consult together for the purpose of forwarding this most desirable object.

Communications on the subject will be gratefully received from all those congregations who feel interested in the subject, but whose officers or delegates are unable to attend.

Communications to be addressed to Mr. Robert MacDougall, 21, North Nelson-street, Edinburgh.

REMARKS.

THE above notice we are requested to insert in the present number—and would to God the brethren could all be persuaded to unite as once they did, in co-operating together for the spread of that truth without the knowledge of which our fellow travellers to eternity must perish for ever!

The unhappy division which took place about two years ago, in the large congregation at Edinburgh and some other of the Scotch churches, has always been, and still remains, a source of grief to us. As these divisions, in the first instance, did not refer to immorality of conduct in any of the members, but to mere matters of opinion and expediency, we have always considered that there were *faults on both sides*. Indeed, we have never known disputes to arise on such matters when this has not been the case—and without intending to examine the subject orally, or otherwise, we recommend both parties to repent and confess their faults one to another—to forgive, even as God for Christ's sake is ready to forgive. "For if ye from your hearts do not forgive each one his brother their trespasses, neither will your heavenly Father forgive you your trespasses."—*Jesus*.

The disciples in Edinburgh ought to act thus towards each other, and to be united into one body—to walk in love as fellow heirs of eternal life: and if there are no brethren at present fully qualified for the office of bishop, let one or more be appointed to preside at the meetings of the body, to whom the brethren will cheerfully unite and submit themselves in carrying out the institutions of the Lord, and promote the spread of the truth in the world. Till this is done, all attempts at co-operation will be in vain.

We have some times said, our Scotch brethren were the first to propose co-operation, union, and love, among all the disciples in these kingdoms, and also the first to divide—and that, too, on mere matters

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of opinion! From this fact it is practically certain, that some of those who profess to reject written creeds, divide about opinions and peculiarities, just as much as the creed-bound parties do—and the noble plea for the all-sufficiency of the Bible alone as a rule of faith and practice, is dishonoured by the divisions of those who thus plead it. May the influence of this soul-destroying demon be speedily cast out!

J. W.

POETRY.

GETHSEMANE.

BY EUGENE.

'Twas twilight; and the gloomy shades of darkness
Spread o'er a slumbering world; the king of day
Had long retir'd beneath the dreary west:
The queen of night, full orb'd, grew pale and dim:
The twinkling stars poured forth a feeble light;
And all was calm and still; no murm'ring breeze
Broke on the death-like silence that prevailed
Around: a deed of death was near! The beasts
Into their dens had farther crept, fearing
That some direful evil impended o'er
Their heads; and the owl to its home had gone—
Thus nature still stood witness of the scene!
O Gethsemane! O Gethsemane!
What suff'rer bends now on thy dreary sod?
What mean those drops of sweat and blood that burst
From every pore, and crimson'd stain thy bed?
Behold him now; o'erpower'd with grief and pain,
A mighty weight is pressing hard, and holds
Him on the ground. He kneels! a God now kneels,
O'erwhelm'd by sin, and prays, in agony,
The "cup may pass;" yet still, "Thy will be done."

But hark! what noise is that which breaks upon
The midnight gloom, and rends the ambient air?
Shout after shout, in thunder tones, proclaim
A mob enraged—at some vile miscreant
Or lawless fiend! They come at night, (that it
May hide the darkness of the deed,) with swords
And clubs to take a poor and friendless man.
They come, and as they come, the "Nazarene,"
They shout, and the gloomy vale of Kedron
Re-echoes the dread sound; a torch of light casts
A pale and languid light on all around;
The traitor leads the van, and with a kiss
Betrayed the Son of man! O wickedness
And hypocrisy complete.

They seize him,
And lead away the Son of man amid
Triumphant shouts. Hell triumphs now, the Son
Of God must yield!

With fancy's eye methinks
I see the fiends in hell now running to
And fro, in wildest fury, and shouting,

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"Victory! victory!" and bounding through
The midnight gates, o'erleap the dreadful gulf,
And approach to earth, and join the furious
Throng; and others still, eager to behold
The scene, surround the beloved city,
Now torn and harrass'd by the madden'd crowd,
A scene of crime occurs! a crime unheard,
Unequall'd in all time before; a crime,
That rob'd the heavens in the deepest gloom,
Made the earth to its centre shake, the hills
To totter, the rocks to rend, and nature
Stand aghast!

What blind infatuation,
O man, thus tempted thee to aid thy foe—
Thy direst foe, and treat with scorn the best
Of friends? What madness rul'd thy breast?—
What fell
Demon urg'd thee to ruin thus thyself?

The fiends exulting enter now the city,
And seek the Jewish court, where now conven'd
Sit the learned Rabbi, and a train of Priests:
There rob'd in clouds of darkness, and unseen
By man, they view the frightful scene with hearts
Expanded by fiendish joy.
The city
Rous'd, now full exhibits an awful scene;
A scene ne'er witness'd there before nor since;
The tribes all gather'd now to celebrate
The last divine-appointed sacrifice,
Have all things ready; the approaching morn
Begins to dawn,—the crowd increases 'round
The High Priest's court, where now the Son of God
Appears to be adjudg'd, arraign'd before
The august body, pow'rless and friendless;
For all forsook him in that trying hour.

What means that noise that fills the sacred hall?
That crowd increasing with tumultuous shouts?
The angry Priests, now furious, lead him forth,
And, hurrying forward, run to Pilate's
Hall, and thousands running here and there with
Haggard look, and wildest gaze, an awful
Scene present,—the uproar still continues:
O Jerusalem! Jerusalem!
What dire destruction is now thy portion!
What fate awaits thee in this troubl'd hour!
Ye daughters of Jerusalem, now weep,
But for yourselves; the appointed day has come.
In humble state the King of Heav'n appears
Before a king of earth to be adjudg'd!
The rabble crowd that throng the Prince's court,
Urg'd on by the popular cry, contemn,
Abuse, and treat with scorn the Son of man;
They crown him King! a crown of thorns they place
Upon his head,—a sceptre in his hand,
In mock'ry kneeling, hail him, "King of Jews!"
But lo! what words are those that break upon
The list'ning ear, and rouse the gather'd crowd?
The mob is furious, and death is in their
Hearts! Lo! hear them shout, with wildest fury,

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"Crucify him! crucify him! and let
His blood on us and ours henceforth remain."
A dreadful scene occurs; the innocent
Is doom'd to death,—they lead him forth in shouts.

The sun rose fair, the morn was clear, the clouds
Appear'd above the waken'd east; a fresh
And gentle breeze mov'd over Calv'ry's top:
A voice was on that breeze, a voice of rage,
Of triumph, loud and long, resounding through
The vale! the crowd tumultuous now draws near.

Behold on yonder cross suspended 'neath
The bending skies the Son of God now hangs,
A spectacle to heaven, earth, and hell!
Angels, looking from their blest abodes, gaze
Intently on the scene, now lost in thought
And wonder, seeking what it all can mean,
And earth, trembling, can scarce support the weight!
The mountains totter, and to their centre quake,
The midnight host, exulting still, now move
"In liquid air" around Calvary's top;
The morning sun grows dim; that blaze of light,
That wak'd a slumb'ring world, no more is seen;
Darkness reigns supreme, an awful darkness
Broods o'er the world to hide this horrid deed!
The Son of God expiring, cries aloud,
"'Tis finished—finish'd—all I came to do:"
And yielding up the ghost he leaves the world;
The appointed work is now accomplish'd,
Strange manifestation of deity!

The sabbath eve draws near; the chosen few,
Their hopes all gone, are lost in grief; sorrow
Fills their hearts; their Lord within the strong
Vault lies buried,—his "grave is with the rich."
Israel now must mourn—their only hope
Is gone. "We hop'd it had been he who should
Have freed us all, and restor'd the kingdom;
But he is dead, and all our hopes are lost."
The sun went down, and as he slowly sunk
Below the western hills, he shed a soft
And mellow light on all the scenes around,
And rob'd the heav'ns in the lovliest hues,
And calmly smiling, bid the world adieu.

Slowly wheel'd the fiery car of day;
The panting steeds, with heavy tread, were mounting
Up the eastern skies; darkness still prevail'd;
How like that moral darkness that brooded
O'er a ruin'd world, while yet man's future
Destiny was not clearly brought to light!
Creation travail'd 'till the hour should come.
Swift from the courts of heav'n a bright winged
Angel is sent, and rolls away the stone—
The bars of death give way, and Jesus rises
Triumphant o'er the grave and all his foes;
The tott'ring pillars fall, and the charnel
House of death now lies in total ruin!
Our *Lord* now triumphs, and our world's now sav'd.

February, 1846.

T. KIRK, PRINTER, NOTTINGHAM.

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. XI. NOVEMBER, 1846. VOL. II.

ESSAYS, DIALOGUES, &c.

THE following elaborate Essay on CAPITAL PUNISHMENT, by A. Campbell, President of Bethany College, Virginia, was delivered by him to the Washington Literary Institute, Pennsylvania, some time at the commencement of the current year. The subject being one of great importance, also one that is likely soon to agitate the mind of the British public, we thought it worthy of a place in the present volume of the *Messenger*, and therefore present it verbatim as printed in the *Millennial Harbinger*, for March, 1846. By the request of a brother, this Essay, with the one on "Common School Education," inserted in our last, will be forwarded to Lord John Russell, Lord Brougham, Sir Robert Peel, and several other distinguished individuals of the British Senate. J. W.

IS CAPITAL PUNISHMENT SANCTIONED BY DIVINE AUTHORITY?

THE true philosophy of man, even amongst philosophers themselves, is yet a desideratum. We are all agreed that neither the Egyptians nor the Chaldeans, neither the Medes nor the Persians, neither the Greeks nor the Romans, had attained to the true science of man. They had their astrologers, soothsayers, and magicians. They had their sages, philosophers, and poets, as they had their great generals, heroes, and conquerors. They had their sciences and arts, both useful and ornamental; but they had not the knowledge of themselves; they had not the Bible. Hence their proper origin, relations, obligations, and destiny, were to them alike unknown and unknowable. The profound Socrates, the learned and acute Aristotle, the splendid and mellifluous Plato, the still more enlightened and eloquent Cicero, were as profoundly ignorant of their own moral constitution and moral relations to the great unknown and eternal God, as they were of the grand discoveries and inventions of the present century.

We may, indeed, have as exaggerated views of our own attain-

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ments in this our "age of reason," "march of mind," and brilliant electric advances into the mysteries of nature, as they had of themselves and their attainments. Posterity, too, may look back upon our age as we are wont to contemplate ages long since passed away, and wish, as "duteous sons, their fathers had been more wise." Certain it is, that we are not satisfied with ourselves, and that a spirit of inquiry, revolution, and change, is now abroad in the land, which no man can limit or restrain.

We live in the midst of a great moral revolution. Opinions held sacred by our fathers, usages consecrated by the devotion of ages, institutions venerated by the most venerable of mankind, are now subjected to the same cold rigid analysis, and made to pass through the same unsparing ordeal to which the most antiquated errors and the most baseless hypothesis of the most reckless innovators are now so unmercifully doomed. Few, indeed, of the most popular theories of the Pagan schools on the great subject of man's social and moral relations, have, when cast into this fiery furnace, like Shadrach, Meshach, and Abednego, come out unscathed.

Times of revolution are, however, more or less, dangerous times. For, as in the tumultuous rage of passions long pent up, and in the fitful frenzy of an inflamed multitude long trodden down, the innocent with the guilty are sometimes immolated on the same altar, reared to the presiding genius of revolt; so truths rightfully enthroned in the judgment of the intelligent, and deeply cherished in the hearts of the faithful, are, in times of great excitement, and in the reign of an indiscriminating scepticism, repudiated as reprobate silver, and sacrificed at the shrine of a licentious and indiscriminating innovation.

Ours, however, is an age of invention, rather than of discovery—the arts, more than the sciences, are cultivated and improved. The invention of printing, the discovery of America, and the Protestant reformation have imparted to the human mind an impulse so vigorous and so enduring, that neither time nor space seem able to impair. Stimulated by the many errors already exploded, and the new discoveries since made, the human mind seems intent on carrying on war against false assumptions and unwarranted conclusions—determined to advance from victory to victory over every species of error and delusion, that we may not unreasonably anticipate a day when the last error shall be exploded, and the last baseless assumption shall be entombed in the same unfathomable abyss with the vortices of Descartes, or in the nethermost hollow sphere of the speculative and hypothetical, though ingenious, Captain Symmes.

But there are many things already and immoveably established. The human mind is not wholly at sea without pilot or compass. The mariner's compass has been invented. And many truths are immoveably fixed and certain in every well cultivated and intelligent mind.

Physical nature is, indeed, still open to investigation in some of her most interesting and sublime departments. Astronomy is yet in progress of development. Geology is a new science, yet incomplete and imperfect. The physical constitution of man has yet numerous mysteries sealed from the most discriminating eye. Not only several

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of its most sublime and delicate tissues are yet unexplored, but the design, as well as the peculiar structure of some of its organs, are yet unappreciated and unknown. The human head has only recently been explored and developed by the mighty genius and indefatigable toils of a Gall and a Spurzheim. That men have souls as well as bodies, and spirits as well as souls, seems likely soon to be satisfactorily proved, not by metaphysical reasoning, but by ocular and sensible demonstrations submitted to the outward senses of man. Nor is the day far distant, when it is presumed that all parties will agree that, as God has made the world, he should govern it.

There are, indeed, two sciences, and but two, wholly unsusceptible of improvement. These, the Author of the universe, by a patent which no man can invade but at the peril of his eternal destiny, has both wisely and kindly reserved to himself. I need not say that these are the sciences of Religion and Morality. No finite being who surveys not the universe in all its infinite and eternal dimensions, nor man in all his mysterious and sublime organization and capacities, with his immortal interests in all the creation of God, could possibly project or develop these. They are sciences which, by an insuperable and stern necessity, must be not merely superhuman, but supernatural and divine. There is a world above us and a world within us for which no man nor angel could legislate. A moral code beyond the capacity and supervision of man,—extending, too, in its requisition into a kingdom over which no human tribunal can extend any jurisdiction,—is as necessary to moral government as oxygen to combustion, or caloric to human life. There is an empire in the human heart over which no man or angel can preside, and a throne in the midst of it on which no king can sit but the King of Eternity. For this one reason alone, which is as good as a thousand, and to which the addition of a thousand could give no weight, religion and morals are sciences wholly supernatural and divine.

Civil government is itself a divine appendix added to the volumes of religion and morality. Though neither Cæsar nor Napoleon, neither Nicholas nor Victoria, were, *"by the grace of God,"* king, emperor, or queen; still the civil throne, the civil magistrate, and, therefore, civil government, are, *by the grace of God*, bestowed upon the world. Neither the church nor the world could exist without it. God himself has, therefore, benevolently ordained magistrates and judges. Men may call them kings, emperors, or presidents, (for much of politics, like much of speculative theology, is but a mere logomachy—a war of ill-assorted words)—but they are God's ministers, executioners of his will and of his vengeance, ordained to wait upon him and to execute his mandates. They are a sort of viceroys—vicegerents under law to God, and to govern according to his revealed will. The Bible is of right, and it ought to be, just as much a law to kings, and governors, and presidents, as it is to masters and servants, to husbands and wives, to parents and children. Those magistrates, therefore, who will not be governed and guided by it in the faithful execution of God's laws, God himself, in his own proper person, will judge and reward.

Since the days of Plato men have been imagining republics. They

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have been inventing new orders of society, new theories of socialism, and new names to things. But these are mere demonstrations of human weakness and of human scepticism. The Bible has sanctioned republics, and commonwealths, and kingdoms, without affixing any peculiar name to them. It prescribes no form of human government, because no one form of government would suit all the countries, climes, and people of the earth. But the Bible, in the name and by the authority of its Author, demands of all persons in authority that they protect the innocent, that they punish the guilty, and that they dispense justice to all. It also demands of the governed that they submit to, "THE POWERS THAT BE," however denominated, as an ordinance of God; and that, too, not through the fear of the sword, but for the sake of conscience. It inhibits them also from treason, insubordination, and rebellion.

In the freedom of debate, and in harmony with that spirit of innovation of which we have just now spoken, a question has been mooted, and is now before the American public a matter of very grave discussion. A question, too, than which, in my humble judgment, no one pertaining to this life is worthy of a more profound deliberation, nor whose decision is fraught with more fearful and transcendent results, affecting the whole community, involving the foundation of civil government, all the fixtures of society, the extent of all earthly sovereignty, and all the principles of international law, commerce, and responsibility. That question I need scarcely more formally propose than as already propounded in the solemn interrogatory, Is CAPITAL PUNISHMENT SANCTIONED BY DIVINE AUTHORITY? or, in other words, *Has man a right to take away the life of man on any account whatever?*

If he have not a divine right, I frankly admit that he has no human right—no warrant or authority derived from man, that will authorize such a solemn and fearful act. Though we are not, in the first instance, to take into account the consequences of any decision, as having any direct authority to influence our reasonings upon the question, still it is important that we have some respect to the conclusions as an argument and incentive to a very calm, discreet, and patient investigation of the premises from which conclusions are to be adduced, so comprehensively and deeply involving the interests of the world.

And what, let me inquire, would be the consequences should it be decided that man has no right to take away the life of man on any account whatever? Is not the right to inflict upon him any penal pain whatever involved in this question? A single stripe may kill; nay, a single stripe, inflicted by an officer of justice, and that no very violent one, has sometimes killed. A man has no right to punish at all in any way, if he may not, in that punishment, lawfully take away the life of him that is subjected to it. He has not even the right to imprison or confine a person to a jail, workhouse, or penitentiary, if he have not, in any case whatever, the right to kill. How many die in jails, workhouses, and penitentiaries, from causes to which they would not have been exposed but in those places of punishment!

But farther, if man has not the right to kill, nations, being men,

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acting in masses, have no right to go to war in any case, or for any purpose whatever. We argue that whatever power a government has is first found in the people; that men cannot innocently or rightfully do that conventionally, or in states, which they cannot do in their individual capacities. True, when a government is organized and in being, the citizens or subjects of it cannot use or exercise the powers to legislate, to judge, to punish, which, in the social compact, they have, for wise purposes, surrendered, or transferred to the government. Still the fundamental fact must not be lost sight of—that *nations can only do those things which every individual man had a right to do, anterior to the national form of society.* If, then, man had not originally a right to kill him who killed his brother, society never could, but from a special law of the Creator, have such a right. And such, we may hereafter show, was originally the divine law. For the natural reason of man, or a divine law, enacted that the blood of the murdered should be avenged by the blood of the murderer, and that pre-eminently the brother of the murdered was the person to whom the right of avenging his blood belonged.

Wars are either defensive or aggressive. But, in either point of view, they are originated and conducted on the assumption that man has a right, for just cause, to take away the life of man. For certainly it needs no argument to convince any one, however obtuse, that man cannot rightfully kill by the thousand, or by the million, if he cannot lawfully kill one individual. I wonder not, then, that peace-men are generally, if not universally, in favour of the total abolition of capital punishment for any crime whatever.

What an immense train of consequences, then, hang upon the final and correct decision of this question! Wars would, from an insuperable necessity, cease. We should then, indeed, "beat our swords into ploughshares and our spears into pruning hooks." We would then hang the war trumpet in the halls of peace and study war no more. The cannon, military establishments, standing armies, mighty navies, extensive arsenals, and all the munitions of war, would no longer be the *ultima ratio regum.* No longer would governments rely upon the arm of flesh for defence of themselves or for any redress of wrongs. What millions of gold would be saved, and what oceans of blood would be prevented!

It is true, however, that wars might cease and universal peace spread its halcyon wings all over the earth, and still the murderer be rightfully, and, by the supreme authority, put to death. There is no incompatibility whatever in arguing for another way, than by war, of settling national controversies. We may settle them as we pacifically settle individual and corporate misunderstandings, and still argue against the abolition of capital punishment. But our argument is—that an end of all wars, offensive and defensive, follows instantly upon the national conviction that men have no right to kill those who have killed their neighbours. For certainly no one would place himself in the absurd attitude of defending wars for territory—for mere depredations on trade and commerce—in defence of chartered rights or violated treaties,—if it can be shown that we ought not to wage war against the most savage tribes and barbarous nations for having butchered our wives and children.

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Again, if nations may not rightfully go to war—if man cannot, in any case, lawfully take away the life of man, in what dishonourable attitude stands the sainted patriots of all Christian lands—their Hampdens, their La Fayettes, their Washingtons? And where stands the men of faith, the men of sacred fame—the Joshuas, the Sampsons, the Baraks, the Gideons, the Davids?

And what shall we say of the morality of those who do honour to their memory? Of those who are always approbating, applauding, and eulogizing our own revolutionary heroes—of those who distinguished themselves in the Indian wars—in wars against untutored savages, desirous to retain and defend their patrimonial inheritances from English and European invasion and aggression—of those, a very numerous host of patriotic contempories, who have no civil honours to bestow, no civic wreath prepared, but to adorn the brows of military chieftains whose garments have been rolled in the blood of vanquished enemies; and especially of those who desire new wars for manufacturing new generals and new heroes, the idols of a nation's worship, to fill those yet empty niches in the temple of its heroic devotion!

Such are a few of the consequences that must follow the decision of the question before us in the negative. Still, as before said, we only use these as arguments for a calm, dispassionate, and thorough investigation of the subject. It must be tried by some law and before some tribunal having supreme authority in the case. But what shall be that law, and where shall that tribunal be found? It is not the law of phrenology—of expediency—of tradition—of our common statute books—of even public opinion. None of these have ligitimate jurisdiction over a question that has so much of the temporal and eternal fortunes of human kind at stake.

We may, indeed, listen, either for instruction or amusement, to the pleasing fancies of poets—to the visions of enthusiastic philanthropists—to the decisions of various sects of philosophers, or to the codes and enactments of olden times and long since fallen empires; but from their speculations or their decisions we can derive neither argument nor authority.

Some of the most dogmatical of the new schools of philosophy assume that the sole end of punishment is the reformation of the offender; that the murderer must be sent to a school of repentance and be better educated; and finally, when properly instructed and honorably graduated, he shall have his passport into the confidence of society, and be again permitted to develop himself in the midst of more favourable circumstances. Such is one of the most popular substitutes for capital punishments. Plato's favourite dogmas—that man was made for philosophy, and not philosophy for man—that a perfect civil code would make a nation virtuous—and that offenders could be reformed by wise and benevolent exhortations, are not more whimsical and ridiculous than the theories of such abolitionists of capital punishment. They are, indeed, but an ingenious preface to the Elysian hell of some Universalian philanthropists, who imagine that place of punishment to be but a portico to heaven—a purgatorial antechamber, in which men are purified by gentle flames for an introduction into the inmost sanctuary of the universe.

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We agree with those who affirm that punishments ought, in all cases, to be enacted and enforced with a very special regard to the reformation of transgressors; but we cannot say with an *exclusive* regard. Emphatic and special, but not *exclusive* regard, should be shown to the reformation of the criminal. There must also be a very special and a supreme regard to the safety of the state, the protection of the innocent and unoffending. The laws of every civilized community should connect, as far as possible, the reformation and salvation of the offender with the safety of the state.

But how these two may be best secured, is a matter not yet agreed. A sentence of perpetual imprisonment is no guarantee of protection or safety to the state. The sentence, in the first place, may not be executed. It seldom is in the case of persons holding a high place in society. Governors sometimes reprieve. Political demagogues too, will not very conscientiously demur at the offer of many suffrages for a gubernatorial chair, on a private understanding that certain persons, of very influential connexions, sentenced to perpetual imprisonment, shall on their election, be pardoned. But again, it is no guarantee that the monster who has been guilty of one murder may not murder some of his attendants or fellow-prisoners in hope of escape, or that he may fire his prison or in some way elope. He may be confined for life, and yet once and again perpetrate the same foul deed. Are not numerous instances of that sort on record! And has not the professedly reformed and pardoned criminal, on many occasions, been guilty of a second, and sometimes of a third murder? Such instances have been promulged in our own country and in our own memory. A sentence of perpetual confinement is not at all an adequate security against any murderer in any view that can be taken of it, whether faithfully executed or not. Society demands a higher pledge of safety—a more satisfactory guarantee. It demands the life of the murderer.

And, strange though it may seem, we affirm the conviction that the certainty of death is, upon the whole premises, the most efficient means of reformation. When, I do not say the *unfortunate*, (a name too full of sophistry, though unfortunate he may be) but the *malignant and wicked murderer*, has been tried, convicted, and sentenced to die, after so many days or weeks; and thus when all hope of pardon is clean gone for ever, then the ministration of evangelical instruction is comparably more likely to effect a change than the chances of a long or short life within the walls of a penitentiary. It is, therefore, I must think, more rational and humane, whether we consider the safety of the state or the happiness of the individual, that the sentence of death be promptly and firmly executed.

So we reason against the reasonings and assumptions of those who would, from their phrenological or some other developments, abolish capital punishment, on the ground, that all punishment should be for the salvation of the transgressor, and that his imprisonment for life, or till evident reformation, is an ample pledge for the safety and security of the state.

As illogically reason they against capital punishment who assume that imprisonment for life is a greater punishment than death. Satan,

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more than three thousand years ago, reasoned more logically than they. He then argued in the face of high authority, on the trial of a very distinguished man, that man would give the world for his life—"Skin for skin, all that a man hath," said the Devil, "will he give for his life." The Lord himself admitted his plea.

I was reminded the other day of one of the fables of Æsop in the only speech I ever read in favour of capital punishment, so far as my memory bears witness. The writer, in disproof of the assumption that imprisonment for life is a greater punishment than death, adduces the following fable:—"Æsop has finely satirized the prevalent disposition to complain of life as a burden, when we are oppressed by the ills to which humanity is heir. We are all familiar with the fable of the poor man, who was groaning under the weight of the faggots which he was carrying to his home. Weary and exhausted, he threw his load from his shoulders, and sat down by the way side, and loudly invoked Death to come and relieve him from his misery. Instantly the greedy tyrant stood before him, and, with uplifted dart, inquired, 'What wouldst thou have with me?' 'Good Death,' exclaimed the poor man, in terrified amazement, 'I want thee to help me to get this bundle of sticks upon my back!' The fable needs no interpreter. Its moral is obvious." Were imprisonment for life a worse punishment than death, it would not be lawful to exact it, so far as the divine law indicates what is just and equal. Neither the *lex talionis*, nor the Bible, nor right reason, so far as I can judge, would authorize any punishment severer than death.

But we can very sincerely sympathize with many good men in their aversion to capital punishment for any other crime than murder. Indeed, much of the excitement and indignation against capital punishment, arises from two sources:—The many crimes that have been judged worthy of death; and from the fact, that the innocent sometimes suffer while the guilty escape. In noticing the various topics from which men reason against the exaction of life for life, our design is to demonstrate how doubtful and inconclusive all mere human reasonings and statutes on this subject must be, rather than to enter into a full investigation of all that may be alleged from these sources of reason and argumentation.

We cheerfully admit our criminal code is not in unison with the spirit of the age, nor with the presiding genius of European and American civilization. Christian justice, humanity, and mercy have, indeed, in some countries, and in none more than in our own, greatly modified and improved political law and political justice.

Public opinion for more than a century has been vascillating between two extreme systems of punishment; one of which punishes more than a hundred varieties of offence with death; while the other inflicts death on no transgressor for any crime whatever. During the reign of sanguinary law in England, as Blackstone very correctly observes, "It is a melancholy truth, that among the variety of actions which men are daily liable to commit, no less than one hundred and sixty have been declared, by act of parliament, to be felonies without benefit of clergy; or, in other words, to be worthy of instant death. So dreadful a list," adds the learned jurist, "increases the number of offenders."

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Such a criminal code was, indeed, very likely to lead to another extreme. It has, therefore, been yielding in severity to the more humane genius of modern civilization. The human mind, ocean-like, has its ebbings and its flowings, its high tides and its low tides, on all exciting subjects. Time was when an Englishman lost his life for a very paltry theft—for the mere purloining of twelve pence sterling. That there ought to be a correspondence between offences and their punishment, is an oracle of reason and common sense, so obvious to all, that it may be regarded in the light of a primary truth—a sort of self-evident proposition, that only needs to be stated to any person of reflection to secure his immediate assent.

We advocate a discriminating tariff of penalties and punishments, not for the sake of revenue alone, but for the sake of protecting innocence and virtue. We have no faith either in the justice or expediency of a horizontal tariff, awarding one and the same punishment to each and every one of a hundred crimes. We would not hang one man for stealing a shilling, and only hang another man for treason, sacrilege, rape, or murder. We believe in the scriptural phrases, "worthy of stripes," "worthy of a sorer punishment," and "worthy of death." These forms of speech occur in both Testaments, but more frequently in the New than in the Old. A phrase from which a sound and irrefutable argument in support of capital punishment may be deduced; but a phrase which no one opposed to it dare on any occasion to employ.

With the profound Montesquieu, I argue, that "the severity of laws prevents their execution; and, therefore, whenever punishment transcends reasonable limits, the public will not unfrequently prefer impunity to inhumanity, or to excessive punishment." Nay, with a greater than Montesquieu, I believe that an eye should not be taken for a tooth, nor a few years imprisonment for a man's whole life.

The penal code of every community ought to be an index of its moral sense and of its moral character. It ought to be regarded as a licensed exposition of its views upon the comparative criminality and malignity of every action affecting the life, the liberty, the character, or the prosperity of its citizens. It ought, indeed, to be a polished mirror from which may be reflected upon its own citizens and upon surrounding society, a nation's intelligence, moral taste, and moral excellency. Should it affix the same punishment to various and numerous offences, irrespective of their peculiar criminality, it will confound and bewilder the moral perceptions of the people, and exhibit to the world a very fallacious test of the comparative atrocity and malignity of human actions.

It may, indeed, be assumed that all sins are equally violations of the law of God—equally dishonourable to his majesty—equally obnoxious to his displeasure; and, therefore, equally to be punished. But be this view abstractly right or wrong, it is alien to our subject; for sin as *respects man* in its injurious tendency, is that alone with which human legislation and human punishment have to do. The Lord has reserved to himself the right to punish sin as committed against himself; and has delegated to man the authority to punish sin only in so far as it is pregnant with evils to the human race. In this view alone are sins to be estimated more or less atrocious, and

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more or less severely to be punished. The doctrine of sound reason, as well as that of revelation, is, "that every transgression and disobedience of the divine law, should receive a just and adequate recompence of reward."

From such considerations and reasonings as these, we would advocate a scale of punishments in harmony with the most correct views of well defined grades of criminality and wickedness of human actions, ascending up to capital punishment, only in the case of wilful and deliberate murder, not to be extenuated in any case by passion, intemperance, or any temptation whatsoever. And to obviate the exceptions not unfrequently taken to capital punishment on the ground that sometimes the innocent may suffer, while the guilty escape, might there not be such legal provisions as would prevent the possibility of any one being convicted without such a plurality of witness and proof of guilt as would not leave the shadow of a doubt? We doubt not the practicability of such a provision.

Thus we reason with those that reason from their conceptions of the congruity, expediency, and rational propriety of human theories and codes as respects penal statutes in general, and capital punishment in particular. Should we, then, claim no more authority for our reasonings than those who differ from us claim for theirs—(though, of course, we suppose we have the stronger and the better reasons)—we have gained this point, that they demurring to our conclusions, then we must both appeal to a higher court, and await the decision of the Supreme Lawgiver and Judge of the universe. This is all we have sought in these preliminary views and reasonings, and certainly it will be conceded to us by those who may dissent from the positions we have already assumed.

In this present erratic world there are two ultra schools of philosophy: the one takes nothing, the other takes almost every thing on credit. With the one, the fathers are wiser than their sons; with the other, the sons are wiser than their fathers. The antiquity of an opinion is a passport into the favour of one; while the novelty of it secures for it a favourable introduction to the confidence of the other. The tendency of the one school is to a blind devotion; that of the other, to an absolute scepticism. We will not abide by the decision of either school. We prefer to carry up this question to a higher court—to a Judge that perfectly comprehends the whole constitution of man as an animal, intellectual, and moral being—by whom the fundamental laws of the moral universe, and man in all his mysterious and sublime relations to that universe are contemplated—not, indeed, in the dim light of time, but in the clear and bright effulgence of a glorious and awful eternity. We, therefore, appeal from all human reasonings and from all human codes, to the infallible decisions of that court as registered in the faithful records of the Old and New Testaments. The question before us is, *What punishment does the Supreme Lawgiver and Judge award to the murderer?* This is a mere question of fact, and not of a philosophic theory. We must, then, deside it by testimony. We shall, therefore, make a direct appeal to the divine record, and endeavour to find an answer for it from an induction of the cases and statutes therein recorded; or at least, so many of them as will satisfactorily indicate the divine will on the subject.

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The first case in the annals of time brought before this court, was that of Cain, indicted for the murder of his brother Abel. Abel's blood, thus shed, in the judgment of God called for vengeance upon him that shed it. His words are—"The voice of thy brother's blood crieth unto me from the ground." He immediately added, "Thou art cursed from the earth," dooming him to become "a fugitive and a vagabond."

This excommunication beyond the pale of the divine protection, Cain understood to be a license given to any person to kill him. His language clearly indicates this:—"It shall come to pass," said he, "that every one that findeth me shall kill me." A single question on this case, it seems, might decide the matter, viz:—Was this the voice of reason, the voice of conscience, or the voice of God! Rather, was it not the voice of them all? If so, then, is not the crime of murder, on its first appearance, judged worthy of death?

Does any one doubt it? Let him place the matter before his own mind in the form of a trilemma. Either Cain's own natural reason and conscience, or an antecedent law, or the sentence God pronounced upon him, decreed his death for that crime. Can any one assign any other reason than some one of these three, as extorting from Cain the declaration that "every one who now findeth me will kill me?" The whole three may, indeed, have conspired to produce the conviction; but certainly some one of them did; and this is enough to prove, that, in the sight of God, his crime was worthy of death: for none of the three could exist without a revelation from God. Such was the decision of the first case. God, indeed, for reasons growing out of the then condition of the world, was pleased to reprieve him for the time being, and gave him a pledge that no one should kill him.

Some may ask, Why did not God himself immediately kill Cain, seeing that his brother's blood called for vengeance? To which several answers may be given; such as, God, who knows the hearts of all men, and whose prerogative it is to show mercy, may have known that Cain did not intend to kill his brother, but only to humble him; or he may have judged it expedient to give proof of his mercy in the exercise of his sovereignty in the beginning of the world, waiting till farther developments of the violence of human passion would justify him before the universe in inflicting adequate penalties upon transgressors; and also, in demonstration of another truth, viz:—that a government all mercy would not promote the safety or happiness of man: for this experiment resulted in the earth's being so filled with violence that God was finally constrained to punish the antediluvians by one common death inflicted by his own hand. This was capital punishment in the superlative degree.

What numerous and various acts of violence characterized the antediluvian world, we are not informed. What laws were promulgated by divine authority, we are not told. But the silence of antiquity is no proof that such laws were not enacted. For, although we have no published code of antediluvian laws, we have allusions to existing institutions which could not have been introduced without laws. A priesthood, altars, victims, and sacrifices, could not have existed

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without positive law. The distribution of animals into clean and unclean with regard not to food, but to sacrifice, presupposes very clear and positive enactments. Neither Abel, nor Seth, nor Enoch, could have pleased God, or walked with God, without law. The light of nature, too, could not have originated altars, victims, and priests. Indeed, the fact that the earth was filled with violence, is no inconsiderable argument that the will of God had been revealed; for where no law is, there is no trangression; or no violation, no violence.

But besides what is affirmed of vengeance in the case of Cain, we have, so late as the time of his great-great-grandson, Lamech, another very direct reference to the punishment of murder. Lamech, of the family of Cain, has the honour of having been the first of polygamist known to history. His evil-foreboding wives, Adah and Zillah, apprehensive of the vengeance of murder falling upon their husband, so excited him as to have called forth from him the oldest poem in the world. It may be translated as follows:—

Adah and Zillah, hear my voice;
Wives of Lamech, hearken to my speech:—
For I have slain a man for wounding me,
A young man for having beaten me.
If Cain be avenged sevenfold,
Surely Lamech seventy and seven.

This being written in hemisticks in the original, is generally, by the learned, regarded as the oldest poetry in the literature of the world. There is, to my mind, but one ambiguity in the passage. It respects the punctuation of the third line. It may be read interrogatively or indicatively:—

Either— "I have slain a man for wounding me:
Or— Have I slain a man for wounding me,
A young man for having bruised me?"

Read indicatively, it intimates that Lamech killed a man in self-defence. Read interrogatively, it denies he killed any person. In either case, he rebukes the evil forebodings of his wives; for if any one killed him, not being guilty of murder, seventy-seven fold vengeance would be inflicted upon him more than on Cain. Beyond which we know of nothing more terrible. On the above version I may say I have the Jewish Targums, Adam Clark, and other Rabbis of distinction, with me. The whole case, taken complexly, indicates that death for murder was the established justice of the antediluvian world.

From this fragment of antediluvian history handed down to us, we shall next look into the more copious details of postdiluvian records. In this investigation it is worthy of special consideration that the first act of legislation in setting up the new world, while the whole human family was Noah's family, was *an act against murder*. This was an act not for Jew or Gentile—not for Egyptian, Chaldean, Greek, or Roman; but before any of them existed, for the whole human race. It was not an act against any particular kind of murder—such as parricide or fratricide—but an act against murder, simply on its own account.

The occasion and circumstances accompanying the enactment of

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many laws are necessarily explanatory of them. The circumstances and occasion of this law are emphatically worthy of attention. The whole world, one household excepted, had been destroyed by the immediate hand of God. This destruction was made necessary because of the unparalleled violence that filled the earth. One family was wholly destroyed. This family was that of Cain, to which all cases of murder, or of punishment for it, named in the old world, belonged. The earth being thus depopulated, the family of Cain and of Lamech being wholly destroyed—to prevent the increase of crime and the necessity of such another catastrophe, God gave to man, by a positive and express precept, the power, the authority, and the injunction to cut off all murderers.

The occasion of this act of legislation, and the positive and peremptory terms in which it is expressed, alike commend it to our consideration and regard. It is expressed in the following words:—"*At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.*" No statute was ever more free from ambiguity, or more intelligible to all minds, than this one. I never met with any one who seemed to misunderstand it. Why, then, is its divine obligation not universally felt and acknowledged!

To one unacquainted with the power of enthusiasm, especially when its victim is seized with a morbid philanthropy, or charmed with the fascinations of a new theory, it will appear somewhat mysterious how a precept so express, so authoritative, and peremptory, could be disposed of or evaded. It is all done by the magic of a single assumption —"Christianity is more mild, and generous, and philanthropic than the law of Moses." But is this a provision of the law of Moses? That, indeed, is assumed on the simple ground that Moses the lawgiver wrote the book of Genesis! One might as justly assume that Noah's ark or Melchizedeck's pontificate was a part of the law of Moses, because Moses is the only person that writes their history. Since the age of spiritual Quakerism down till now, the abolitionists of capital punishment generally occupy this ground. Indeed, as there is no dispute about the meaning of the precept, the only way to dispose of it is to locate it amongst the Jewish rites and usages which have been abolished. But the simple fact that this precept was promulged in the year of the world 1658, and that Moses gave not the law till the year 2513, that is, full eight hundred and fifty-five years after, is a fact so prominent and so indisputable, as to render any other refutation of the assumption a work of the most gratuitous supererogation. I wonder why the same romantic genius that embodies with the Jewish code a precept given to the whole human family, almost a thousand years before there was a Jewish nation, did not also embody with the same code, and appropriate to the same people, the right to eat animal food, then for the first time given to man; the covenant of day and night, of summer and winter, of seed time and harvest, indicated and confirmed by the celestial arch which God erects upon the bosom of a cloud in token of his "covenant with all flesh." The constitution that guaranties the continuance of day and night and the seasons of the year, also secures and protects the life of man from the violence

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of man, by a statute simultaneously promulged and committed to the father of the new world for the benefit of the whole human race. Why not also represent this, too, as done away, and thus place the world without the precincts of the covenanted mercies given to Noah for his family, and recorded by Moses the man of God? There is not, then, the shadow of a reason for the assumption that the present human family is not obliged to enforce the statute abovenamed. The right to eat animal food, to expect the uninterrupted succession of seasons, and the obligation to put the murderer to death, are of equal antiquity and of the same divine authority. Every one claiming any interest in the world, because of his relation to Noah, and God's charter of privileges granted to him, must either show by some authority equally express and incontrovertible, that God has abolished one part of it and perpetuated the remainder, or advocate capital punishment upon divine authority.

But, still more convincing and decisive, the reason assigned by the Divine Author of the statute commanding capital punishment. It is in these words:—"FOR IN THE IMAGE OF GOD MADE HE MAN." A reason, indeed, for the statute worthy of God to propound and worthy of man to honour and regard. Why a reason so forcible and so full of eloquence and authority, could be so frequently disparaged by an intelligent and Christian community, is, to my mind, greatly indicative not merely of the want of piety, but of humanity and self-respect. The reason here assigned for this precept places the crime of murder in an entirely new attitude before the mind. Much, indeed, has been said of this crime—of its enormous dimensions—of its moral turpitude —its appalling guilt—its diabolical malignity; but here it is presented to us as the greatest insult which man can offer to his Creator—to the Supreme Majesty of the universe, apart from all its bearings upon human society and its unfortunate victim.

The worst thing ever said of Satan was said by the Messiah. On one occasion he said that he "was a liar and a murderer from the beginning." It is impossible, then, that we can exaggerate the wickedness and malignancy of murder. No one yet has been able to do it justice. It desecrates in effigy, and, as far as the impotent arm of flesh has power, it destroys the once brightest image of the invisible and eternal God, that adorned any province of his vast and glorious universe. Man is yet great in his ruins. Once the most exact and beautiful similitude and copy of the Great Original of universal being, he is still to be reverenced; and, when renewed again in the moral image of his Maker, he is to be loved and admired as the noblest work, not only of almighty power, but as the special and exclusive object of redeeming grace and mercy. But it is enough for our present purpose to know that in making it the permanent duty of society to avenge this crime, God makes its dishonour to his own image the paramount reason why the life of the murderer should be taken from him. The Most High God gives not many reasons for his precepts; but when he gives one, it is worthy of himself and of the occasion, and claims the profound respect of every discerning and moral man.

Before we dismiss this divine statute, which has never been repealed, which never can be abolished, we must add one other remark in the form of an argument against the possibility of its abrogation. The

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reason given for slaying the murderer is one of perpetual validity. If it was ever good and obligatory, it must always be so. So long as it stands true that man was created in the image of God, so long it will bind every religious and moral people to take away the life of the murderer. It is, therefore, of immutable and perpetual obligation.

We shall now briefly glance at the criminal code of the Jewish nation, merely to see whether it harmonizes with the prominent statutes of the postdiluvian, if not of the antediluvian, age. It is often very properly observed, that the Jewish nation was placed under a theocracy. Punishment by death was, under it, somewhat extended beyond the single crime of murder. Various crimes affecting human life, endangering or implying murder, were, under the special government of God, amongst a people whose ecclesiastic and political constitution were one and the same, doomed to punishment by death. According to the latest, and one of the most respectable treatises yet written on *The Elements of Moral Science*, by one of the yet living ornaments of Trinity College, Cambridge, the Jewish code took a proper view of polity. For, as Mr. Whewell very profoundly observes, "It is to be recollected that one requisite for our advancing towards a state of society so generally satisfactory, is the establishment of moral rules as realities; and to this, at present, *there appears to be no way, except by making ignominious death the climax of our scale of punishments.*" It is, indeed, the climax of several categories in the Jewish code. Not only he that *mortally* smote a fellow-citizen; but he that smote his father or his mother, whether mortally or not; he that stole a man and sold him; he that cursed his parents; the reckless owner of an animal that killed, when through his neglect life was lost; all that practised witchcraft, blasphemy, incest, sodomy, bestiality, &c. were doomed worthy of death. Both the letter and the spirit of the Jewish code on the subject of murder, and the reasons given for exacting life for life, demand our special attention; we shall, therefore, copy a few of the more prominent statutes of that institution.

The fullest summary of the ordinances concerning manslaughter and murder, enjoined upon the Jews, is found in the Book of Numbers, chap. xxxv., with some of the reasons annexed, indicative of the philosophy of the divine requisitions. We shall read the whole passage:—

"9. And the Lord spake unto Moses, saying,

"10. Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;

"11. Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

"12. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

"13. And of these cities which ye shall give, six cities shall ye have for refuge.

"14. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

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"15. These six cities shall be a refuge both for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither.

"16. And if he smite him with an instrument of iron so that he die, he is a murderer: the murderer shall surely be put to death.

"17. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

"18. Or if he smite him with an hand-weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

"19. The revenger of blood himself shall slay the murderer; when he meeteth him, he shall slay him.

"20. But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

"21. Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

"22. But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

"23. Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm;

"24. Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:—

"25. And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled; and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

"26. But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

"27. And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood;

"28. Because he should have remained in the city of his refuge until the death of the high priest; but after the death of the high priest the slayer shall return into the land of his possession.

"29. So these things shall be for a statute of judgment unto you, throughout your generations, in all your dwellings.

"30. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

"31. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death, but he shall surely be put to death.

"32. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the high priest.

"33. So ye shall not pollute the land wherein ye are; for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."

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The ordinance for erecting the cities of refuge and the police under which they were placed, like every other part of the Mosaic institution, commend the wisdom, justice, and benevolence, of the Lawgiver and King of Israel. Two great objects were contemplated and secured by that institution—a refuge for the innocent, and a *caveat* against manslaughter.

When any one was killed by a mere accident, without any malice or evil intent on the part of him that did it, he was, when admitted into any one of these cities, legally secure against the avenger of blood. This right of avenging blood from Adam to Moses, during the whole patriarchal age, seems to have been, with divine approbation, conferred upon the nearest kinsman of the deceased. It is very evident, not merely from the silence of the law, but from the retention of the ancient official name, that the erection of these cities created no new officer in the land, other than he to whom, from the beginning, it had always belonged. The next in blood, not only antecedent, but subsequently to the erection of these cities, still retained the right to avenge his murdered relative. These cities were, therefore, intended to protect the innocent from rash and unjust executions. Before that time the altar, it appears, (Ex. xxi. 14,) had been the sanctuary of refuge for the unfortunate manslayer.

But, in the second place, the cities of refuge were a sort of penitentiaries, to which even an innocent manslayer must, at the peril of his life, be confined until the death of that high priest under whose administration he had killed any one. This sometimes happened to be all his life. If at any time during the pontificate of the high priest, he presumed to go out of the city, it was at the hazard of his life. This was placing a new guard around human life. A wise provision, truly, against manslaughter, even by accident. He that was so unfortunate as to kill any person by the veriest accident, incurred two imminent risks;—that of being killed before he got into the city of refuge by the avenger of blood; and, if not killed, that of being confined for years, perhaps all his life, within its walls, away from his family and home.

But in case of murder, whether premeditated or from exacerbation of passion, the cities of refuge afforded no asylum whatever. On trial and conviction they were, in all cases, taken from them and put to death. To the guilty murderer there was no escape. If he escaped the hand of the avenger of blood while fleeing to the city, if perchance he fled there for trial, when convicted he always expiated the blood that he shed by his own.

It is scarcely necessary to remark how often and with what clearness and authority it is promulged—"The murderer shall surely be put to death;" and again, "The avenger of blood himself shall kill him when he meeteth him." No one will, I presume, after a single reading of this statute, require any other evidence that capital punishment was divinely ordained during the whole period of Old Testament history—that it was an essential part of the Jewish institution, and during its continuance extended much beyond the patriarchal requisition.

But there is a reason connected with these ordinances that demands

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our special consideration. A reason there is, which, like that given to Noah, has no respect to time, place, or circumstance. It exclusively belongs to no age, to no nation or people. It is a reason, too, why murder shall not be pardoned. It is a reason why the Lord so solemnly and so positively said, "You shall take no satisfaction for the life of a murderer"—he must not be ransomed at any price. Why, does any one ask, no ransom, no commutation, no pardon!! The answer, the reason, is one of fearful import. It is this:—"*The land cannot be cleansed of the blood that is shed therein* BUT BY THE BLOOD OF HIM THAT SHED IT." So God Almighty has ordained in his infinite wisdom, justice, and benevolence. It is enough. HE has said it. There are no tears of repentance, no contrition of heart, no agony of soul, that can expiate the sin of murder. Lebanon is not sufficient to burn, nor all the beasts thereof, for one burnt offering to cleanse from defilement a land polluted with the blood of one single unexpiated murder. As soon could the breath of a mortal melt the polar mountains of ice, dissolve the Siberian snows, and fill the dreary wastes with the verdure, the beauty, and the fragrance of ancient Eden; as soon would the sigh of despair quicken into life the ashes of all the murdered dead, or a single penitential tear extinguish the fire of hell, as any expiation or ablution of mortal hand, other than the blood of the murderer, atone to God's violated law, do honour to his insulted majesty, and purify the land from the dark defilement of unavenged blood.

I cannot but tremble for our country, if this be the decision of the Governor of nations, when I reflect upon the multitude that have, in single combat, sacrificed each other, in purpose or in fact, at the shrine of a false and factitious honour; and of those who, in the sullen dark malice of the dastardly assassin, avenged their imaginary wrongs by the blood of their fellow-citizens; and of those who sought to conceal their infamous crimes of lust and passion—of burglary, arson, and rapine—with the blood of those who might have been witnesses against them; I say, when I reflect upon the hundreds and the thousands thus murdered all over this land, whose blood yet unexpiated still pollutes our soil; but through the vagueness and ambiguity of our laws, through the venality, corruption, or incompetency of our tribunals, or the servility or self-willedness of our chief magistrates, yet cries to heaven for vengeance, not merely upon the head of him that shed it, but upon that government and that people that still suffer him to live, methinks I see a most portentous cloud, dark, swollen, and lowering, surcharged with the fires of divine indignation, ready to burst in accumulated vengeance upon our blood-polluted land.

But in extenuation of our apathy, or as apologetic for our indifference, it is sometimes assumed that the Messiah has for ever abolished the bloody code of Moses and the patriarchs, and has preached more benovelence and forgiveness to the nations. What a baseless assumption!! What an outrage upon the character of the Messiah!! True, indeed, he came not to judge the world, to act the civil magistrate, the civil lawgiver; or to assume the regal authority over any nation or people of this world. His kingdom was spiritual and heavenly. In it he would not have an eye for an eye, tooth for tooth, or stripe

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for stripe. He would not have his followers to go to law for any violence, fraud, or wrong inflicted on them on his account. They might indeed, sue those out of his kingdom for civil wrongs in civil courts; or they might consent to be sued for unjust demands upon them in their political and civil relations; but for any wrong, violence, or compulsion, inflicted on them for their religion, their conscientious allegiance to him, they were to endure it cheerfully, and rejoice that they were counted worthy to suffer wrong, or even shame for his name's sake. But he that hence argues for the abolition of civil government—of civil penalties—or for the abrogation of statutes given to mankind by God himself, founded on his own perfections and the immutable relations of things, not merely typical and adumbrative in their natures, but jurisprudential and for the safety of society, shocks all common sense. As well might we say that morality and the moral character of God are mutable things. The New Testament abolishes nothing that was not in its own nature temporal, local, and prospective of better things. It enacts no civil statutes. It does not even designate the persons between whom the institution of marriage may be consummated. It abrogates nothing in the Old Testament that was not substantiated in Christ, or that was not peculiar to the twelve tribes. But we have shown that the precept in discussion belonged not to any institution, Patriarchal, Jewish, or Christian; but to the whole family of man.

Does not an Apostle say, that "the law is good if a man use it lawfully!" Does he not say, that "the law was not made for a righteous man; but for the lawless and disobedient:" for murderers, manslayers, man-stealers, thieves, liars, perjured persons, &c. &c.; and surely for all these evil doers it has, or ought to have, its penalties. In executing these on their proper subjects the law is used lawfully.

Again, does not Paul teach that the "powers that be are ordained of God?"—that the magistrate "is his minister," and that he rightfully wears a sword not his own, but God's? And, in the name of reason, why have a sword in the state, and worn by the civil magistrate, if it be unlawful or unchristian to put any one to death on any account whatever! That would, indeed, be to "bear the sword in vain;" a thing which the Apostles themselves would have reprobated. Christians, then, must remember, that the magistrate is God's armed minister, and that he must be obeyed by every Christian man, not merely through the fear of his wrath, or of his avenging sword, but for the sake of a conscientious regard to God's authority, whose minister of justice he is. The civil magistrate is now the civil avenger of blood. Paul calls him "*a messenger of wrath* upon him that doeth evil."

There is not, then, a word in the Old Testament or New inhibitting capital punishment, nor a single intimation that it should be done away. On the contrary, reasons are given as the basis of the requisition of life for life, which never can be done away—which are as forcible at this hour as they were in the days of Cain, Noah, Moses, and Jesus Christ. We reiterate the statute with clearer conviction of its obligation and utility on every consideration of the broad, deep,

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solid, and enduring premises on which it is founded;—"Thou shalt take (no ransom,) no satisfaction for the life of the murderer"—"He that sheddeth man's blood by man shall his blood be shed; for in the image of God made he man"—"The land cannot be cleansed from blood but by the blood of him that shed it." For this purpose the magistrate is "God's minister, an avenger, to execute wrath upon him that doeth evil."

The necessity, utility, and importance of capital punishment, we must regard, on the premises already considered, as unequivocally and irrefragably established, so far as divine authority can require or establish any thing. And although the most plain and striking passages, found in the Patriarchal, Jewish, and Christian institutions, have been adduced and partially considered, the half has not been told, nor the argument fully developed. A single address on such an occasion as the present, is not sufficient for a subject so comprehensive and important. It would, indeed, require a volume rather than one short lecture. Conscious of our inability fully to discuss such a question on such an occasion, we shall, therefore, add but a few remarks farther.

It has been said, not by them of old time, but by them of our time, that "*thou shalt not kill,*" the sixth precept of the Decalogue, inhibits all taking away of human life. A sect of extreme pietists somewhere on Long Island, as report saith, gave to the precept a broader interpretation; and, therefore, forbade the killing of any living creature for food. As consistent they as he who says the precept "*thou shalt not kill*" prohibits capital punishment. It is the very precept which calls for the blood of him that violates it.

Moses did not himself so interpret this precept: for on the very day he descended from the mount with the autograph in his hand, he commanded the sons of Levi to gird on their swords and kill the idolators that had eaten and drunk and danced to an idol: of whom no less than three thousand fell that day.

I introduce this case for another purpose—to repudiate an objection urged against capital punishment. It is asked, What Christian man, what saint, or what man of delicate moral sensibility, could execute such a sentence—could despatch to the judgment throne a criminal crimsoned with the blood of his fellow-man?

It is not the Sheriff's hand—it is not the sword of the executioner. It is the hand of God—it is the sword of his justice that takes away that life which he himself gave, because it has murderously taken away a life which it could not give.

Is the hand of a man purer than the hand of an angel? And who was it, that, in one memorable night, passing through the land of Egypt, by a single stroke smote to death the first born of all the realms of Pharaoh, from the royal palace down to the cottage of the meanest serf that breathed upon his soil? And who was it, that, on another fatal night, while passing through the camp of the insolent Assyrian chief, killed one hundred and eighty-five thousand of his most valiant men? *Was it not an angel of the Lord?* Nay, rather, who was it, that, in the days of Noah, inflicted with his own hand capital and condign punishment upon a world filled with violence

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and with blood! Who was it that rained down fire and brimstone from the heavens on the devoted cities of the Plain, saving, as in the former case, but a single family? Was it not the Lord himself in person?

And what shall we say of the Father of the Faithful, returning from the slaughter of the confederate kings? Of Moses, as the messenger of God, slaying not only a single Egyptian, but smiting with his rod in the depths of the Red Sea, the strength, the pride, and the glory of Egypt? Of Joshua, the son of Nun, destroying seven idolatrous nations? Of Samuel, the pure and pious Samuel, hewing to pieces with his own hand the king of Amalek? Of David and his hundred battles? Time would fail me to name all the instances in which God has made the purest, the holiest, and the best of men, as well as angels, the executioners of his justice. I shall mention another case —the case of Joab—one that, before I understood the statutes of the Lord on the subject of murder, often perplexed me. There lay king David, the beloved of his God, on the bed of death; and while making his last will and testament, he remembered Joab—the brave, the valorous, the mighty Joab—than whom no king could boast of a truer friend, or a greater or more successful general. His own kinsman, too—his own sister's son. He names him to his son Solomon, his successor to the sword of Israel. And what is his will concerning Joab? What honours or rewards has he in store for him? Hearken to his words:—"Solomon, my son, thou knowest also what Joab, the son of Zeruiah, did to me, and what he did to the two captains of the hosts of Israel; to Abner the son of Ner, and to Amasa the son of Jether; whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in the shoes that were upon his feet. Do, therefore, according to thy wisdom, and let not his hoary head go down to the grave in peace." So willed the dying David. And what did Solomon his son? There was no city of refuge for Joab: but flying into the tabernacle, and taking hold of the horns of the altar, Joab said, "Here will I die." And what said the king? "Go, Benaiah, do as he hath said. Fall upon him and bury him, that," adds the king, "thou mayest take away the innocent blood which Joab shed from me and from the house of my father." Was there ever such a comment on such a text as the following:—"The land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it!"

But we have yet a stronger case. The case of "David's son and David's Lord." His words are oracles from which there is no appeal; his example an argument to which there is no response. Is he, or is he not, on the side of capital punishment? While on earth he was a *saviour*. In heaven he is now a *king*. Hereafter he will appear in the character of a *judge* and an avenger. We ask not what he will do then in finally and eternally punishing the impenitent. We ask not what he did while on earth, a Saviour; for then "he came to save men's lives, and not to destroy." But we ask, What did he when he became king, when exalted to be the prince and the governor of the universe? He intimated the leading principles of his government before he was crowned Lord of all, to those Jews who were intent on his destruction.

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"I will," said he, "send you prophets, wise men, and scribes. Some of them you will kill and crucify; others you will scourge in your synagogues and persecute from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of Abel to the blood of Barachias whom ye slew between the temple and the altar. Verily, I say to you, all these things shall come on this generation." Did he, when king, execute this threat? Ask Josephus, Tacitus, and a hundred other witnesses. As governor of the world, he despatched Titus with a Roman army, and laid siege to Jerusalem and other cities in Judea. In the whole of these various wars and sieges—in the destruction of the city and the temple, he killed more than one million of them, and sent the remainder into exile. But this is not the only case. It is the first one of notoriety in his reign of justice. Ever since he ascended the throne his promise is, "All that take the sword shall perish with the sword." As king of nations and governor of the world, he executes wrath in the temporal punishments which he awards, and by his ministers executes upon men. According to king David, in the second psalm, when the Messiah should be placed as king on Mount Zion, he was to "rule the nations with a rod of iron, and to break them in pieces like a potter's vessel." This he has already done in more than one instance, and will yet do in many more. But he does it not in person, but by his ministers. Still he does it.

It being evident, as we suppose, that capital punishment is not only countenanced by innumerable biblical precedents, but that it is also most positively enjoined upon all persons to whom God has revealed his will, who are entrusted with the government of the world, we shall henceforth regard it as a divine precept and requisition, to which we are bound to yield our cordial assent; not because it chances to fall in with our theories of what is expedient, useful, or consonant, to the genius of our age and government; but because of the supreme authority that enacts it—because it is a degree of the King of the Universe, the ultimate Judge of the living and the dead, and because he himself has practised it, and still continues to practice it, as moral governor of the world.

Though not disposed to appear paradoxical, I hesitate not to avow the conviction that the divine ordinance is as merciful as it is just—that, for example, it was most humane and merciful on the part of David to command his son Solomon to take away the life of Joab. I cite this case and avow this conviction, for the sake of those opposers of capital punishment, who, under the pretence of a more refined and enlarged philanthropy and humanity, are, now-a-days, declaiming both eloquently and impassionedly against capital punishment, because of its alleged cruelty and inhumanity. That those who thus inveigh against it, are philanthropic in purpose and feeling, I doubt not. But that they are so, in fact, is not quite so evident.

In seeking to abolish capital punishment, do they not invest human life of one of its main pillars of defence? In all countries, and, I believe, in all ages, murders increase and diminish in the ratio of the certainty or uncertainty of the exaction of life for life. It must, in the nature of things, be so. Everything is safe or unsafe as it is guarded

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or not guarded by education—by law—by the magnitude and certainty or uncertainty of rewards and punishments. In abolishing capital punishment, the main bulwark against the perpetration of murder is fallen to the ground. The broad shield of a nation's safety and defence from violence and blood, is broken to pieces, and the honourable and virtuous citizen, naked and defenceless, left exposed to the murderous assaults of malice and envy. Of what avail is the bare possibility of a punishment infinitely less than the injury inflicted on the individual and the state; enfeebled, too, as it must be, by a hundred chances of escape against one of apprehension and conviction? Who could feel himself safe under a government where there is no protection of his life against the furious passions which not unfrequently display themselves in the most appauling forms, in some of those terrific monsters, with which human society more or less abounds? Exile, confinement in prisons or workhouses, are, to such demons, as an act of Congress to a South American tiger, or as the stubble to Job's Leviathan.

In saving a murderer from death, through a morbid compassion, society acts with more indiscretion than the fabled husbandman, who, in commiseration, carried home to his hearth a congealed serpent, which, when warmed into life, fatally struck the children of its benefactor. In saving from the penalty of God's law a single murderer, society sins against itself, as well as against God; and occasions, or may occasion, the destruction of one or more of its citizens. If every one convicted of murder in any of its various forms, was uniformly and infallibly put to death, can any intelligent citizen imagine that crimes of this sort would not rather diminish than increase? The strong probability of escape, disarms every legal punishment of its terror to evil doers.

It has been observed that murder and robbery more frequently accompany each other in all states that punish the robber, as well as the murderer, by death, than in those that never visit theft or highway robbery with capital punishment. As true it is that in those states where murder is very seldom punished with death, the crime, so far as my reading and observation go, is more frequently perpetrated than in those states in which its proper punishment is much more certain. We cannot, therefore, but think that the court of Judge Lynch would not have held its sessions so frequently in late years, had it not been that other courts so often failed to hold their sessions, with that certainty of capital punishment for capital offences, which right reason, human prudence, and God's holy law so clearly and authoritatively demands. We cannot but trace the present appalling increase of murders in our country to those morbid philanthropists, who, in the form of judges, juries, and chief magistrates, in these days of new theories, experiments, and irreverence for God's law and authority, are, ever and anon, making void our laws, lame though they be, by suffering the convicted murderer to live.

The master-spirits of France, now, and at former times, have been much addicted to theorize against capital punishment. Robespierre in early life published a treatise against capital punishment, but when grown into power, became the presiding genius of the guillotine. Strange that such a theory should have been popular in France before

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the reign of terror began. France, however, is not the only country that has theorized against the Bible and its justice. Nor is it the only one that suffers for it. Indeed, all states that have more or less theorized against capital punishment, have been signally punished by an increase of the crime. In truth, it is as some poet says—

"Mercy murders in pardoning him that kills."

The protection and safety of human life, is the first and paramount concern of every intelligent and moral community on earth. The first statute ever enacted by the heavenly Father in the present world, as before observed, was a statute *for preserving life.* I am not singular, I hope, in appreciating the civilization of every community by the care it takes of human life. May not the religious and moral character of a community be very fairly estimated by the value it puts upon human life, and the care it takes of it, as indicated in its statute books, its courts of justice, its general police, and its numerous and various means of defence against the accidents and dangers which may imperil it? And may not these be learned from its public highways, its public conveyances, its public buildings, and from the character and capacities of the officers to whose fidelity these great interests are committed, as well as from the various exactions of service, and the extent of the penalties inflicted upon them for delinquency or malfeisance in the discharge of their duties.

In countries long settled, do we see the public highways bordered with dead trees, whose ponderous and decayed branches are bending over our heads? Are the streams that run across them unbridged; or, if bridged, are these bridges decayed and dilapidating under the wasting hand of time, permitted to betray the unwary traveller into danger? Are their dread precipices unwalled, their deep ravines uncovered, their miry sloughs unpaved? Are their public conveyances by land and sea, by lake and river, uncomfortable or unsafe, as far as science or art can promote either safety or comfort? If so, must we not regard such a people as imperfectly educated—as but partially civilized—as essentially defective in the pure and excellent morality of the Christian religion?

If the Lawgiver of the universe, when acting as King of Israel, found that man guilty of blood, on the roof of whose house there was no defence against falling over, when it became necessary to walk upon it;—if he said to every subject in the kingdom, "When thou buildest a house, then shalt thou make a battlement for thy roof, that thou bring not blood upon thy house, should any man fall from thence,"—and if he held every man liable for the damage accruing from a pit which he had digged and left uncovered, what should we think of those Christian philanthropists that pay so little regard to the life of man, as not only to subject him to all the dangers of bad roads, bad bridges, bad coaches, bad boats, and bad officers, but when his life is taken by the hand of a duellist, or an assassin, extenuate the offence, and abolish the proper punishment, and allow this wretch again to go at large and hazard other deeds of violence and blood!!

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In conclusion we would only ask, who can form a just estimate of the value of the life of one man, either to himself or to society. No one lives or dies to himself alone. The unhappy victim of a murderer's fear or hate has not only lost his life, but the world has lost it too. And what is life? Aye, what is life to its possessor, to his relatives, to his country, and to the world? How much would he himself take for it! Ask not the princes and nobles of the earth in the morning of life—in the enjoyment of all the honours, pleasures, and possessions of the earth that imagination can body forth, or passion can desire. Ask not the men of genius, who dwell in enchanted palaces, who drink the pleasures of imagination from the purest and the loftiest fountains of creation. Ask not poets, orators, and philosophers, who find a heaven in the admiration of their contemporaries, and an eternal reward in the worship and envy of posterity. Ask not the military chieftain, returning from the field of blood, flushed with the victories he has won, and crowned with the laurels of a hundred battles. But ask that poor, old, decrepid galley-slave, who has seen his fourscore years, what posthumous fame he would accept what sum of money would satisfy him for the pittance of days that might yet be allotted to him. One's life might be safely staked on it, that neither the wealth of a Cræsus nor the fame of a Napoleon would be accepted by him for his chances of another year.

Again, what immense stakes has society in the lives of some men! What great interests and honours are often deposited in the life of a single individual! It is not the interest of one city, one state, or one empire; it is not the interest of an age or of one generation of men; but the interests of a world, and of ages yet to come, that sometimes providentially hang upon the life of a single individual. Let any one conversant with the history of only the last three or four centuries, consider how much interest had the world in a few individuals—in such men as Christopher Columbus, Martin Luther, Sir Francis Bacon, Sir Isaac Newton, Benjamin Franklin, Robert Fulton, George Washington, and many others. Suppose that each of these had fallen in with some Aaron Burr, as did Alexander Hamilton (a name of no inferior fame; whose death, as a national misfortune, no living man can estimate), what would have been the present condition of the world? Can any man form a proper estimate? Can any one subtract from science, and art, and society, the exact amount of our indebtedness to any one of them, much less to them all! It is from such a sacrifice as this, laid upon the altar of the implacable demon of a false honour, immolated at the promptings of malice and envy, that we learn the demerit of the murderer,—what the world may lose by permitting him to live, and why the fiercest thunderbolts of almighty wrath are treasured up for him.

From this view of the subject (and who, that venerates the authority of the Bible, can reasonably dissent from it?) may we not entreat every patriot, philanthropist, and Christian in our country, to use his best endeavours to create a sound public opinion on the obligations resting on every state government to exterminate the crime of murder by a firm, persevering, and uniform execution of the murderer, according to the divine precept. Every one can aid this cause,

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more or less. And now is a most important crisis. While so many are for taking away the greatest restraint and for substituting a less one, under the most preposterous assumption that man is wiser than God, and that a minor punishment will be more effectual than a greater one, it is high time that the real friends of man should speak out.

And should I not more especially address myself to the softer, more sensitive, and humane portion of my audience—to that sex into whose soul-subduing counsels and fostering hands, the God of nature and of society has so wisely and kindly assigned the formation of human character, and to whose influence, direct and indirect, he has almost entirely consigned the destiny of man under the most endearing and fascinating of all titles and associations—those of *Mother*, *Wife*, and *Sister*.

If the ladies in this our age of civilization will only concur with us in opinion, and lend their mighty aid in propagating right views on this subject;—if they will combine their irresistable energies in this cause of genuine humanity, and frown from their presence not only the reckless duellist, but every one who pleads his cause or countenances in any way his factitious code of ignoble honours,—if they will for ever discard from their admiration and esteem every candidate for their favour, who is known to wear upon his person any weapon whatever, fabricated with a view to violence against the life of man—the mighty work is done. Then may be averted the vials of divine indignation which must be poured out on every government and country deaf to the demands of God's righteous law, and regardless of the true safety and happiness of society.

I can only add my earnest prayer that a timely repentance may dissipate that dark and portentous cloud that yet lowers over our beloved country; that by a just consideration of the dignity of man as created in the image of God;—the value of human life as respects the eternal destiny of its possessor—the interest which the state has in all its citizens—the solemn requisitions of the divine law, exacting in all cases the life of the murderer—those having it in their power to form, direct, and govern society, may perceive that it is alike an oracle of reason, of justice, and of mercy, that "whosoever sheddeth man's blood by man shall his blood be shed;" and that, therefore, no ransom nor substitute shall be taken for the life of the murderer, inasmuch as by the eternal and immutable law of God, "the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."

A. C.

MAN'S DESTINY.

It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast up by the ocean of eternity to float a moment upon its waves, and then sink into darkness and nothingness. Else, why is it, that high and glorious aspirations leap like angels from the temple of our hearts, and are for ever wandering abroad unsatisfied? Why is it, that the rainbow and the cloud come over us

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with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it, that stars which "hold their festival around the midnight throne," are set above the grasp of our limited faculties, for ever mocking us with their unapproachable glory? And, finally, why is it, that bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of our affections to flow back in alpine torrent, upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will be spread out before us like the islands that slumber on the ocean, and where the beautiful beings which here pass before us like visions, will stay in our presence for ever. Bright prospect of my dreams, in that realm I shall see thee again! Even now, thy lost image is sometimes with me. In the mysterious silence of night, when the streams are gleaming in the light of the many stars, that image comes floating upon the beam that lingers around my pillow, and stands before me in its pale dim loveliness, till its own quiet spirit sinks like a spell from Heaven upon my thoughts, and the grief of years is turned to dreams of blessedness and peace. T. J. PICKENS.

THE EARTH.

IT is evident that God would have us learn his character and glorious attributes, not only from revelation, but also from nature. He has implanted in us the desire to know the hidden causes of things—given us capacities whereby we may gratify that desire—and unrolled, in the broad volume of creation, inexhaustible pages of magnificence and wisdom, from which we can derive knowledge and instruction. The saints in all ages have delighted to hold converse with the still spirit that broods over this breathing world, and acknowledge, in the murmer of the rill, the roar of the torrent, the springing of the flower, and the tough-rooted majesty of the oak, the gentle shower, and the impetuous storm—in every accent loud or low, which in ten thousand voices awake the sublime evidences she ever and always utters of the goodness, wisdom, and power,

> "That plann'd, and built, and still upholds a world
> So cloth'd with beauty for rebellious man."

Whether we look to the interior of our globe or confine our observation to its surface, we are filled with admiration at the vastness of that scale on which God has been, and still is, operating for his fallen creatures. We have already adverted to those stupendous strides by which old chaos mounted, through successive formations, to what, in the poetry of admiration, we are pleased to call the present beautiful earth, and seen in it all, how wonderful are his ways, with whom a thousand years are as one day and one day as a thousand years! But these are, in the main, the veiled wonders of the earthly tabernacle. They are the familiar altars of nature's High Priests only. They can only be approached with that full intimacy which makes them truly known by him who has caught incense from the altar of science, and

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can sprinkle his path with the sacrifice of many a toilsome hour of devotion. It is in this outer court that we may all enter and adore. The broad bosom of the earth is spread out in living colours before us, and we are invited by all its variety and vastness, to make its acquaintance. But its very attractions deter us. So manifold are its wonders —so intricate its mysteries, that we falter upon the threshold and have not courage to enter.

Much of our discouragement, however, arises from our own negligence to inquire, and much from the very artificial modes in which we have been taught to examine. All our systems of geography contemplate the earth more as a stage for political intrigue, a vast and complex amphitheatre, in which kings may tilt and subjects bleed—a mighty chess-board, on which the bloody game of war is played, for the regal prize of conquest, than as the footstool of Jehovah, the fallen object of his unwearied love, and the scene of that remedial grace which works and energises in us and by us for the renovation and glory of man. It is to be lamented that in tracing out the artificial boundaries of kingdoms and numbering their subjects, we so often forget the broad outlines that God has given us, and that good which he designed by them for his creatures. It is thus that the mind is turned away from the contemplation of the power of God to the glory of the king, and the wisdom and goodness of his gifts, to the prudence and forethought of an earth-born, like ourselves.

If we could fancy ourselves destitute of all this knowledge, and gifted with the science to comprehend at a glance, the whole surface of our earth, we should find that it is not flat, as the ancient poets supposed, but a globe—almost a perfect sphere, with a surface diversified, not indeed by the lines of boundary between nations and the petty princes that lord it over its domains, but by those stronger and more enduring delineations of wisdom,—seas, and continents, and islands. In the arrangement, proportion, and physical appearance of these, we should find much to marvel at and to study. We could not help being filled with astonishment at the vast preponderance of water over the general surface. Stand where we would, too, on the great bosom of the deep, we should find that it was all a unit. Not many divisions, isolated and disconnected from each other, but all one great and unbroken circulation—feeling softly its way in the rivulet, or dashing, headlong and furious, in the torrent. Not a vibration wakes its impulse beneath us that does not tremble to the remotest shores of its unmeasured reach;—but one and unsevered this great heart of the earth beats the same on the coasts of Peru—against the icy barriers of the south—around the spicy isles of the east—amidst the regions of eternal sunshine, and the dreary solitudes of unmelting snows. God has measured it in the hollow of his hand, and there it waves, covering in its broad bosom a hundred and fifty millions of miles,—three-fourths of the entire surface of the globe, and sufficient in quantity to bury it all nearly eight thousand feet in water.

What an overwhelming spectacle is here! And at first, what an unmeaning waste of waters is thus rolling around us! But we look more closely, and how beautifully is it working, by God's appointment, for the comfort and happiness of man, tempering the vertical

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suns of the tropics and moderating the searching blasts of the poles—thus equalizing and controlling the otherwise disastrous changes of climate, and making habitable and salubrious the abode of man. From its surface, too, are rising the restless vapours which float by the breezes it creates, far to the inland fields, watering the thirsty earth, and keeping in abundant and exhaustless supplies the fountains of rivers and of lakes. That shower we see falling, and that river which

> *Labitur et labetur in omne volubilis ævum,*
> (Flows and shall flow through every age the same),

have both come from its bosom; and, after their long journey through the air, on the wings of the wind, are returning, by the simple laws of gravity, to their ocean-home again. On its shores countless throngs are settled, subsisting upon its ample stores of fish and salt, and looking for the white sail or the puffing steamer which are borne on its bosom from the distant zones of the earth, and laden with the luxuries they produce. Its great currents, too, pouring in their purified supplies from the poles, and keeping in perpetual motion the great mass of waters, preserve it ever fresh and uncorrupted, and show by what simple yet majestic compensations God maintains the harmonies of his universe.

Turning our attention to that other portion of surface we call the land, making about one-fourth only of the whole, we are filled, if possible, with more confusion than before. Standing over the eastern shore of the great island of New Holland, and turning our face towards the north—we shall see on our left, rising from the Cape of Good Hope, the great mountain chain of Africa, called "the Spine of the World;" before us, from the centre of Thibet, through Chinese Mongolia, towards Okotsk, and thence to the extreme eastern promontory of Asia, another vast chain of mountains, stretching from south-west to north-east; and on our right—that vast and unbroken chain of the highest mountains on the globe, which ranges along the whole coast of America, from the Straits of Behring to Cape Horn, and closely borders, with its tremendous precipices, the shores of the great Pacific. We are thus in the midst of an immense circle, whose circumference, with only occasional breaks, is composed of lofty and inhospitable mountains, and within which is embraced the greater part of the waters of the earth. Between us and these, in the north, falling towards the ocean, is the great kingdom of China, called by themselves, possibly from its position, *Chium-hoa*, the *Middle Kingdom*. Beyond these mountains lies the great mass of the two continents into which the whole of the land surface is divided by the narrow Straits of Behring. If this were filled up we should have but one continent and but one ocean. But what a variety is here! Detached and irregular mountains—high, but level table lands—extensive and fertile diluvial and alluvial plains—majestic rivers—peaceful lakes, and every diversity of climate which the uncounted desires of man can crave. Here, too, is the pestilence-breeding marsh, the belching volcano, and convulsing earthquake,—all parts of this great whole, and all in wisdom regulated for man's ultimate good.

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Nature, like the chemist, has her laboratory. The mountains are her refrigerators. It is by these she cools, condenses, and deposites the vapours which rise, under the influence of the sun, from the surface of the ocean; by these she manufactures the storm and arouses the whirlwind—racks into purity the stagnant air, and washes into freshness and life the arid plains beneath. Man needs dry land for other purposes than agriculture and manufacture. Life, and health, and locomotion, are more important than great cities or broad plantations;—hence God has not forgotten these in the economy of nature, but has diversified the earth with these secondary agents of his goodness, lakes and rivers, and variety of climate, to irrigate the soil, transport his produce, and connect, by links of mutual intercourse and dependence, every portion of the habitable earth.

Nothing can be more appalling than volcanoes and earthquakes. We are apt to consider the crust of earth upon which we reside, as so solid and unchangeable a mass, that it can neither be shaken nor rent. But in many regions it is far from a state of repose. In the focii of volcanoes nothing can be more disastrously unstable than the crust of the earth. Within the life of a single generation the entire aspect of a neighbourhood is changed—cities are engulphed in yawning fissures—hills levelled down and dislocated—mountains heaved up and crystalized—inhabitants buried in ruins, and the most appalling transformations effected in the whole region. Yet these have been, in the past developments of the earth, agents of the greatest good. All the useful and necessary variety of mountain and plain—hill and valley—river, and lake, and island, has been in an unquestioned degree, the effect of their agency; and though their phenomena now are not so evidently connected with beneficial results, we are at no loss to infer, from the past and the present combined, that they still play an important part among the great regulating and conservative powers of our globe.

But amidst so much to admire and to enjoy, is there nothing to deplore and avoid? Are all the successive creations, each of which God pronounced "*good*," and all of which he declared to be "*very good*"—still good? Are there no bitter waters mingled in this great fountain of general beneficence? Surely yes. Man has fallen, and his habitation is cursed; but it is cursed *for his sake*. The very sweat of our brow will one day be seen clearly to be a blessing, and the seeds of death, which are around us and in us, will germinate to the bringing forth of eternal life. "The pestilence that walks in darkness and the destruction that wastes at noonday," are but links in that long series of providences, by which at last all that will be redeemed, shall be guided back, and bound indissolubly to the throne of God. Happy the man who can thus look upon nature, and trace in every arrangement a final cause of mercy! And should not all Christians so regard these manifold works of him, who in wisdom hath made them all, and be ready with the Psalmist to exclaim, "O Lord, the earth is full of thy riches! So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts."

W. K. P.

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PROTESTANTS.

PROTESTANTISM must have more ancient and higher pretensions and claims than protestations from Roman Catholicism, to be Christian and divine. By such claims and succession, Protestants can arrive at no purer or divine elevation than their origin, which is Rome, the prolific mother of all the swarms of Protestants whom she has driven from her great cathedral, her so-called universal vatican.

When Rome had swallowed, or had determined to engulf in her mystic and Stygian *see* (sea), the church of Christ, presumptuous and arrogant she assumes to herself the holy title of unity, (catholic,) hitherto preserved in the loyal bond of peace by the churches built upon Christ and his Apostles. But proud Rome denominates herself "Catholic" upon the foundation of *one* apostle, instead of Christ and the twelve, and continues the succession (the charm) in her catholic head the Pope.

Christians have nothing to do with apostolic succession. The Apostles finished their mission and appointed no successors. Trace this vain succession, and along the way shame and corruption mark the outlines, until you reach the head. Lo! the monster, the man of sin. Let us not glory in shame and disgrace by tracing through currents of blood and rebellion, the source, which is the fountain of apostacy. Apostolic succession and apostacy are only two words for the same corrupt stream. Christ had no successor, much less had any of his Apostles. To boast and glory in apostolic succession, is much greater disgrace and vanity than to rejoice and delight in antichrists. False Christs have followed the Messiah, and false apostles have succeeded him. Less inglorious is it to follow the former than the latter. Nothing but pomp and pride could blind the devotees of vanity in ignorance so dark, as not to behold in this bigotry, inglorious fame, unworthy the humble follower of the meek and lowly Redeemer of man.

Nor should Christians glory in Protestantism. To boast in a bygone contrast with sin, Satan, or Rome, is not glorying in Christ the Lord—but in the arm of flesh. Reformers who burst oppression's shackles and free men from tyranny, are worthy of being enrolled on the pages of history, as the benefactors of man; and of every generation the great should be handed down to posterity for emulation and reformation. But Protestants and Reformers show by their name from whom they have descended, and that not from virtue in the profession of Christ, but from an opposition to something unworthy their adherence in the party or principles whence they seceded, protested, or reformed.

Protest, reform, secede, succeed, anti-pædo, &c., are poor prefixes for the Christian religion, but fine for denominational and sectarian parties and purposes. A purer and clearer current may flow along these bays, than runs from the old source not checked or turned in its course, yet the axiom, piques the pride. "An impure fountain does not send forth pure water." Christianity once and ever flows from its base. The foundation is pure and incorruptible. It abides the same. There are no protestants, reformers, seceders, &c., on the

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rock of salvation. From it gushes the clear crystal stream of life, and needs no protests, reforms, and secessions, as do the turgid fountains that boil' up from apostacy and human foundations. Roman Catholicism, and Roman Protestantism, and other protests, are not pure and uncorrupted. Test their ore in the divine furnace by fire and the hammer;—dross and fragments will appear, and the fabric of wood, hay, and stubble, will be consumed. The fruit unto holiness and endless life does not grow on these trees—but the bitter fruit of envy, hatred, heresy, division, &c., as is manifest by protests, reforms, separations, &c. Time has tried and proved many; and eternity will unfold every man's work.

It is said by the heterogeneous denominations, that the disciples of Christ, in claiming a name derived from their Anointed Master, are uncharitable in appropriating to themselves a name which disparages all denominational names. The name of Christ should humble them, and our glory should be in the Lord. If our name is divine, it should be theirs. But it is altogether unjust to weigh Christians in sectarian balances. They may measure themselves by each other's rules. We must be measured by the standard of Christ. We vie not with sects and parties not divine. Denominational names we abhor—whether Roman or Protestant. We have a name, creed, head, &c., which have no reference or connexion with any denomination or sect that has arisen since the day of Christ and the death of his Apostles. God gave his Son Jesus a name, which all his brethren should wear and honour as their Father's children.

The church of Christ flourished long before papal power arose, and long did the Roman hierarchy reign before Protestant divisions strove, by which it is most evident that Christianity is not dependant upon Roman or Protestant powers and ecclesiastics; as the church of Christ has its origin anterior, and actually existed in full development, the statue of a perfect man in Christ Jesus, prior to these subsequents, the man of sin and sons of perdition. We have no claim to Rome, Geneva, Cumberland, or Louisville for a "parent church." Jerusalem is the mother of all the Christian congregations. Foreigners and strangers have not to go up to Louisville or Cumberland, across the ocean via Geneva or Rome, to get to Jerusalem. Christ is the way, the direct way to the city of God. On whom we believe through the Apostles' word, and purify ourselves in obeying the truth; then made children of God by faith in Christ Jesus; for as many as have been baptized into Christ, have put on Christ (Gal. iii. 26.), fellow-citizens of the household of faith, and are built upon the foundation of Christ and his Apostles.

There has been no (Christian) catholic church on earth for centuries; nor will Christianity be catholic until the promised millennium; then shall we have catholicism a thousand years. The "everlasting Gospel" that announces the destruction of the powers in high places, is the bright Herald's tidings that will inform christendom that the church is one, the church of Christ again catholic; to remain in peace and loyalty, unity and perfection, an entire millennium. Babylon is fallen with her corruption, and those drunken with her apostate wine.

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Christianity is positive, has no reference to error in its construction, but warns, forbids, and dooms heresy. Protestancy is negative and against the abuses of Popery, or a mother church, and is not founded on adherence to Christ or built upon the truths of the Gospel. How pure is the church of Christ, and how impure are the churches of Protestantism! Let us build on Christ, and not lay a foundation against Popery or Protestant hierarchies, and build on the sand. Apostacy is worse than "dead works." Let us remember Christ is our rock, and his church is built upon the divine foundation.

G. W. H. S.

TO WHAT SECT DO YOU BELONG?

PRAY, said a friend the other day, what is the name of the sect of Christians to which you belong?

To no sect at all, sir, was the reply.

What, then, are you an infidel?

No, sir; my claim is that of a Disciple of the Lord Jesus Christ.

Oh, then, you belong to the sect of the Nazarenes, of which Paul was the ring-leader. I thought you must belong to one of the numerous sects now in existence.

The term *sect*, sir, is classed by an Apostle as one of the "works of the flesh;" and if you, like the enemies of old, choose to designate the followers of the Lord by that opprobrious name, the responsibility rests with yourself, and not with me. I shall firmly maintain that I am not a sectarian, nor do I belong to a sect—that is, if those with whom I associate understand their dignity and profession.

Oh, continued this friend, Christianity never did exist without a sect; and in the nature of things, never can. Paul himself said, "there must needs be sects," so that it cannot be otherwise.

Yes, the Apostle did say, "there must needs be sects;" but mark, he adds, "*that the approved may be made manifest.*" Now, the question is, Were those *approved*, a sect? I affirm not; and can prove, that a Christian, or a Disciple of Christ, may exist, without being justly chargeable with that reproachful epithet.

But suppose, said he, that government should send to you, as it has recently done to some dissenters in this country, inquiring what name you assume, pray what answer would you give?

I claim to be a Disciple of Christ, or, a Christian. This would be my reply.

But, continued our friend, that would not satisfy the government. You must designate the party to which you belong;—and, who is your leader?

Well, sir, this I would most cheerfully do by saying, that Christ is my only leader, and those who keep his commandments the party to which I belong.

Now, continued this inquisitive and persevering inquirer, if you were to be honest, would you not have to acknowledge that Alexander Campbell is your leader?

No, sir; no more than those who in Corinth, Philippi, and other

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cities, who understood their standing in the Christian kingdom, were converted to Paul, or Cephas, or any other of the ambassadors of Christ. I am ready at all times to acknowledge my obligation to Mr. A. Campbell for a more clear, full, and practical knowledge of the divine requirements—but he is not, nor does he desire to be, my leader, or that of any one else. He is merely a disseminator of Christian principles—a coadjutor with God's people in leading men to Christ, and to the enlightenment and enjoyment of present and eternal happiness. This I express as my full conviction.

It is only those who have but glimmering views of the "liberty wherewith Christ makes his people free," that are the followers of men. Jesus Christ is the Captain of our salvation! his laws and institutions are our delight!—and all those who submit thereto, in heart and affection, enjoy a serenity of soul, which those, who bow to an inferior standard, are strangers to. I recommend you then, sir, immediately to be converted to Him in his own appointed way, and for ever after renounce all other leaders, whether from heaven, earth, or hell. Please read Acts iv. 5—12. J. W.

HALF CONVERTED.

"WHEN thou art converted, strengthen thy brethren." Such was the language of Jesus to Peter the Apostle (Luke xxii. 32,) who was afterwards chosen to be the chairman, or prime minister, to introduce the reign of the kingdom of heaven. It is true, at the time these words were uttered, Peter had made the good confession, "Thou art the Christ, the Son of the living God"—had been empowered to announce the approaching reign—to work miracles in confirmation of the truth of that announcement—had attended the ministry of Jesus for three years—had been on the mount of transfiguration—seen his miracles—heard all his teaching,—amongst which was the following, "Except you be converted, and become as little children, you shall in no case enter into the kingdom of heaven." Still, it might be said of Peter, that he was only *half converted* to the system of love designed for the whole world.

He did not understand the great principle, that God had made of one blood all flesh that dwell on the face of the earth. His mind was filled more with his own self-importance, aristocracy of feeling, worldly greatness, and Judaism, than it was with Christ and his salvation. In fact, he did not know the Scriptures, that Christ must suffer, and rise from the dead the third day, and that he was to show light unto the people (the Jews), and unto the Gentiles. Nor was it till after the resurrection and ascension of Christ—the gifts of the Holy Spirit—a visit to the house of Cornelius—and Paul's strong reproof at Antioch (Gal. ii. 11—21,) that Peter, in his mind and feelings, might be said to be *fully* converted to the design and adaptation of the Gospel to the *whole* world. His heart and his state was changed, but his mind was not perfect and complete in all the revealed will of God. Then it was he was prepared, not only to proclaim facts and to prove them, for the conviction and conversion of sinners, but also to

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address the elect strangers and sojourners scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. "Wherefore," said he, "having purified your souls by obeying the truth through the Spirit, unto unfeigned brotherly love, love one another with pure hearts fervently: having been regenerated, not of corruptible seed, but of incorruptible, through the Word of the living God which remains. For all flesh is grass, and the glory of man as the flower of grass. The grass withers, the flower of it falls down: but the Word of the Lord endures for ever. Now this is the word which has been proclaimed as glad tidings to you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envyings, and all evil speakings, as new born babes earnestly desire the sincere milk of the word, that you may grow thereby. Because, indeed, you have tasted that the Lord is gracious."

O what multitudes there are in our day, who call themselves "Christians," who have not either in whole or in part been converted to Christianity! And what numbers even of those who profess to be turned from darkness to light, and from the power of Satan to God, respecting whom it may with propriety be said, they are only *half converted!* J. W.

LETTER FROM W. K. PENDLETON.

Steam Ship Britannia, September 3rd, 1846.

DEAR BROTHER WALLIS.—I promised you, when we parted, to drop you a line, telling you of our safe arrival upon our native shore; and, accordingly, I take the earliest opportunity, even in advance, to redeem my promise. We are now in the neighbourhood of Boston harbour, but a drift on the ocean, waiting with much impatience for the dispersion of a dense fog, which now so circumscribes our observation, as to render progress hazardous. We have been just fourteen days and a half, up to this morning, on our voyage, and with the exception of the few hours during which we touched at Halifax, in the midst of the pathless ocean, with nought but the waters around us and the blue heavens above us. But we have felt all the while under the care of Him who measures the oceans in the hollow of his hand, and spreads out as a curtain the broad heavens over us. At home, therefore, on the sea, as on the land, we feel no fear while our Father in heaven reigneth—for he bids the ocean be still, and its waves are hushed.

Our voyage, on the whole, has been a pleasant one. A cheerful company, a skillful captain, and a strong boat, have contributed to the comfort and enjoyment of all—and though we had constant head winds, and one night a most fearful gale, we have, most of us, eaten our meat with gladness and cheerfulness of heart,—but alas! I fear, with but too little remembrance of Him whose eye was over us alike amidst the perils of the deep, and the darkness of the night. For my own part, I suffered severely the greater part of the time, with the most deadly sea sickness, and am even now like one in the midst of Babylon, with its bewildering and prostrating influences. I antici-

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pate from it, however, much benefit, when once again on land, and thus am enabled to see in it the working of the Lord for my good. How pleasant it is to console ourselves with the confidence, that the Lord will make all things work together for the good of those that love him.

Sister Clarinda Campbell has borne the voyage well, and I think is becoming much more hardy by the exposure. She often remembers with great pleasure and gratitude, the tender solicitudes of yourself and lovely family. Indeed, Nottingham has made an impression upon our hearts, that, I doubt not, will be among the pleasant remembrances of another world. The kind hearts that welcomed us there, I doubt not, will warm towards us when we meet in our Father's land, and the feeble praises we raised together, for favours enjoyed on earth—swell to a louder, bolder strain, when we sit down together in the kingdom of Him who has bought us with his own blood, and made us kings and priests unto our God. Let us strive, dear brother, to be found always acceptable to Him!

We not only feel the warmest interest in those personal friends, who cheered us on way and lifted the latch of fraternal greetings to us in a strange land, but for all those, in the United Kingdom, who love the appearance, and are waiting for the coming of our Lord. There is no interest like that we should feel in the kingdom of Jesus Christ—and no people we should love like those who are to be our companions and kindred for ever. This I try to realize at all times, and make a ruling principle in all my actions. I could not, therefore, but feel the warmest concern for the success of the Reformation in Great Britain, and the deepest gratification at the great zeal and personal piety manifested both in private and in public, by those with whom I became acquainted. At the same time, the experience of our friends in America, led me to fear that there are among you, some principles, which if pushed too far, will cause you harm. It is not safe to be wise above what is written, nor assert too positively and insist too strongly, where the case, to say the least, is debatable. Nothing is more evident to me, from the absence in the Scriptures of every thing like a formal ritual, than that the institution of the bishop's office was intended to prevent the collision of private opinions and dogmatizers, in matters of mere ceremony or order—by taking out of the hands of the mass all such questions, and entrusting them to the wisdom and prudence of a few, selected by the congregation, because of their eminence for attributes just adapted to meeting this exigency. This, indeed, is the great end of organization, and in proportion as the organization is perfect, in the same proportion, I am persuaded, will be found the prosperity and harmony of the church. An imperfect disciple is better than no disciple at all, and so an imperfect organization is preferable to no organization at all. The same is true of worship. A feeble prayer is better than none; and a hymn or song, with a few faulty or obscure sentiments, is far better than to lock up in the icy arms of a rigid hypercriticism, the warm and gusting emotions of the heart, as they swell in gratitude towards Him who has redeemed us. The church should pray much and sing much; they both have to do most intimately with the heart, and are the best and most genial

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influences for melting down the coldness and lethargy which at present hold enchained the energy of the truth.

Christianity is eminently *practical;* and too much cold criticism always reduces it to the deadness of a mere system. It should be lively and life-giving—buoyant in the strength and form of its devotion, and illuminating by the brightness of its moral worth. There are a thousand questions about which we write, and argue, and dispute, almost to faction, which would not, even if settled by an oracle, effect, either for weal or woe, the immortal destiny of a single being on earth. They are only engines in the hand of the adversary, by which he drives the car of the church off her track, and involves in difficulty and danger our progress. Should it not, therefore, be our earnest and prayerful aim to avoid all such sources of contention, and with much longsuffering and forbearance, strive to bring men back to the substantials in the plan of salvation, and confine them to those things which more immediately concern our peace.

You have already laboured much, my dear brother, in this good cause, and many others, good-hearted and true, with you, and I feel assured will, with them, take in the spirit in which they are offered, these general hints, from one much younger in the cause than yourself—but still, a common labourer in the Master's vineyard.

Be pleased to remember us both, *nominatim*, to all our much loved friends in Nottingham, and wherever else they may be found, and assure them that we remember them not only in the pleasing reminiscences of the past, but always also in our prayers. Say to brother Tenor, when you see him, how deeply we regret not having met him, and how kindly we remember his cordial invitation to visit him while we were at Newry.

We are nearing the port of Boston, and I must bid you farewell. May the love of God ever rest over you and yours, and his blessing attend all your labours for good—and his good Spirit keep you and yours blameless, till his coming, is the prayer of your fellow-labourer in the kingdom and patience of Christ, W. K. PENDLETON.

QUERIES AND REPLIES.

QUERY ON UNIVERSAL RESTORATION.

Saltcoats, October 9th, 1846.

THE subject of Universal Restoration has occupied my attention for a considerable time; and the few remarks which were made on this matter in the review of the proceedings of the evangelical alliance, given in the October number, has induced me to write to you for information on the subject. I am aware of the awkward position in which one is placed, in the eyes of the *orthodox*, when they moot this question, even though only in the way of inquiry. But I suppose no apology needs be made to a reformer for daring to prove all things, or for refusing to believe what has long been taught by the *fathers*, simply because they say it.

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Brother Campbell, in the appendix to the new translation, states, that the Greek words translated in the common version, eternal and everlasting, occur about one hundred times in the Christian Scriptures, and that in forty-six cases out of the hundred, they signify limited duration, and are translated by such words as world, age, &c. Query. Upon what principle did the translators act in deciding that these words when connected with the punishment of the wicked, imply unlimited duration?

Seeing, then, that these things are so, I am desirous of knowing distinctly upon what grounds the doctrine of never-ending punishment is based, and I hope that your engagements will not hinder you from devoting a few lines to a scriptural elucidation of the matter.

J. SERVICE.

REMARKS.

IN offering a few thoughts on the letter of J. S., I would take leave to say, that I am not in love with the words *orthodox* or *hetrodox*. They are terms never used by me, either when speaking or writing. "What is truth?" Not, however, as it is supposed to exist in the imaginations, feelings, or opinions of this or that party, but as it is revealed in the Bible.

As brother Greenwell, whose reviews are referred to, is now from home, I shall take the liberty of asking J. S. what he understands, or what he wishes us to understand, by the terms "Universal Restoration?" which, he says, has occupied his attention for a considerable time past. If we do not understand each other's terms, we shall not be writing to any good purpose; besides, if correctly informed, J. S. is not only an inquirer after truth, but also claims to be a brother in Christ and a teacher of the truth as it is in Jesus.

Now, supposing the terms "universal restoration" are taken in their usual acceptation, I wish to ask J. S. if he would include, in his scheme, the following class of human beings, who have inhabited our earth?—

1st. Cain, with all his violent and murderous descendants, who existed prior to the flood.

2d. Ham, the son of Noah, with his lewd and licentious followers.

3d. Ishmael, and his scoffing progeny.

4th. The men and women of Sodom and Gomorah, whose crimes are not to be named.

5th. Esau, with all, who from that day to this, have despised both their natural and spiritual birth-right.

6th. The hundreds of thousands of murmuring and unbelieving Israelites, whose carcases fell in the wilderness, under the curse of Almighty God.

7th. The seven Canaanitish nations, whose particular and diabolical crimes are recorded in the eighteenth chapter of the Book of Leviticus.

In fact, are all these, with Judas Iscariot, respecting whom, the Lord said "it would have been good for that man if he had never been born"—I say, are these, with all the thieves, traitors, and murderers

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contained in the long catalogue of this world's history, to be restored to the favour, image, and presence of God, and of the Lamb for ever? If so, where is the proof to be found?—who their redeemer?—who their associates?—and what their eternal employ?

I am aware, that the Apostle Peter, in his discourse recorded in the third chapter of the Acts of the Apostles, said of Jesus, that "the heavens must receive (or retain) him till the times of the restitution of all things spoken by the prophets;" but the question is, did the Prophets, in their *all things restored*, include the persons and things which, in other parts of the divine word, they have declared shall perish for ever? I think not: therefore do not trouble myself to find a way of escape for those who shall be banished from the presence of God, and from the glory of his power for ever.

Respecting the words *eternal* and *everlasting*, and why the translators did not uniformly translate by the same terms into our language, such as world, age, &c., instead of eternal, everlasting, &c., can, in my judgment, only be answered by referring to the connexion in which these different words are found. When the subject referred to is the continuance, or destruction of the Jewish ages, or of the present perishing world, every person of reflection and common sense will know that the words eternal, for ever and ever, &c. would imply a contradiction; because this world, and all the works thereof, both of God and man, are doomed to be destroyed; but not so with man—at least not so with the righteous; for the Saviour says, "I give unto them eternal life, and they shall never perish," &c.

On the other hand, when the subject referred to is the future state, either of saint or sinner, the terms *world*, *age*, &c. could not have expressed the meaning of the inspired writer; and, therefore, the terms eternal, everlasting, &c. are very properly introduced to express that state of existence.

We learn from *The Englishman's Greek Concordance*, that there are three different words employed to express the different ideas connected with this important subject. But the same word is employed to express the duration of happiness to the righteous, and the misery of the wicked, in a future state.

In referring to Greek words, let it be distinctly understood that I am no Greek scholar, and therefore can only present them to the readers as selected from the Concordance referred to:—"*aiou*," is translated in the New Testament, thirty-eight times by the terms world, age, &c.; forty-nine times by the term for ever; twenty times by the terms for ever and ever; and three times by the terms ages, and throughout all ages. See Eph. ii. 7; iv. 21.; Col. i. 26.

"*ainios*," is used by the inspired writers when speaking of the future state of the righteous. This word is translated thirty-six times by the terms everlasting life, eternal life, &c. When speaking of the future state of the wicked, the same word is used "*ainios*," and is translated six times by the terms everlasting fire, eternal punishment, eternal judgment, damnation, and destruction.

"*aidios*," Rom. i. 20. Even *his eternal* power and godhead. Jude 6. Reserved in *everlasting* chains, viz., the angels which kept not their first estates.

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If these passages are expressive of unending life—of happiness for the righteous, can any one assign a scriptural reason why they should not be expressive of an unending state of misery for the wicked?

Now when we duly consider the terrors of the Lord; the weeping, and wailing and gnashing of teeth; the worm that dieth not, and the fire that is not quenched; the severe punishment; the fearful looking for of judgment, and fiery indignation which shall devour the adversary, who would not at once fly to the Redeemer, as to the only Saviour given under heaven among men whereby we can be saved? In him there is full remission of all past sins—complete redemption, without money and without price. His precious blood was the price which he voluntary poured out; not, indeed, to apease the wrath of God, but as expressive of his infinite love, even for his bitterest foes, that we might be pardoned, sanctified, and adopted; and, finally, delivered from death, and raised to the enjoyment of his likeness and presence for ever and ever. J. W.

QUERY ON THE ELDER'S OFFICE.

Is it exclusively the duty of an elder to talk to the refractory members, or is it admissible for the church to appoint some one of the private members to do so?

REPLY.

In Paul's first epistle to Timothy, he says, "If a man desire the office of a bishop, he desireth a good work." From this we learn that there is a certain work for a bishop to do. Yes, a very *particular, important* work; so much so indeed, that a man *must* have certain qualifications (which are given in the said epistle) in order to render him competent to perform it.

From the teaching of the Apostles, it appears clear, that it is the duty of elders or bishops to teach, train, govern, discipline, and rule the congregation over which they may be placed. This is the work to which they are appointed. As such, we consider it to be their especial duty to attend to all cases of discipline, as this is one of the objects for which they were appointed. And who would be more competent to attend to these things than a bishop, in possession of all the requisite qualifications? And we have no idea that any man should be appointed who has not *all* the qualifications, to some extent, enumerated by Paul. Then so long as the elders are competent to attend to these things, should the congregation appoint some one else to do it, it would be, in our judgment, not only treating the officers with disrespect, but herself also.

Should an elder be indisposed, absent, or chargeable himself with an offence, it would, most assuredly, then be the duty of the congregation to appoint some one to act in his stead, for the time being, at least.

One of the qualifications necessary to a bishop is that of ruling:—"One that ruleth well his own house." How uncourteous it would be, should a difficulty occur in a family, to call upon one of the brothers or sisters to attend to the adjusting of it, instead of calling upon the father—the ruler of the house!

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In appointing elders or rulers over a congregation, we should be very particular in selecting, so as to have those who are qualified, then we shall be very apt to have the affairs of the congregation properly attended to. May it be the daily business of all who have taken upon themselves the name of Christ, to learn the will of our heavenly Father, and to conform strictly to it in all things!

A FRIEND wants to know how the expression of Paul, "Godly sorrow works repentance," &c., can be reconciled with the doctrine, that sorrow is the repentance of the Gospel? The proper plan to understand the difficulty, is not to receive the notion that sorrow *alone*, is repentance. The proper idea of repentance, *is a change of life for the better*, and implies a change of mind, or sorrow for the past.

REVIEW OF BOOKS.

DR. HOOK AND EDUCATION. LONDON: 1846.

OUR readers will remember the period when Sir James Graham took the nation by surprise with a scheme of education. It had been planned in darkness by clerical brains, and was evidently designed to deliver over the people, body and soul, into the hands of the established priesthood. By a mighty effort it was sternly confronted, and triumphantly defeated. Dissenters had been sleeping, but still near the fountain, and they arose with a roar of manly indignation, and, like the lion, shook themselves into strength and activity. Puseyite bigotry and cabinet fraud were thoroughly unmasked by ardent, enlightened speakers, in town and in hamlet.

Dr. Hook, a leading minister among the Puseyites, and commonly reputed as one of the framers of that bill which was defeated, has suddenly and mysteriously transformed himself from the grub to the butterfly. He has astonished the nation by propounding a scheme of National Education which recognizes the dissenters both as members of the civil community and of the church of God.

Still the scheme which he proposes will destroy the sacred right of the parent, by transferring his power to the government. Its adoption would desecrate the household, and steal from the parent his holiest work, and interfere with the discharge of his most solemn duty. It would likewise, in its working, become an all-pervading net-work of civil and ecclesiastical tyranny. Education, which mainly moulds the character and determines individual destiny, cannot be trusted to either church or state.

The system of compulsory education has been fairly tried in Prussia.

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The result is by no means encouraging. True, the masses have been educated; but the work has been carried on beneath the pressure of an iron cramp. The government stamp is upon them all. They are intelligent slaves—content with the market and the plantation. The originality of character, the bounding vigour of soul, the spontaneity of life, which freedom inspires—are sought for in vain. In the room of finding a magnificent forest, where great trees rise heavenward with greatful diversity of stature and colour, you find that the state woodman has brought them to one low level—stunted, barren, and tame. This we must never have in our glorious England. Between such stagnation of life, and the ferocious ignorance of the utterly untrained, there is so little to choose, that many are in doubt. We prefer the latter, until it can be removed by the proper authorities in a moral voluntary manner.

We perceive that Professor Baden Powel, of Cambridge, is complaining that Dr. Hook has appropriated *his* scheme of education without acknowledgment. The public are likewise suspicious that the doctor has sent out his work to feel the pulse of public opinion for our present ministry. We leave the parties to settle these questions. It is certainly high time that the parent and the schoolmaster were more widely awake, and more earnestly employed; but they will only betray both liberty and religion if they enter into a contract with the priest or the magistrate. G. G.

EMILLIUS, OR A NEW SYSTEM OF EDUCATION, BY JEAN JACQUES ROUSSEAU.

THE character of this eloquent miscreant has long been a puzzle to literary men. He loved to wander in the solitudes of nature, to indulge in lofty contemplation. His dreary eye kindled into strange lustre as he threaded the tangled paths of the solemn forest, and held entrancing communion with all the shapes and voices of the wild. He could weep with tears of melancholy joy as he gathered the fresh primroses of spring, or reclined on the greensward of summer, by streams of molten silver. The stars and the mountains spake to him in the hush of midnight, and he echoed their voices on his animated page. Yet, with all his enthusiasm for nature, he was earthy and vile to the last degree—a mean suspicious misanthrope, a hardened unblushing profligate. Truth and virtue were great names to him—but names only; for his life was the life of a sensualist and a slave.

The glory of the rising sun inspired him with rapture; but his extacy contained no element of consecration. The serene glow of the moon, spread over silent woods and glossy lakes, filled him with mystical joy; but his gladness was not that pure flame which rises

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heavenward. He had a fine eye for the grand aspects of creation; and an ear for all, the music which swells from the sacred grove or the rolling river; yet his fellowship with nature was barren, and his sensibility a disease of the imagination. He had no heart to feel the meaning of the sights which he saw, or the voices he heard. His picturesque eye and ardent fancy prevented him not from walking in blindness and misery—from one sink of pollution to another—all the while canting concerning truth, liberty, and virtue, and sometimes even presuming to speak of God and immortality.

Mere literary men may be perplexed and confounded by such a life, in contrast with such musings and writings. But the thoughtful Christian, who has the film removed from his eyes, discerns no mystery in the matter. The records of the visible creation are truly wonderful, both in system and in beauty; but they afford no information to man concerning his primal origin, present moral condition, or everlasting destiny. They shed no light on the relations between man and his great Creator, but leave all the mysteries of life and death in awful impenetrable darkness. The man who enters the vast temple of nature, in quest of such knowledge, finds all the lamps suddenly extinguished, the mystic fire burning dimly on the altar, and all the priests dumb as the inexorable grave. The great walls are hung with sackcloth, and his very tread awakens no echoes in the desolate aisles.

The keen observer of facts is always welcome to the inspection of the storied pages. The philosopher may come to grasp the relations between facts or the laws by which they are controlled. The poet can approach to imbue himself with the serene idealism which lies under all. But the philosopher with his science, and the poet with his idealism, will not find themselves any nearer to God or to heaven, or any richer in spiritual truth, unless their researches be prosecuted by the light of the supernatural lamp. The material creation, with all its antiquity, magnificence, and richness, is but a subordinate province in the divine, eternal empire. The science which classifies and comprehends its fundamental laws is only a secondary science. Its idealism will minister a mystical glow of feeling—but mystic poetry is not religion. It has no purifying, illuminating, or governing power, but leaves the conscience and the understanding under the dominion of animal passion.

The most sublime of the sciences is that spiritual one which brings before us the eternal *logos* manifest in flesh—Jesus, the Christ, crowned as the prince of life, installed as the only mediator between God and man. The authentic history of man's apostacy from God—the sublime method of his recovery by the atoning sacrifice—the sure foundation of deathless hope in the resurrection of the crucified—the present possession of the Holy Spirit as an indwelling comforter—the

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the certainty of ultimate triumph over ignorance, sin, and anguish—these are the realities which flame in divine effulgence from the open pages of redemption. This is the only science which can give wisdom and liberty. However learned in all other matters, the man ignorant of this science is both a fool and a slave. Rousseau was a poor child of Adam, trembling in sight of the flashing sword of the angel, wailing sadly, or weeping bitterly, at the barred gates of Eden, yet obstinately refusing to follow that god-like Redeemer who leads men back to paradise another road.

As Rousseau has exercised, and continues to exercise, vast influence over continental nations, and even in our own land is a household name, among the literary class. We design to continue the subject in another number, by a brief review of his life and his philosophy.

G. G.

THE MACAULEY ELECTION, AND THE DESIGNS OF THE MINISTRY. By John Robertson.

There is an inquiry of great importance which the philosophic politician should always be ready to answer. What are the mental and moral qualities which the independant journalist of our age chiefly requires? Should he not be profoundly versed in the history of the *past?* Without this foundation-knowledge, he cannot possess the comprehensive spirit of analogy, by which great events are classified under general laws, and ranged almost as rapidly as they transpire. Should he not be a keen observer of the *present?*—casting from his eminence an eagle glance over all passing facts, whether they steal noiselessly into being, or are marshalled into reality by a grand procession, and proclaimed by sounding trumpets! Should he not likewise possess the genius of prophetic sagacity? Yes: an intuitive quickness is demanded in anticipating the future, by seizing the tendencies of the present with a firm grasp, and glaring through them with the analytical eye.

If we could lay our hands upon a being combining these attributes, and persuade him to look towards *Ireland*, what a frightful spectacle would meet his vision, and how earnestly would he sound the alarm. Without further prelude, let us briefly survey the past, and anticipate the future.

1. A short time ago a mighty tide of agitation rolled through the green vallies of Erin. The thunder of the surges was heard and re-echoed from France and the United States. From the halls, the warehouses, the cottages, and the hovels, millions of beings swarmed forth in enthusiasm. Monster meetings were held beneath the great sun and the blue sky. The Saxon robber and murderer was assailed with genuine hibernian passion, and there was a fierce, imperious clamour for *immediate repeal.*

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But, latterly, some strong magician has waved his wand, and the whole scene is changed. The Saxon may actually claim to be descended from Adam rather than from the Devil. There is a remarkable lull in Ireland; and the silence does not proceed from exhaustion of the heart or lungs, for pulse of life beats strong in the land, and the nerves are in prime condition.

2. A short time ago, Young Ireland, with his mailed hand and volcanic eye, was allowed, without serious opposition, to speak in a martial voice. Although moral force was the standing order of the day, there was a license granted for violating the spirit of the order. The fiery youth was allowed a prominent place in the council and in the procession. He might yell his tempestuous war-cry wildly on the open heath, and moderately in Conciliation Hall. Here again the spirit of the dream is changed; Conciliation Hall will no longer hold the two parties. The impetuous men who would liberate or avenge their country by the forest of steel, or the column of fire, are compelled to wander forth to seek another shelter, and are pursued on the road by the deep thunder of clerical malediction.

A short time ago O'Connell was continually declaring himself a staunch voluntary. The Roman clergy responded—pouring contempt and disdain on all ecclesiastical endowments. These voices are now scarcely ever heard—never in manly spirited accents, but at long intervals, in faint, distant, dying echoes.

Combine these indications—associate with them the fact of the extended grant to Maynooth. Add to these the fact that the most eminent leaders of faction are avowedly the friends of a Romish establishment in Ireland; and, having done this with sober discrimination, the reader will indeed be dull if he cannot discover the black, frowning shadow of another ecclesiastical establishment. No longer will O'Connell and his priests assail the bloody Saxon. The anglo-vampire has been transformed and exalted. No longer will they stir the caldron of riot, or fling in ingredients gathered by warlocks on the confines of hell. No longer will they vaunt the glory and efficency of a voluntary priesthood, or lay bare the festering disease of Protestant ascendancy in Ireland. No: a sop has been adminstered. The PRINCIPLE was established in the extension of the Maynooth grant; and the *consequence* has to follow in the consolidate endowment of Popery. This splendid prospect has at once hushed the Irish agitator and his clerical tail into marvellous serenity, and has dyed them with hypocrisy and time-serving of a loathsome kind.

Such a guilty project being in contemplation, and by no means remote, it may surely be expected that the champions of truth and freedom will not slumber. The worldly politician may take his stand on the broad principles of justice and equity; the Protestant may

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show that Romanism is directly opposed to civil liberty and social order; the spiritual Christian may unfold the unworldly nature of Christ's kingdom. There is room on the battle-field for all, and all should be ready when the trumpet sounds. We can only say, in conclusion, that Mr. Robertson has taken a correct view of the subject, and propounded it with considerable ability. G. G.

ITEMS OF NEWS.

THE congregation of the Disciples of Jesus Christ resident in the Nelson Settlement of New Zealand, to the brethren of their native land, send greeting:—

Waimea, S., January 4, 1846.

BELOVED BRETHREN.—The receipt of brother Wallis's letter to brother G. Taylor, of date 9th of June, 1845, was a cause of much joy to us, since we had been long anxiously expecting intelligence about your affairs. The present of books was also acceptable, both as a proof of your love to Christ and his people, and also as giving us information about the churches in various parts of Great Britian and America. We have much reason to bless God our Father that the Gospel of his Son is being glorified with you even as it is to a certain extent with us. We have had some additions during the past year. The number of Disciples in this part of the world, who meet to attend to the institutions of Jesus, are now sixteen. This does not include one brother, who left some time ago for South Australia, who, we hope, may be useful in promoting the truth as it is in Jesus. May living stones continue to be built in, and the building grow up into a holy temple of the Lord—being fitly framed together, rest securely upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone—the building being erected, not by might, nor by power, but by the Spirit of the living God.

It has seemed good to us, being assembled together with one accord, on this the first day of the week of a new year, to write this letter to you, that your souls may be refreshed. It is our intention, God willing, to meet annually in this settlement; not for the formation of laws, but to see each others face in the flesh, and to attend to the institutions of Jesus together,—which we have not an opportunity of doing altogether weekly, some of us being eighteen miles apart. A few of the brethren, who are located together, meet weekly for this purpose, and a brother from a distance occasionally meets with them. It is expected, that if any member be removed to another settlement in this country, he will endeavour to be present at the annual meeting. "As oft as ye do it," says Jesus, "ye do it in remembrance of me;" and while we would esteem it a privilege to meet with the Disciples every first day, yet some of us may be so circumstanced that we cannot possibly do so. Hence the annual meeting.

Signed in behalf of the congregation, by the following appointed elders of the church,

THOMAS JACKSON,
CHARLES NICOLL,
JOHN GRIFFITHS.

P.S. The above letter was signed on the 1st of February, being the day when the elders were set apart. About this brother Taylor will write to the editor of the *Messenger*.

Newcastle-on-tyne, October, 1846.

PERHAPS I ought to state that the church in this place now assembles in the Smith's Hall, Monk Street, Friars, at half-past ten in the morning, and half-past two in the afternoon, of the first day. We are living in the enjoyment of undis-

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turbed peace—and have had an increase of eight members since you last heard from us. Two from the church connected with the British Mission, one from our brethren of Carlisle, and five from the world—but one of whom we have been obliged to separate. Last Lord's day we commenced a school for the young—our brethren having ever felt a strong desire to do something that lay within their capabilities for the increase of the Saviour's kingdom. Our affairs look somewhat more cheerful and encouraging than they have done for some years past.

W. MacDougall.

Maidstone, October 14, 1846.

In a former communication I expressed the confidence and hope we had of the success of the truth in Maidstone, I have now to record a partial realization of that confidence and hope.

In consequence of having no public services of our own, brother Colling and myself have given our occasional services in proclaiming the Gospel, according to our ability, at a small chapel at Langley, a village four miles distance from this town. Early in September last, a person from Town Sutton, a neighbouring village to Langley, came forward and expressed his desire to put on Christ by immersion into his death—which was accordingly attended to, on Lord's day, September 30th, in a stream running through a farm in the village, in the presence of about one hundred and fifty spectators, who behaved with becoming respect, and many of whom expressed the greatest interest, as nothing of the kind had ever occurred in the vicinity. On the following week, two others likeminded, presented themselves for immersion, the one from Maidstone and the other from Sutton, and on Lord's day, the 4th of October, in the same place, before an assembly of from four to five hundred persons, these were baptized for the remission of sins. Although some few ridiculed, yet the service and the scene, to most present, was impressive and interesting. As for ourselves, we were translated in imagination to the banks of the Jordan, and rejoiced greatly in the wisdom of the appointment of so beautiful and emblematic an institution for introducing a penitent believer into the kingdom of God's dear Son. These services have caused much excitement in the neighbourhood, and several are now searching their Bibles to see whether these things are so. Thus we hope soon to record of these and others, that they have believed and obeyed the Gospel.

Yours in the fellowship of the Gospel, T. Copelston.

CAMPBELLITE HERESY.

Mr. B. B. jun., of Manchester, writes to the editor of the *Midnight Cry*, and expresses himself in the following manner:—

"I do not wish to test your doctrines by any thing but the divine word. You are very right in saying that the great body of the prophetic scripture must be fulfilled with the age after the advent. Nothing more true. As to "giving time to investigate and harmonize the prophetic word," that ought to have been done before you propounded any theories at all, and not afterwards. I am very sorry that yourself and Mr. Dealtry became doctrinated with the Campbellite heresy concerning baptism, when at Nottingham. It is a most mischievous delusion."

E. MICKLEWOOD'S REPLY.

"We profess to be guided neither by Mr. Campbell, nor any other man, further than as they give us evidence from the scriptures for their faith and hope, and when once we obtain a scriptural foundation, our faith can be said no longer to rest upon this or that man. We have yet to learn that Mr. Campbell's views are "heretical," and his practice a "mischievous delusion." He deserves credit for his labour in shewing the perversion of the mode and design of baptism, and restoring to the church much of its ancient and primitive form of simplicity. If any person should make a wrong use of such forms, with *them* lies the blame. We are quite awake to the fact that many place baptism too high, and others again

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low. For ourselves, we believe it to be on a *level* with the other laws of Christ the Messiah. It is a link in the grand chain of Christian economy, which, taken away, doth destroy, by mutilation, the whole of such economy, which is for the salvation of man. As, therefore, the whole economy is for man's salvation, or, in other words, for the remission of sins, which is the same thing, baptism also is for the remission of sins. Whilst therefore a man receives nothing by or in baptism, of itself considered, we conceive, that his hope, his Christian character, his salvation is imperfect without it. And the day of Christ will show what that imperfection is. The conclusion is this:—The preaching of the Gospel is for the remission of sins; faith is for the remission of sins; repentance is for the remission of sins; baptism is for the remission of sins; the Lord's supper is for the remission of sins; a holy life is for the remission of sins. Who dares, or who would presume to single out one of these conditions, and say *that* is an exception? Thus, the links of the chain are equal, and all necessary; neither may any of them be enlarged or weakened beyond their own scriptural import.

REMARKS BY THE EDITOR.

We have a few words, and only a few in this number, to say to B. B. and to the editor of the *Cry*, both of which are well known to us. Mr. B. B. says "*the Campbellite heresy*," concerning baptism, is a most mischievous delusion. So said the people of old concerning the development of every divine and correct principle, and of every institution given by God to a perishing world. From the death of righteous Abel, to the crucifixion of the Son of God, and on to the days of good old father Mac Lean, with whose party Mr. B. B. now stands connected, "*heresy!*" "*heresy!!*" has been the continual cry. We, therefore, respectfully ask Mr. B. B, to lose sight of Mr. Campbell and *himself* too, if he can, and all his early teaching, and open the Bible with a teachable disposition, as though it was on the morning of Pentecost, after the Saviour, the Son of the living God, had been crowned in heaven, and then crowned on earth as Lord of all. Let him give to us and to our readers, from the book of God, the case of a single individual penitent believer who received the knowledge of the remission of sins through any other medium than that of immersion into the Father, Son, and Holy Spirit. If he will do this with candour, courtesy, and impartiality, he will perhaps discover that what he calls a "*mischievous delusion*," originated, not with the man of sin, from whence all our delusions have come, but with the Man Christ Jesus, who gave himself a ransom for all. But more from the pen of B. B. in our next.

Respecting Mr. Micklewood, he tells us that "Preaching the Gospel—faith—repentance—baptism—the Lord's supper—and a holy life—are for the remission of sins!!" What does Mr. M. mean by all this tirade of words? Is this the Apostolic doctrine concerning the remission of sins? As we are anxious to know the truth and stand perfect and complete in the whole will of God, we ask him to point us to the New Testament for the proof of his six catagories. We have not so learned Christ. And in order to be enlightened on the subject we promise him a respectful hearing in the *Messenger*, providing his articles be not too long.

Had Mr. M. the enjoyment of the remission of his sins when he came to Nottingham and heard the subject pointed out to him? He was then professedly a believer, had repented, but it may be had only *half remission*, and baptism added another link to his chain to obtain remission! "To the law and the testimony."

J. W.

T. KIRK, PRINTER, PETER GATE, NOTTINGHAM.

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. XII. DECEMBER, 1846. Vol. II.

ESSAYS, DIALOGUES, &c.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XIX.

GENESIS XVII., XVIII.

Olympas, Something remains on the subject of circumcision as a seal of the righteousness of faith. At this point we left off our morning lesson. What do *seals* imply, William?

William. Something previously stipulated, or agreed upon.

Olympas. When covenants are under consideration, that is true; but when Paul says that Abraham received the "*sign* of circumcision, a *seal* of the righteousness of the faith which he had while uncircumcised," does it allude to a covenant transaction at all?

Thomas. It would seem that Paul meant no more than that God's giving to Abraham the covenant of circumcision was a pledge, or an approval, of that faith which he had formerly exhibited in believing and obeying the first promise concerning the seed of blessings.

Olympas. You are right: the sign of circumcision was to Abraham not merely a sign, as it was to Ishmael and Isaac; but in addition, a proof of the excellency of that faith which he had twenty-four years before Isaac was born, or the covenant of circumcision ordained.

Thomas. Can baptism be a seal to any one of the faith which he has before he receives the ordinance?

Olympas. No: in strict conformity to the facts in the case of Abraham, it cannot be said either of infant or adult baptism, of believing or not believing baptism, that it is a seal of the righteousness of the faith which the subject previously possessed.

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Eliza. Of infants it could not be, because they have no previous faith; but Dr. Godfather preaches that to those who have faith in person, or by proxy, baptism, like circumcision, is a seal of the righteousness of the faith which they before possessed.

Olympas. Dr. Godfather is not infallible, nor is his opinion so profoundly learned or wise, as that it were either a sin or a shame to differ from it. But however learned or wise in other matters, I will take upon me to say, that, in this respect, he is greatly mistaken.

Thomas. I read in some of the Baptist books that baptism, like circumcision, may be called a seal of the righteousness of faith to those who have faith before baptism.

Olympas. They are, indeed, in this point as much mistaken as the Pedobaptists: for their case and that of Abraham have no analogy in the point in which Paul contemplates the affair. Abraham's case was this: He had believed and obeyed God in a very singular way long before the birth of Ishmael or Isaac. The Lord's making a formal and special covenant with him afterwards as an approval of his previous faith and obeisance, was, indeed, a striking seal or pledge of the excellency of his faith: but baptism requires only a confession of faith from any one, and then it is common to all such confessors, and cannot be to any one of them a formal, or special divine interposition, or solemn approval of his faith or of its righteousness; and therefore no man's baptism can be to him from God what Abraham's circumcision was to him—a special pledge of righteousness of his previous belief. Baptism never is to any one what circumcision was to Abraham— n immediate pledge from God that his faith is fully approved. We shall now hear you read in turn the eighteenth chapter of Genesis.

[The chapter being read, Olympas called upon all the family, in order, to ask him, or each other, a question on some point in it.]

James. What means "the Plains of Mamre?"

Susan. Mamre was the brother of Eshcol, and brother of Aner, and is called an Amorite.

William. Who were these three visitants that appeared to Abraham?

Eliza. Three angels, I presume.

Reuben. One of them was *more than an angel.* He seems to have been the Lord.

Rufus. Yes; for Abraham shows by his words and his actions in accosting one of them, and in bowing so humbly towards the ground, when he invited him into his tent, that he supposed him to be more than a mortal.

Francis. Abraham was a very polite gentleman. He bowed very courteously to the sons of Heth on another occasion. It would, therefore, seem to be too strong an inference to deduce from this the divinity of any one of the company.

Thomas. Some of the circumstances would seem to conflict with the opinion that they were angels; and yet it is difficult to contemplate them in any other light.

Olympas. The ancient rites of hospitality are admirably depicted in this passage. See the venerable Prince Abraham sitting at the door

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of his tent, during the heat of the day, casting his eyes occasionally along the plain, that, should any fatigued pilgrim appear, he might invite him to enjoy the hospitalities of his tabernacle. Meanwhile, three pilgrims in human form present themselves. They suddenly stood by him; and, lifting up his eyes, he ran to meet them at the door of his dwelling; and, from some indications of superior standing, he humbly bowed to the ground while he solicited the favour of their company; and thus prevailed with them to sojourn with him for a few hours. They accepted of his kind invitations; and immediately, after informing Sarah of his wishes for his guests, and selecting a fatted calf, which he gave to a servant to prepare with all despatch, he had their sandals removed and their feet refreshed with a cooling bath. The refreshment being prepared, and the table spread under the oak at the door of his tent, simply furnished with bread and roasted veal, butter and milk, Abraham himself in person stood at the table and waited upon his illustrious guests.

Edward. Why did not Abraham call half a dozen of his negroes to wait upon his guests, rather than officiate in person? Had he not many servants? Was it not parsimony, rather than politeness, that prompted this? And what gentleman, who owns five hundred or a thousand slaves, would have his wife to go out and prepare a meal for his friends when they call upon him? I do not understand this.

Henry. I did not know that Abraham had any *negroes* in those days. Were Abraham's servants *blacks?*

Olympas. Abraham's servants were of his own colour, and were not kept about his tent to wait upon his person, or upon that of his wife. They were for other uses in these patriarchal times. Besides, work was no disgrace to either patriarchal gentlemen or ladies. To be employed in the reasonable and necessary labours of the house, the garden, or the field, was then regarded as both pleasant and honourable. Besides, it was in much better taste for Abraham to serve his guests as he did, than to have employed inferior persons as proxies to do it for him. Would you not, Edward, consider it a great honour to have the master of a large household, his wife, or his sons and daughters, to wait upon you in their own persons, than to have him call up either a hired servant or some servile Ethiopian to minister to your comforts?

Edward. Doubtless I should: yet still I do not see the use of servants if we must wait upon ourselves.

Olympas. We often have more business than we can manage or perform: it is therefore expedient to have help—not, however, to enable us to dispense with labour, or to make it either irksome or disgraceful to ourselves. Depend upon it, my children, whenever any one regards labour as disgraceful, he is far gone in the theory of profligacy and ruin. God made man to work, and furnished him with a case of instruments, called *hands*, of the most admirable contrivance, and with a patrimony on which to employ them both pleasantly and profitably. But with Prince Abraham in our eye serving his strange guests, who can regard such services as discreditable or humiliating? But I would have you more specially to mark the bill of fare for the day. It was princely fare; for Abraham was a great prince, rich in

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gold and silver, in flocks and herds, and in men-servants and maid-servants.

Reuben. We should not call it *princely* fare in America. It would not be more than good common farmer fare—cakes baked on the hearth, roasted veal, butter and milk. It was very good common fare.

Olympas. True indeed, Reuben, Abraham called it only a "morsel of bread"—a mere hasty repast, got up at the moment. What could a king eat better than bread, and butter, and milk, and veal! Earth has not more luxurious fare. It is good, palatable, and healthy, and only needs to be a little more difficult to obtain, to make it quite luxurious living. If God had made these aliments scarce and costly, the products of some far distant land, kings would have preferred them to every thing else, and left our modern luxuries to their vassals.

Diseases are always in the ratios and qualities of food. If our food is various, complicated, and over plentiful, diseases are complex, numerous, and difficult of cure. If the fare be simple and moderate, diseases are so too. Hence, in part, the healthfulness and longevity of Abraham, Isaac, and Jacob, and the more illustrious patriarchs of those times. And hence the dyspepsies, nervous and biliary diseases, fevers, consumptions, and nameless new and outlandish maladies which follow in the trail of our expensive and too rich and luxurious modes of living.

I doubt not it would be a mercy to the age that now is, and to that which is to come, were we compelled to live as Abraham feasted these most illustrious guests: for if he was mistaken, and by not being forgetful to entertain strangers, he happened on this occasion to entertain angels unawares, he covered their board, and waited upon them in the best style that east or west could afford.

Touching the quantity, it has been supposed that Abraham on this occasion was somewhat extravagant. Three measures of flour were baked, (about seven and a half gallons, more than fifty pounds weight,) and a whole fatted calf served up for three guests!! The ancients were a working people, and therefore were larger eaters than some of the moderns. And as Abraham's family and his heart were large, he was accustomed to have abundant fare. It was, however, usual among the ancients to be very abundant in the quantity of their provisions. Thus Homer represents the hospitality of the ancient Greeks. Eumeus, when he invited Ulysses to eat with him, dressed two pigs for himself and his guest.

> "So saying, he girded quick his tunic close;
> And, issuing, sought the sties. Thence bringing *two*
> Of the imprisoned herd, he slaughtered both,
> Singed them, and slashed, and spitted them, and placed
> The whole well roasted, banquets, spits, and all,
> Reeking before Ulysses."—*Cowper's Homer.*

William. Sarah, it seems, was not present. Abraham alone stood by them under the tree.

Olympas. I presume the customs of the country forbade a lady

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from being present when the guests were exclusively gentlemen. It seems she was in a tent behind that in which the guests sat; or rather, in the tent behind them as they sat under the oak; for it is said, one of these three sat immediately before the door. This most dignified of the three intimated a strange event—that the aged Sarah should have a son within a year of that day. How, James, did Sarah receive this intelligence?

James. She laughed at the novel idea!

William. Incredulous, I suppose. Hence the Lord said, "Why did Sarah laugh?"

Reuben. How could a woman so exalted as Sarah, be thrown off her guard so much as to deny this little affair?

Olympas. What think you, Thomas?

Thomas. The person that promised this extraordinary event suddenly seemed to assume a superhuman dignity; and, with a voice filled with majesty and authority, asked, "*Is any thing too hard for the Lord?*" She was panic-stricken, overcome with terror, and lost in amazement, and in the confusion of the moment denied the fact.

Olympas. A good apology, Thomas, for mother Sarah. But the Lord said, "Nay, but thou didst laugh." And there is no other extenuation of it other than Sarah was a woman—a good woman; but she was but a woman,—and the *best of women* are but *women at best.* Abraham, indeed, once displayed a similar weakness; and therefore there is no just reason to impute to Sarah either less faith or less courage than to her husband Abraham, in this, as in all other cases, his own not accepted. Still it was a sin of which she did repent; and Moses faithfully records, with like impartiality, the virtues and vices of those he admired and valued most.

Thomas. Are not these three men, now beginning to appear to be unearthly men, natives of the skies?

Olympas. The sequel will make it plain that they were two angels and the Lord himself—not merely the *Adonai*, but the *Yehovah* of Abraham. They only assumed the human form, speech, and manners, and appeared to eat, and to be in all respects of the human race. The transfiguration on Mount Tabor, and the appearance of two men from heaven that were then present with the Lord, were not greatly unlike to the transfiguration of the Lord here and that of his attending spirits, who, with him, assumed the human form and tried Abraham's hospitality and Sarah's faith in the most discriminating style. But as we have not time to amplify on every incident here, I especially request your profound attention to the reason why the Lord divulged the secrets of his providence to Abraham at this crisis: for "the secret of the Lord is with them that fear him," as said king David of old.

Abraham, in true eastern politeness, accompanied his guests from his tent into the path that led them towards Sodom, whither, at that time, they were intent on going. Meanwhile, as the Lord conversed very intimately with Abraham while the two angels seemed to walk on before, he said to himself, "Shall I hide from Abraham that thing which I am about to do, seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him: for I know him, that he will command his children and his

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household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."

Here is a volume in one sentence. Abraham is a model of faith, of obedience, and is destined to be a model in family training and government; and because of these attributes he is to be, as in many other points, a great benefactor of nations. I know Abraham that he will "*command his children.*" What, Thomas, think you, means the commanding of children and households?

Thomas. It would indicate the exercise of authority, tempered with wisdom and benevolence—attributes of which both God and man speak with approbation.

Olympas. To *command* a family is only another way of saying that it is subordinate to the parental government; and this, indeed, is a rarity in our land. Democracy is breathed into the infant's nostrils with the breath of life in the American atmosphere; and children soon learn to know that they, too, as well as their parents, have certain natural and inalienable rights and privileges from which they ought not to be debarred; amongst which are self-will, liberty to dissent from the commands of their parents, and the pursuit of pleasure any way and every way they judge most fitting. Under this system there can be little or no moral culture. Abraham was to be monarch of his house: "I know Abraham that he will command his family and his household." He was to act the *patriarch*—the monarch father—and the result would be, "They shall keep the way of the Lord to do justice and judgment." This is the native consequence of such a system. I hope, therefore, we shall all do our duty, and that you, my dear children, will early learn to do justice and judgment; for these imply every relative duty.

We must leave the case of Sodom and Gomorrah, and Abraham's intercession, till our next lesson. A. C.

If the sentiments contained in the following article, are true, and that they are cannot be doubted, then it behooves us all to be more vigilant over ourselves than ever, and to watch our own motives and actions with the greatest circumspection. Let it be read over and over again—remembering, *that wilful imperfect obedience is no obedience at all.*

FAVOURITE IDOLS.

"If thou wilt be perfect, go and sell that thou hast, and give to the poor."—Matt. xix. 21.

What Jesus Christ demands of us, he demands in the name of God, as God, and for God. And if we refuse it, we refuse it to God; that is, to him from whom we receive every thing, to whom we owe every thing, and without whom we are nothing. This consideration annihilates every species of justification which we would base upon the small number, or the insignificance of the objects which we refuse. It is

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the same thing to refuse God one of the hairs of our head, as a world. It matters little whether we accede to God on a thousand points, if we resist him on one. A single premeditated, or voluntary act of disobedience, effaces all our acts of obedience. As soon as we believe, that we may withhold anything from God, it is clear that he is no longer a God to us. For that holy hallowed name places a seal upon the least of our obligations, as inviolable, as upon the sum-total of our duties. And in this case we may apply the excellent reasoning of the Apostle James, "Whoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill." The smallest duty, if we consider Him who imposes it, is of the same rank as the whole moral code.

What, then, imports our refusal in a single point, be it even the most insignificant? Nothing else than this: We refuse God our hearts! If our hearts were his, we should not refuse him anything. Now, it is neither our acts nor our habits, in themselves, that he cares about—but the disposition which our acts reveal to him. In refusing him anything whatever, we refuse him our hearts, we refuse him every thing.

But we do more than this. We not only refuse the heart to God, but we give it to another. There is then another object which we prefer to God. Now the object which we prefer to God, is evidently a god to us; and the worship which we refuse to God, we transfer to this other object. This object becomes, thenceforward, that of our worship, an isolated idol which we oppose to the only true and ever blessed God; and the exterior worship which we continue to render to the Lord, is only a foolish, outrageous, and impious derision!

From the Christian Journal, United States.

"THE WESTERN BAPTIST REVIEW."

MR. WALLER, the editor of a monthly with the above title, is giving himself some trouble about Mr. A. Campbell and the Reformation. This is, doubtless, owing to the rising popularity of this cause. Mr. Waller seems superinduced to pay a cold respect to Reformers, while he evidently feels inward contempt both for its men and its measures. He scorns the idea of pretending to reform a people for whom, doubtless, he feels the highest veneration. Indeed, he rather roundly insinuates that Mr. Campbell is an ambitious man, and is most anxious to distinguish himself, and that the Baptists, not exactly agreeing as to his greatness, have thrown themselves in his way to check his onward march. It turns out, however, that Mr. Campbell does not exactly go to sleep under their very well intended maniputations, but, like Sampson of old, if they tie him to the beams of the house, he marches off with the beams, to the no small danger and tottering of the establishment!

The Baptists have occasion to fear the fair unvarnished history which posterity will read of their treatment of Mr. Campbell and his brethren, in their efforts at reformation. Much, very much of the opposition and pretended zeal for the truth, and for the purity of the church, will be found to arise from the envious detractions and

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jealousies of the priesthood. In the first place, the cry was originally raised against the new and unheard of doctrines which were taught, and many were the soul-destroying errors that we were charged with holding. Well, we kept our onward march, and continued in spite of the most untiring opposition, to grow in numbers and in strength, falsifying at every step the most solemn prophecies of our fall—in which the prophets were unlike the seers of Israel—for they left their predictions to time and to providence—but these aided in fulfilling them with all their might! And now that we are becoming formidable for numbers, and the captains and generals in the Baptists army finding their efforts unavailing, are rather at a loss what to do, and some of them have of late hoisted the white flag and visited our camp. Whether this has been owing to the stress of their affairs, or what has dictated it, we pretend not to decide. It is certain our policy is beyond their philosophy,

Their present efforts, though less hostile, will, I fear, be less honourable to those engaged in them. They are evidently ashamed of their former course. We teach now what we have always taught; but they insist upon it we have changed! Proof conclusive, either that we have changed, *or that their objections to us will not hold.* If their charge is susceptible of proof, they can prove it, for our views are stereotyped. That their late movements are mere dictates of an earthly policy, is clear, when we reflect that although they say we have changed, and are now orthodox on the work of the Spirit, they are just as far off from giving us the right hand of fellowship as ever. If their grief was sincere when they shed so many tears over our errors, filling the land with wailing, how is it now that they manifest no joy over our return from our wanderings? It is a severe judgment, but, if not just, it will recoil upon my own head—but I am seriously of the opinion, that in the general, their teachers, in the first instance, did not believe the charges made against us; still, their passions being excited, they thought it would be the likeliest way to run us down, and finding themselves unsuccessful, they have but changed their policy. They are the same unchanged people, and so are we. If we are true to our principles we have nothing to fear.

With Mr. Waller I am not personally acquainted, but I remember a rare instance of magnanimity in him about the Lexington debate. This may be a clue to his character. He had the comprehensiveness of spirit to acknowledge that in the three of the six points of that debate, in which Mr. Campbell stood on Baptist ground, he was *right* and *triumphant!* In Mr. Waller this is no small compliment, for it was matter of wonder, so careful is he always to clear his skirts of Campbellism, that he had not divorced himself from any further connexion with such sentiments. I conclude, therefore, that he thinks, that if the Baptist sentiments are so correct that even Mr. Campbell can be right when he holds them, that if he were to differ from them in any thing, he would certainly be wrong. According to this, it may be known, provided there is no dispute about the standard; or, in other words, provided any body knows exactly what Baptist sentiments are, what this *Review* will advocate, and how it will decide in every case. Outside their boundaries there are Pedobaptists and Reformers—in

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all in which these agree with them, they are right, in all in which they differ from them, they are wrong.

Mr. Waller boldly affirms, in a late piece from his pen: "*The foundations of the Reformation are laid in misapprehension of the Baptists.*" This was very much the opinion of Dr Eckius about the efforts of Luther. This is a new charge that Mr. Waller brings; for in a hot contest of fifteen or twenty years, though we have often complained of being misunderstood and misrepresented, I never remember a solitary charge of the same sort against us until a short time ago. Let us, however, bring this matter fairly to the test. In order to facilitate the investigation, I will state the distinctive features of the Reformation:—

First, then, we take the Bible, the whole Bible, and nothing but the Bible, for our rule of faith and practice. Have the Baptists no covenants, articles of agreement, nor Philadelphia confessions of faith? Or are they such a happily united and consistent people, that some churches and some associations have them, while others not only have them not but repudiate them altogether!

In the second place, we make faith in Christ, and the confession of his name, the foundation of church fellowship; and submission to Christ in all the ordinances of his kingdom, our continued bond of union. We have surely misunderstood the Baptists if this has been their practice. What say you, Mr. Waller?

In the third place, we believe that Christ is the only Saviour of sinners, and that sinners can only lay hold of him by faith, and that faith comes only by hearing the Word of God—and that it is not a conceit that I got religion at an anxious seat or mourning bench! And, I may add, that we never call up mourners and pray God to convert their souls by an operation of the Holy Spirit. The Baptists, on this subject, are now between two fires; the Methodists and us. If they agree with us, the Methodists have them; if they agree with the Methodists, we have them. Speak out, Mr. Review!

We believe, in the fourth place, that baptism is, to the *believing* penitent, for the remission of sins. And by a believing penitent we mean, one who believes in the atonement of Christ, and who is sincerely sorry for his sins. Is this the faith of the Baptists?

In the fifth place, we believe that the first churches met each first day of the week to worship God through Jesus Christ. And the worship we understand to consist in statedly reading the Scriptures, singing, praying, teaching and exhortation, breaking the loaf, and attending to the fellowship. Is it so with the Baptists?

Again, in the sixth place, we believe that the churches are independent of each other in all their discipline; and that delegates from churches, meeting in particular places, have no right to lord it over the churches, proposing *innocently* to advise them, in the first instance, and finally issuing bulls of excommunication, and thundering terror and vengeance round the land like the Vatican of old! Are we mistaken again?

Now, whether there is in the above items reason for the stand we have taken, and whether the foundations are laid in misunderstanding of the Baptists, let the candid judge. How many Baptists are there,

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clergy and laity, who agree with us, but have to whisper that agreement in an undertone of fear, aside from the ear of an inquisitor who would arraign the culprit for heresy? Are the Baptists now the fast friends of liberty of thought and unfettered liberty of speech? Are they, as were their worthy sires, the enemies of persecution for conscience sake? Let their *anathemas* on the heads of thousands of as pure men as yet remain within their ranks, tell the sad tale of degeneracy in this particular! I fear that *Ichabod* is written on their escutcheon; and that haughtiness of spirit, pride of numbers, and love of outward show, are beginning to distinguish them from the plainness and republican simplicity of their fathers. North and south, they are like the ass between equal bundles of hay; or like the ship, equally exposed to Scylla and Charybdis. In opposition to us, they run the wild rounds of revivalism, until burnt and scalded, they flee away from the fire and the caldron; but finding themselves coming to us, they raise one united shout, "The Reformers are coming to us!"

We predict that revivalism among the Baptists is dead. I fear they will soon deny that ever they had mourning benches. In the last place, I submit a problem to Mr. Waller for solution. The fact is, that here we are, in the middle of the nineteenth century, better than two hundred thousand in number, the result of fifteen or twenty years labour; claiming to be on a par as to morals and intelligence with the same number of persons in any other denomination. Now if we are all wrong, and have no good ground for our faith and practice, how can he account for such a phenomenon, seeing providence, in giving prosperity to us, has refused to listen to all the prayers and efforts of the Baptists and others against us.

Let Mr. Waller ponder well this saying,—"If this counsel or this work be of man, it will come to nought; *but if it be of God, ye cannot overthrow it.*" J. H.

INVESTIGATION OF SUBJECTS.

THE investigation of *subjects* is the most profitable, if, indeed, it is not the only correct manner of reading the Scriptures. A general knowledge of the Bible should be implanted in the very life and soul of children while they are young. The Jews were required to *tell* their children (as books were scarce, and but few of them able to read,) of the mighty acts and lovingkindness of Jehovah—how he had delivered them, and led them, and fed them, and blessed them. The victory of Egypt,—the salvation at the Red Sea,—the slaying of those who murmured against Moses and Aaron,—the waters of Meribah,—the thunderings and dread solemnities of the sublime transactions of Sinai,—the brazen serpent,—the manna,—all the furniture, and structure, and design of the tabernacle,—the passage of Jordan,—the destruction of the enemies of God in Canaan,—and a thousand minutiæ, were almost as familiar to the young among the Jews as if they had been eye and ear witnesses of all these things. The heads of families were to "*talk* of them" to their children every night and morning,

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when they sat in their houses, and when they walked by the way. Thus, Timothy's mother had been taught, and both the mother and the grandmother united to teach him—so that Paul could say to him, "From a child thou hast known the Holy Scriptures," &c. And since every family may *read* these things around their own firesides, or in their own lovely hall, where every thing is sweetened by the joys of home, and peace and plenty from the hand of our fathers' God, we shall be deeply guilty if we do not make our children, and all around us, equally familiar, not only with the great things in Jewish history, but also with the life and character of Jesus Christ, our adorable Redeemer,—his acts of kindness—his sympathy—his humility—his love—and his power: all of which may be communicated by reading or *telling*, (which is yet the more impressive manner,) the actions and sayings of Jesus while he walked amongst the children of men.

But after this *general* knowledge, which should be learned and perpetuated around the family altar, and in the family and social capacity, (and we would be far from saying that more should not be learned in this way,) our examinations of the celestial depository of divine wisdom and knowledge, should be by *subjects*. Our general knowledge of the Bible will enable us to call to mind the principal portions of what is said upon any subject—many subjects we can investigate as we ride or walk, or while we sit to rest our weary limbs, without even opening the book:—call up what is said about it, and see what is the fair conclusion. But with the aid of our reference Bibles and concordances, we are enabled to investigate any subject—gathering together all that is said concerning it, comparing, understanding, and drawing proper conclusions. It is even true, that with the remarkable facilities afforded us, we can investigate subjects to some considerable advantage without the general knowledge which should have grown up with our growth and strengthened with our strength. But such investigations are not generally safe. We are not so well able to put a just estimate on any passage, or to understand any connexion, without a general knowledge of the Bible. This, we presume, is the reason why so many persons come to wrong conclusions when they undertake to gather up what is said upon particular subjects. It is not because they cannot find it all, for this they can generally do. But the connexion in which we find these several portions is important, and if we have no knowledge of it, or if our minds have been poisoned by wrong principles, or human speculations, we may fail to reach the truth, after an investigation which we regard as impartial and thorough. But we are not of those who believe the Bible so obscure or unintelligible on matters of duty, that when we approach it with the necessary general knowledge, and minds unbiassed and free, we shall fail to learn the will of Heaven.

Some persons do, taking advantage of our concordances and reference Bibles, investigate subjects, and make, sometimes, a prodigious display of Bible knowledge, when in fact they tell about all they know, and, on some occasions, a little more. It is by no means a test of a man's Biblical attainments to hear him quote many portions of Scripture, and make many references—to passages which he could not quote, and which perhaps he could not tell the substance or import of.

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But all this passes well with those who are shallow in all their attainments, and who seldom investigate any thing. They sometimes think such men are masters of Israel truly, and wonder how it could be that they ever learned so much!

The Apostles investigated subjects both in preaching and writing. See Peter on the memorable day of Pentecost, gathering together the various prophesies concerning Jesus,—by which he shows that he was to suffer, and die, and rise again from the dead. And see the effect of the combination of testimony. When they heard several of their own Prophets whom they believed testifying to the truth proclaimed by the Apostles, "they were cut to the heart, and cried out." The Lord himself proceeded on this plan with the sorrowing disciples whom he accompanied to Emmaus—"Beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke xxiv. 27. Philip, too, making a beginning at the fifty-third chapter of Isaiah, expounded to the anxious and astonished Eunuch, the prophesies concerning Jesus, and preached unto him the Gospel. This was the uniform manner with the Apostles and evangelists. Their letters were sometimes longer and sometimes shorter, as their subjects required more or less space. And the fact that they merely *alluded* to many of the prophesies, and were not very particular to give the precise words of those they quoted, we account for, by supposing their hearers were familiar with the Jewish Scriptures. Had they not been very familiar with them, the labourers would, no doubt, have been much more particular in reading and quoting from the Jewish prophets. Every teacher knows how much easier it is to cause those who are familiar with the general contents of the Bible, to understand any subject or any difficult passage—how much fewer words will answer, and how much more power an argument will have over such. It is almost impossible to get some persons to understand any subject, or to feel the force of any argument.

It is one thing to learn and teach the Scriptures in our families, and in our social meetings, and quite another to teach and preach publicly. The people, (especially in this Bible-making and circulating age and country,) ought to be able to hear and appreciate the investigation of subjects, in all our public labours; and the only apology we are able to find for the too common practice of reading and commenting on the Scriptures, a chapter, or part of a chapter at a time, is in the fact that the people are not so generally and thoroughly acquainted with the *facts* narrated in the Bible, as they should be. They have not been raised and educated in the *company* of the Prophets and Apostles. They know but little either concerning the history or geography of those remarkable events which seem as a *key* to the mind of God, as contained in the Scriptures. We do not say this excuse is altogether a good one; for this course of procedure certainly belongs rather to the family and social circle; but much may be taught and learned in this way even before a promiscuous assembly. Still it is not so clear that this is generally the best plan, and particularly that we should call it preaching. As an example of the best manner of reading the Scriptures, we may read and notice every verse, and even every word, if you please, showing its intrinsic and relative force, and meaning, and the

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influence of the context upon it. But this is rather the work of a bishop, or teacher, than of an evangelist.

The common textuary system of preaching is yet another step from the original and only correct plan; and yet it has its apology. It is thought to be a good plan for exhortation; and this is admirably adapted to the views and feelings of those who have but little to teach, and of those who feel that the success of their cause depends not so much upon enlightening the judgment as exciting the animal passions. But these plans, like some other things that might be mentioned, are more convenient than the Lord's. It is more convenient to remain in a house, and wet a finger and a forehead, than to go out and wade down into the water, and then be immersed;—a powerful argument, with many men! So it is more convenient, it requires much less labour and knowledge, to read and talk along about what the Apostle says in a single passage; or to take a text and divide it off into several heads, and declaim something eloquent, if we can possibly make it so, upon each one, and close with a good deal of *sound* if not of rant, and have the people to say, "That was a fine discourse," though in it they learned little or nothing unless they chanced to remember the text;—and though they might hear the same two weeks afterwards, and not recognize it, unless the man should unfortunately take the same text. This is a great saving of labour, and it is also much more agreeable to those hearers who had rather have their ears tickled, than to learn their duty, and be caused to feel rebuked for not doing it. We say there is a great difference in this course, and seeing a man diligently gathering up all the Book says concerning this subject and that subject, this duty and that, and enforcing by all Scriptural examples and motives.

But we had not intended a discourse to preachers; and our only apology for touching the manner of preaching is, that it should stand as an example for every member in his daily "searchings of the Scriptures." If the preacher is not investigating, and if he is in any degree followed as an example, (and Paul taught Timothy, a young man, to be an example to the believers,) in the same degree will they not be ignorant and liable to err, and to be imposed on by every raging malady that swells like an ocean's mountain wave, bearing off the ignorant and erring into the wild fields of speculation and sin.

And we would say again, that while we urge the importance of investigating all the subjects of duty and direct interest presented in the Bible, that no one should rely very strongly upon his own conclusions, unless he has first a *general* knowledge of the Bible. Get this, and we get "wisdom and understanding," and ability to comprehend, to a considerable extent, the sublime subjects brought before us in the Divine Volume. Our investigations will be easy, and our conclusions safe.

C. K.

VALUE OF THE BIBLE.

PRECIOUS Bible! what a treasure
Does the Word of God afford!
All I want of health or pleasure,
Food or med'cine, shield or sword!
Let the world account me poor,
Having *this* I need no more.

E. O.

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We came across the following extract in the *Religious Herald*, a Baptist paper published at Richmond, Virginia. It is so applicable to the advocates of the primitive Gospel in this reformation,—to the opposition with which they meet,—that one might almost suppose that it was written in reference to them.

AN EXTRACT;

OR, A THOUGHT FOR THE TIMES.

"All truth is linked together in one harmonious chain: an accurate investigation, therefore, of any one point, in all its bearings, is invariably connected with such a clearing up of collateral points, that existing error is detected, and unlooked for controversy thereby elicited. To the study of propheey, we are thus indirectly indebted for the re-examination of many important doctrines which had been allowed to fall into comparative neglect. And whatever may be said—and too truly said—about the acrimonious spirit in which religious controversy is usually conducted, still it is a recognized fact, that the most prosperous times of the church have been times of controversy. In this deadening world we have much more to fear, *as Christians*, from stagnation, than from storms. Indifference at heart to the distinguishing peculiarities of vital truth, concealed beneath a superficial bustle about outwardly useful things, is far from a prosperous state. The ease, and harmony, and seeming unanimity engendered by it, are fatal symptoms of a growing, though disclaimed latitudinarianism. An intruder upon the facinating spell is condemned as an enemy to peace. And since the bond of its union is not the depth of truth, the man who presses forward *any* deep truth, whatever his particular views of it may be, is deemed an intruder: not in reference to what he says, for that is not carefully examined; but in reference to his saying any thing which every body does not say. It would not, indeed, sound well to bring the real accusation against him—to wit, that he is a searcher into more of the truth of God than is usually brought forward; and that he proclaims what he knows with the boldness of honest enthusiasm, "uncaring consequences;"—this were an honourable charge; it suits better with the temper of the times to charge him with a breach of love, a want of brotherly kindness, a harsh, Ishmaelitish spirit."—*Hugh M' Neile.*

THE CONVERSION OF THE WORLD.

Man has been often considered as a creature of circumstances. Diversified by climate, by language, by religion, by morals, by habit, he presents a most varied aspect to the contemplative mind. Betwixt "the frozen Icelander and the sun-burned Moor," the wandering Indian and the polished cit, the untutored savage and the sage philosopher, the superstitious pagan and the intelligent Christian, what a difference! To the sceptic reasoner the human race presents an insoluble enigma. The questions, what am I? whence came I?

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and whither do I go? are questions which philosophy in its boasted powers, deism in its bold excursions, infidelity in its daring enterprizes, attempts in vain. The Bible alone answers them with satisfaction and certainty. To the disbeliever of it the world has neither beginning, middle, nor end. The sceptic feels himself a speck of matter, floating down the stream of time into a region of impenetrable darkness, alike ignorant of his own origin and destiny. Whether there is in him a spark of immortality, or whether he is all annihilated in the grave, are, to him, things unknown and unknowable. The reptile, encased in its kindred shell, the oyster, clinging to its native rock, could as easily calculate the rapidity of the particles of light, or measure, by its powers, the orbit of a comet, as the most gigantic genius, by its own vigour, unaided by the Bible, could prove that there is a God, that there was a creation, that there is an immortal spirit in man, or that there will be an end of this mundane state of things. We know what deism, philosophy, and natural religion arrogate to themselves: but their pretensions are as vain as their efforts to give assured hope are impotent and unavailing. Deism steals from the Bible the being of a God, the immortality of the soul, the future state of rewards, and shutting the volume of light, impudently arrogates to itself that it has originated those ideas from its own ingenerate sagacity. But we are insensibly falling into a disquisition foreign to our present purpose.

The world, as respects religion, is divided into four grand divisions—the Pagan, the Mahometan, the Jewish, and the Christian. In the first of these there are some fragments of divine revelation mutilated and corrupted. The knowledge of God once communicated to Noah, was transmitted to his descendants; and although many of them were never favoured with any other revelation than that committed to him; and although that revelation was vitiated and corrupted with thousands of the wildest fancies and most absurd notions, yet it never has been completely lost. Hence the most ignorant savages have some idea of a God, and offer him some kind of worship. They endeavour to propitiate him by sacrifice, and consider themselves under some kind of moral obligation to one another. They view certain actions as pleasing, and others as displeasing to him.

The Jewish religion, though once enjoined by divine authority, as exhibited in the Old Testament, has, by the same authority, been set aside as having answered its design. In the best form in which it could now appear on earth, it would be as dry and useless as a shell when the kernel is extracted. The good things once in it are no longer to be found; and, as corrupted by the modern Jews, it is quite another religion than that instituted by Moses. There is no salvation in it.

The Mahometan religion recognizes three hundred and thirteen apostles, of whom six brought in new dispensations, viz. Adam, Noah, Abraham, Moses, Jesus, and Mahomet. The last vacated or rendered absolute all the preceding. It consequently contains many items of divine revelation; but these are like the fragments of revelation found in the pagan establishments, so perverted as to be darkness instead of light. The Mahometans have, like the modern Christians,

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their different sects, their orthodox and heterodox teachers and opinions.

The "Christian nations" have the Bible, but many of them have, like the Jews, rendered it of little or no effect by their traditions. Dividing the whole family of man into thirty parts, five parts are professed Christians; six parts are Mahometans and Jews; and nineteen parts Pagans. This is the mournful state of the world according to the most correct statements. Add the Mahometans, Jews, and Pagans together, and they amount to twenty-five thirtieths of the whole human race. So that but one sixth of Adam's offspring possess, and but few of these enjoy, the revelation of God.

To what is this doleful state of the world attributable is a question that deserves the attention of every Christian. If there were no hereafter, the temporal wretchedness of ignorance and superstition presents an object that must awaken the sympathies of every benevolent mind. And if there be a hereafter, and if future happiness were attainable to those immersed in Pagan and Mahometan gloom, wretchedness, and crime, still the amelioration of their earthly condition, the rational and Christian enjoyment of this present life, are objects of such vast importance, as to excite all that is within us to consider whether those possessing the light of heaven are, in any sense, chargeable with the crimes and mysteries of the heathen world.

If, as some affirm, every man is accountable not only for what he has done, but for what he might have done, the question would not be of difficult determination. But as we would wish to see this point established on more solid and convincing ground than abstruce speculations, we shall appeal to the New Testament. The Saviour of the world charged the scribes and pharisees of that age with having "shut up the kingdom of heaven against men," with having "neither gone in themselves, nor suffered those that were entering to go in." He charged the lawyers or doctors of divinity with having taken away the key of knowledge from the people. The Apostle Paul taught the Christians that it was possible for them so to walk as to give occasion to the adversaries of their cause to speak reproachfully of it and them; that they might so walk as that the name of God, of Jesus, and his doctrine might be blasphemed. And Peter declared, that, in consequence of false teachers and disciples, "the way of truth should be evil spoken of." He also teaches that Christians may so conduct themselves as that those who behold their conduct may be allured to the belief of the Gospel. [See Matt. xxiii. 13; Luke xi. 52; 1 Tim. v. 14; vi. 1; 1 Pet. iii. 1; 2 Pet. ii. 1, 2.] Those records show that professed disciples may, both by omitting to do their duty, and by committing faults, prevent and greatly retard the spread of the Gospel, the enlargement of Messiah's kingdom. We are convinced that the character of the "Christian communities" is the greatest offence or stumbling block in the way of the conversion of the world. And that, therefore, the only hopeful course to convert the world, is to reform the professors of Christianity.

But what kind of a reformation is requisite to this end? It is not

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the erection of a new sect, the inventing of new *Shibboleths*, or the setting up of a new creed, nor the adopting of any in existence save the New Testament, in the form in which it pleased the Spirit of God to give it. It is to receive it as it stands, and to make it its own interpreter, according to the ordinary rules of interpreting all books. It is not to go back to primitive Calvinism, or primitive Methodism, or primitive Lutherism, but to primitive Christianity. The history of the church for many centuries has proved, the history of every sect convinces us, that it is as impossible for any one sect to gain such an ascendance as to embrace as converts the others, and thus unite in one grand phalanx the Christians against the allied powers of darkness, as it is to create a world. Every sect, with a human creed, carries in it, as the human body, the seeds of its own mortality. Every sect has its infancy, its childhood, its manhood, and its dotage. Some die as soon as they are born, and others live to a good old age; but their old age is full of grief and trouble. And die they must. As it is appointed unto all men once to die, and after that the judgment, so it is ordained by God that all sects must die, and that because their bond of union is under the curse. Where are the hundreds of sects that have already existed? They only live in history as beacons to posterity.

It need not be objected that some sects have already taken the New Testament and run into the wildest extremes; for either they interpreted it according to the reveries of Swedenburg, the fanaticism of Shakerism, or the enthusiasm of New Lightism, or they apostatized from a good profession. Recollect, we say, that the Scriptures are to be their own interpreter, according to the common rules of interpreting other writings.

Christians, as you honour the Saviour and the Father that sent him; as you love the peace and prosperity of the kingdom of the Holy One; as you love the souls of your children, your relatives, your fellow-citizens; as you deeply deplore the reign of darkness, of paganism, of horrid cruelty over such multitudes of human beings; as you desire and pray for the salvation of the world, the downfall of Antichrist, of Mahometan delusion, of Jewish infidelity, of pagan superstition;—return, return to the religion of our common Lord, as delivered unto us by his holy Apostles. Model your churches after the primitive model, erected under the agency of the Holy Spirit—and then the churches of the saints will have rest and will be edified, "and walking in the fear of the Lord and in the comfort of the Holy Spirit, they will be multiplied" with accessions, until all flesh shall see the salvation of our God. A. C.

ORIGIN OF THE PURITANS.

A MAJORITY of the parliament during the reign of Queen Elizabeth who died in 1603, were in favour of the Reformation and opposed to Popery. But the Protestants of that age were not agreed among themselves how far the work of reform should be carried. In 1559, parliament passed two acts which had an important bearing on this

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subject. The first was, "The Supremacy of the Sovereign," by which the queen and her successors were invested with supreme power in all cases, temporal and ecclesiastical; and the Church of England was declared to be independent of the Church of Rome. By this act, power was given to the queen to appoint a certain number of individuals, to whom jurisdiction was committed in such matters of a spiritual nature as she was pleased to entrust to them. The individuals thus appointed, formed, what was called "The Court of High Commission;" to which court Elizabeth entrusted the work of reforming errors, heresies, schisms, and enormities of every kind. This court, in respect to the *Puritans*, became a sort of inquisition.

The second act of parliament, which had much influence upon the interests of religion, was called "The Uniformity of Common Prayer." This act was designed to bring all to the observance of the same rites and ceremonies, and by it the queen was empowered to ordain and publish such rites and ceremonies as she might think were fitted to advance the interest of religion.

Elizabeth, for a Protestant, was very fond of many of the Catholic ceremonies, especially those which were showy and pompous. She desired to retain in the churches images of crucifixes. She decreed that the liturgy should be used, and that the clergy should wear square caps, tippets, robes, &c., such as had been worn by the Catholic priests. The clergy were also required to make the sign of the cross in baptism, and to observe the feasts and holy days of the Church of Rome. The queen, by this decree, aimed to conciliate the Catholics, who were a large minority of her subjects.

A portion of the Protestants viewed these matters as the queen did. They were for resorting to a scheme of worldly policy, rather than divide the church. They supposed then, a partial reform would be tolerated by the Catholics, and that the Protestants ought to be satisfied with it. But another portion of the Protestants were for renouncing all the unscriptural rites of the Romish church. They were for *purifying* the church, and hence were called *Puritans*.

Great numbers of the Puritans would not subscribe to the act of uniformity. They preferred to suffer whatever punishment the Court of High Commission might inflict, rather than violate conscience. They therefore came out and left the church entirely, and *met* for worship by themselves. They were for a time called *Separatists*. The great body of the Puritans, however, thought that separation from the church was a dreadful sin. The church, they said, is the body of Christ; and for a part to leave the church, was dividing the body of Christ. They considered it less sinful to subscribe to the act with mental reservation, than to divide the body of Christ.

In this way the Puritans became divided into two parts, Separatists and Nonconformists; the latter remained in the church, but refused to conform as resolutely as the former. The non-conformity was connived at by the bishop, through fear of exciting popular odium.

There were then in England four sects as bodies of professing Christians—Roman Catholics, Episcopalians, Nonconformists, and Separatists. The last two were called *Puritans*.

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BENEFICIAL EFFECTS OF SINGING.

Dr. Rush said, Germans were not so subject to consumption as other people—and, indeed, that he had never known but one instance of spitting blood amongst them. This is generally attributed to the fact, that they exercise, develop, and keep in healthful condition, their lungs, by singing. Persons of weak lungs have been relieved by the exercise of the vocal organs.

Vocal music also dissipates dull cares, softens the heart, chastens the affections, and elevates the soul to God. It is an accomplishment inferior to none other; and, above all, it is an essential part of Christian worship. What is of more importance in education?

OBEDIENCE THE TEST OF ACCEPTANCE WITH GOD.—No. I.

What is the test of accepted character? I answer, that our heavenly Father never had, in any age of the world, but one test of character. That, however, his dispensations of mercy to the human race may have differed in occasion and time—however marvellous or simple may have been the displays of his power, his majesty, or his goodness—whether he has "walked in the garden in the cool of the day," or descended with his chariots amidst the thunder and terror of Sinai—or has assumed the form of a servant in human flesh to reveal his Being, his perfections, or his will to his creatures,—he has never given but *one* principle whereby believers in him could test his approbation of their character. That principle is obedience. Obedience to the commands of the dispensation under which we are placed—simple, child-like, strict obedience. To our first father he said, "thou shalt not eat of the tree of the knowledge of good and evil." This required negative obedience; yet upon this prohibition the principle was exhibited. "Build the gopher ark," said he to Noah; and Noah by faith obeyed to the salvation of himself and family. "Leave thy land and kindred," was the order to the father of the faithful; and he left not knowing whither he went. "Go to Pharaoh, and bring forth the people of Israel;" Moses forsook the glory and riches of Egypt, and delivered the sons of Jacob. The time would fail to speak of the salvation from the sword and slavery of Pharaoh, the dangers of the sea, of pestilence, serpents, effected for Israel through obedience—so often and so fully illustrating this principle. "You shall observe to do all the statutes and judgments which I set before you," is the embodiment of the principle of that dispensation. It is so also under the Gospel economy. "Whosoever hears these sayings of mine and does them;" "This is the love of God, that you keep his commandments;" "Blessed are they that do his commandments"—is the language of the Lord and spirit of the New Testament. So fully corroborated is our position, that I am astonished that any reader of the Bible should ever think of any thing else.

It would be profitable for all neglecters of the commandments of God to look at the many exposures of the false tests of character

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which the pride, or weakness, or cupidity of men have adopted. Men have depended upon real or supposed miracles, either performed by themselves or in their prayers; upon the testimony of really or supposed-to-be religious persons; their own imaginations; and various devices of cunning and designing priests. Now all of these have been exposed in the Word of God; and no man whose eyes and ears are not closed by reason of narrow prejudices or presumptuous crimes, but can discover in the history of the Bible, that no one of the above supposed tests, nor all of them combined, have ever been recognized by the Lord our God. Let us examine them separately, as they are presented before us in the divine testimony.

1st. *Miracles.* Miracles have never been a test of accepted character with God, either in the person performing them, or those upon whom they were performed. Proof:—

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto you, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams, for the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God and fear him, and keep his commandments, and obey his voice, and you shall serve him and cleave unto him; and that prophet and dreamer of dreams shall be put to death." Deut. xiii. 1—5.

This proof is unequivocal. If the sign or the wonder come to pass; if the miracle be performed; yet, if the object be to thrust thee out of the way which the Lord thy God hath commanded, you shall not hear him. Thus spake the authority of the old covenant. But this is not an isolated instance. The covetous Balaam, the son of Boser and the servant of unrighteousness, by the divine gift of prophecy, was enabled to deliver one of the most forcible predictions concerning the nation of Israel recorded in our Bible—a prophecy which has been verified from his day to this, and is at this time fulfilling before our eyes. He said among other things that have come to pass with reference to that remarkable people, "Blessed is he that blesseth thee, and cursed is he that curseth thee: the people shall dwell alone, and shall not be reckoned among the nations." How perfect has been the fulfilment of this prediction! That nation has existed from that day to this, a separated and distinct people from all the nations of the earth; and the proud nations that cursed them and subjected them to whip and scourge and death; the Egyptians, the Assyrians, the Babylonians, the Macedonians, and Romans—where are they? and where is the power with which they scattered and pealed and killed the contemptible Jew! "Cursed," gone, and remembered only upon the page of history, as powers that were but are not, whilst the cast down and dejected, the alien and vagabond Jew, lives on, and amid destruction still undestroyed. Our proposition is proved by these cases, to which we might add an infinite number of them. Miracles are no test, for

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good and bad men performed them. They are not a test, or the deceptive dreamer of Israel, and the corrupt Balaam, and the presumptuous magicians of Egypt, the witch of Endor, &c. &c. were all approved saints of God. The New Testament affords similar examples. The wicked Caiaphas, the condemner of the Holy and the Just, being high priest, prophesied truly, and said, "It is expedient that one man die for the people, and that the whole nation perish not," and he declared that Jesus should die for that nation, and not "for that nation only, but that he might gather together all the children of God that were scattered abroad." John xi. 51, 52. It was expedient that the Jewish nation should be preserved several years after the death of the Saviour, in order that the Gospel might be proclaimed and the Christian church established. Jesus was sacrificed by the Jews to ingratiate themselves with the Roman authorities, and thus preserve their nation, as well as to gratify their infuriated zeal against him: and though they knew not that they were effecting another and far more stupendous reconciliation, yet their high priest predicted it—and God brought it about. But the testimony of Jesus shall settle the point before us. "Many," says he, "shall come to me in that day and say, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And I shall say unto them, I never knew you," &c. Matt. vii.

The true object of miracles has been greatly mistaken by the teachers of the people of this age; and hence many have been led to suppose that could they have some miraculous operation performed upon them, they could be well assured of their acceptance with God. Mistaken souls! They have misapprehended the very design of miracles. They were never designed as a test of the conversion, sanctification, or holiness of any son of Adam, of whom we have any inspired account. They were performed, not to convert, but to direct the attention of men to a converting process found in the commandments of God, which they knew not, or had forgotten, or contemned. The stupendous miracle performed on the day of Pentecost, did not convert the three thousand, but it directed their attention to the authority of the Apostles, in obedience to which they were converted. The miracle performed upon Saul of Tarsus on his way to Damascus, did not give him the pardon of sins, but induced him to stop his mad career, and inquire what he should do to be saved. So of all miracles. They operated indirectly, and not directly, for the salvation of men. They occupied the same position in the salvation of the ancients that the evidences of Christianity now occupy. They satisfy us of the existence of truth, and induce us to embrace it; but they do not test the character of those who profess them before God. Nothing but *obedience* to this institution—to which miracles and the evidences of Christianity may direct us—can do this. We will close this part of our already too much extended investigation of our proposition, with a plain statement of the truth in relation to miracles and obedience:

Miracles are not now, nor have they ever been, a test of accepted character. Obedience to the laws of God is now, and always has been, a test of acceptance. Miracles were not performed to convert, but generally to prove the truth of the converting process. They sus-

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tain the same relation to the salvation of the ancients, that the evidences of Christianity sustain to ours. These facts being admitted, is it not absurd to expect a miraculous conversion, now that miracles have ceased, seeing that no man was ever converted by a miracle even in the age of their most wonderful displays? But more anon.

J. B. F.

OBEDIENCE THE TEST OF ACCEPTANCE WITH GOD.—No. II.

2nd. *The real or supposed answer to prayer has never been made the test of acceptance.* Proof:—

"Then came certain of the elders of Israel and sat before me. And the Word of the Lord came unto me saying, Son of man, these men have set their idols in their hearts, and put the stumblingblock of their iniquity before their face—and I the Lord will answer him that cometh according to the multitude of his idols. Every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the Prophet to inquire of him concerning me, *I the Lord will answer him myself.*" Ezekiel xiv.

This is a plain case. A man with a wicked design in his heart may ask the Lord, and receive an answer according to his design. The answer could not be a test, for it was in accordance with the idea. Upon the same principle the New Testament teaches, that they who receive not the love of the truth, shall be visited with strong delusion, that "they may believe a lie, and be damned because they believe not the truth, but had pleasure in unrighteousness." 2 Thess. ii. 10—12. "I will choose their delusions," says God, in reference to those who had "chosen their own ways," and delighted in abominations. And I have no doubt but this is verified even in the present day. Men now, I fear, who know the commandments of God, often pray to him to bestow upon them pardon and salvation in some other way. Such he may answer; and in their delusion they may believe that they have received his salvation, by penance before a priest, a mourner's bench, or some other idol of their own creation. I speak this not in harshness, nor with a design to gratify any personal feeling I may entertain against these modern inventions; but I say it in the fear of God, and because he has said he will answer those who choose their own ways according to the multitude of their idols. I am satisfied that were I to ask him for any favour out of the way that he had appointed, and according to mine own way, I should fear that he might answer me with that strong delusion in which the apostacy from his laws is now held, awaiting that awful destruction threatened in his holy Word. Prayer, then, may be a test of character only so far as it is in accordance with the will of God,—and thus it becomes obedience to his commandment. "If we ask according to his will, we know that he heareth

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us." 1 John v. 14. Prayer is a most solemn, important, and interesting institution; and he that neglects it is far from God. But prayer must be in accordance with his promises. And surely he has been rich in promises to all who keep his Word, and we have no need of asking so as to receive an answer according to our idols.

3rd. *The testimony of really or supposed-to-be religious persons is not a test.* Proof: 1 Kings xxii. Four hundred religious men—prophets, bore testimony to Ahab, king of Israel, that if he would go up to Ramoth in Gilead, contrary to the Word of God by Michaiah, the Lord would deliver it into his hand. He went—disguised as a common soldier—he fell, he died, by the hand of one who drew a bow at a venture. If the testimony of four hundred Prophets would not be received as a test, then will the testimony of four hundred of our religious experience-telling professors now be received? The supreme council of the Jewish nation, gave, as they conceived, religious testimony that Jesus of Nazareth was worthy of death. This case settles the point. But more in our article number three. J. B. F.

OBEDIENCE THE TEST OF ACCEPTANCE WITH GOD.—No. III.

4th. *Men oftentimes fall into the fatal illusion, that they are accepted with God, when the only evidence they can have of it is the complacency afforded them by a fervid imagination.* I will not attempt, for it is unnecessary, a delineation of the various excesses, irregularities, and unsubstantial fantacies of the human imagination in matters of religion. Its power and its effects are known and read of all the reflecting. The man under the full force of its extravagances, perchance is happy, but he cannot be safe. He may pass "through life in a sort of happy somnambulency—smiling and dreaming as he goes, unconscious of whatever is real, and busy with whatever is fantastic;—now he treads with naked foot on thorns; now plunges through depths; now verges the precipice, and always preserves the same impassable serenity, and displays the same reckless hardihood." Nor will I attempt a display of the crimes to which the religion of imagination has led and will inevitably lead. It is known that it is not always harmless; nor that the most innocent mischief has always characterized it when inflamed by fanaticism. It is our purpose simply to show that it has, in common with other false tests, being exposed by the Spirit of God; and that he who suffers himself to be governed by its dictation, submits to the dictation of a false guide, and may, with the blind leaders of the blind, be precipitated to destruction. We have already shown this to be the case in our exposure of other false tests; for every false test is imaginary in the proper acceptation of the word. But, perhaps, it needs a distinct exposure, and as the Word of God gives it, we will call the attention of the reader to it. Proof:—

"Can any one hide himself in secret places that I shall not see him? saith the Lord: do not I fill heaven and earth? saith the Lord. I have heard what the prophets said, that prophecy lies in my

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name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophecy lies? yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully; what is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophecy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord." Jer. xxiii. 24—33.

The New Testament is equally positive. In describing the infamous character of the Gentile world, at the appearance of the Redeemer of men, Paul ascribes their awful degeneracy to the fact, that forgetting God, "they became *vain in their imaginations*, and their foolish heart was darkened." Rom. i. 21. This same Apostle cautions the church at Ephesus, that they avoid this self-complacent vanity. "This I say and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the *vanity of their mind*." chap. iv. 17.

Our position is now illustrated, and the truth enforced by proper authority, that the exercise of divine power, even in the performance of notable miracles, and the delivery of wonderful and accurate prophesies, is not a divine test of accepted character; and that we cannot depend upon the answer to prayer, however solemn and important that institution may be—nor upon the testimony and experience of religious persons, though that testimony should be uniform, and their number amount to hundreds; nor upon any happiness of feeling obtained by the exercise of the imagination, nor upon any human device. By walking in the commandments of the dispensation under which, in the providence of God, we have been placed, in faith and verity, and only here, have we acceptance in the Beloved, and safety in the hope of eternal life. The record of the Father, the Word, and the Holy Spirit, in heaven,—and the testimony of the Spirit, the water, and the blood upon earth,—are, "That God has given us eternal life, and this life is in his Son. Whosoever, therefore, hath the Son, hath life; and he that hath not the Son of God, hath not life." 1 John v. 11, 12. True religion, therefore, in every age of the world, has consisted in such a regard for the will of God, which would lead to obedience to all his commandments. J. B. F.

ANOTHER STATE OF PROBATION.

We are often asked by men more curious than wise, What will become of the ignorant but honest heathen, who have died without hearing the saving truths of the Gospel? To get rid of this difficulty—for some

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men can never hold their mind in suspense, and being unable to arrive, by any natural process of reasoning, at a conclusion, have jumped at one—that they, in common with all who are in infancy and idiocy, will be annihilated at death. Who knows but that with reference to such there may be another state of probation? There is, at least, as much authority for this as for the sweeping conclusion that covers them over with the impenetrable veil of everlasting oblivion. Nay, more; for whilst the Bible is as silent as the annihilation to which these sapient reasoners have consigned them, all its great principles of benevolence would dictate at least a more rational end. Besides, we are informed, that after the downfall of all the sin-promoting governments of earth, that the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High God. I ask, for what purpose shall it be given into their hands? For the destruction or torment of those over whom they reign? Then they would be very fiends! For their salvation? Then the difficulty is removed, and such persons may still be saved from the oblivious shades of annihilation, the sage reasoning of our modern metaphysicians to the contrary notwithstanding. J. B. F.

From the Western Christian Advocate.

A DIALOGUE.

THE following is a true dialogue, of recent occurrence, between a celebrated teacher of Alexander Campbell's party, and a Methodist preacher:—

Meth. Preacher. Sir, will you be so kind as to answer me a plain question which I wish to propose?

Cam. Teacher. Most certainly, with pleasure.

M. P. I presume you administered the ordinance of baptism in the vicinity of this town on yesterday.

C. T. Yes, sir, I immersed one or two.

M. P. I suppose you considered yourself acting under divine authority?

C. T. By all means!

M. P. Now, sir, the question I wish to propose is this: On what passage of Scripture do you found your authority to baptize? [handing him the Bible:] cite me the text.

C. T. Certainly; you do not doubt the authority to baptize, for you were baptizing yesterday also.

M. P. I baptized fourteen persons by pouring; but that has nothing to do with answering my question. In the presence of Mr. ———, I demand your authority to baptize.

C. T. Why, sir, I must confess I never was asked that question before.

M. P. Indeed, sir, I am surprised at that, and yet more surprised that you are at a loss for an answer.

C. T. We certainly have the Apostles' example for it.

M. P. The Apostles wrought miracles, and did many wonders; but

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I still demand your authority to baptize. You certainly have not been baptizing several years without authority. I shall conclude you have none.

C. T. Why, sir, I—I—must say, it is taking me too suddenly.

M. P. The question is certainly a fair one and ought to be answered.

C. T. If I find a text containing my authority I will let you know.

M. P. No answer will be satisfactory unless the book, chapter, and verse, are specified. When you are prepared for this, I shall be glad to hear from you.

So it ended. No answer has yet been given, though several weeks have passed. Any person can understand the Campbellite's difficulty on the subject above referred to, when it is remembered that they deny a *special call* to the ministry. (!!!)

REMARKS BY A. CAMPBELL.

If such a conversation ever took place, I think the preacher ought to be silenced who could not refer to his authority to baptize. He could not have been sent by Jesus Christ, by the Apostles, or by the church; for had any of these sent him, he could have said so. Jesus sent the Apostles; the Apostles sent out preachers; and these erected churches; and these churches sent out their evangelists, missionaries, and proclaimers; to whom they gave all the authority of that church whose head is Christ. The only authority possessed by any man on this earth to be a public man in Christ's kingdom as a preacher, teacher, or baptizer, is the church; and that is all that any preacher of any denomination in America has—Romanist or Protestant. Apostles we have none; Prophets or evangelists, immediately sent forth by the Lord, we have none; of successors to the Apostles, in a direct line, there is not one on earth. No living man can show higher authority to officiate in things sacred than his own sect. Popes, bishops, Roman and Protestant, who claim succession, are all usurpers. Not one of them can show title from the Book, nor veritable history. The power of all Christian office is in the Christian people governed by the New Testament. They make their own servants and functionaries. How the church may exercise this power, in one or more congregations acting in concert in popular assemblies, or by the presbyteries she may appoint, or the bishops she has clothed with authority, may be questions of prudence or of expediency; but that the power is always resident in the church, no intelligent man can doubt. All sorts of persons commissioned by the church anciently baptized—Apostles, evangelists, deacons, and private persons, when specially appointed to the work. The Apostles sometimes baptized—Philip, one of the seven, baptized—Ananias, a private Christian, so

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far as the Scriptures speak, immersed Paul; and hence a special and exclusive class of baptizers has no authority from the New Testament —had no existence in the primitive church. Romanists themselves, with all their haughty assumptions, teach and allow lay baptism. The person, then, who can sprinkle water on the face of an infant in the name of the Lord, and then ask for divine authority for immersing a believer, is beyond all doubt a hypocrite or a simpleton. Large sums of money have repeatedly been offered for only one text from the Bible authorizing any one to sprinkle water on any one in the name of the Lord; and if thousands more were offered, not a man on earth could obtain the boon. For a Methodist to ask for authority to baptize, is, indeed, a singular abandonment of their own practice; for, though calling themselves episcopal, they never had one episcopal ordination among them in the modern and current ecclesiastical import of the term. The stream cannot rise above its fountain. Mr. Wesley could make a class-leader, but never presumed to make a bishop.

OBSERVATIONS ON ISAIAH.

CHAPTER L.

My attention has been drawn to the tenth verse of the fiftieth chapter of Isaiah; which I render here from Bishop Lowth's translation—"Who is there among you that feareth Jehovah? Let him hearken unto the voice of his servant.* Who is there among you that walketh in darkness and hath no light? Let him trust in the name of Jehovah." Two descriptions of persons are here addressed. First, those that fear Jehovah; second, those in darkness as to his dispensations. Walking in darkness generally refers to walking in ignorance, unbelief, and sin; but here it has a different signification, because the question is addressed to those "who fear the Lord," and they are encouraged to hearken to the voice of Christ. Those that walk in darkness, and have no light, are to trust in the name of Jehovah, as the Lord God, merciful and gracious, forgiving iniquity, transgression and sin, and that will by no means clear the guilty: Ex. xxxiv. 7. Then what is the darkness in which those are walking, who are called on to trust in the name of Jehovah? When we find those who fear the Lord are subject to great affliction, distress, perplexity, and calamity; such dispensations are *dark* and mysterious; we cannot see the purpose of God in subjecting us to them. But this we see, set forth for the comfort of those who fear the Lord: "My son, despise not thou the chastening of the Lord, and faint not when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. xii. 5, 6. And under such chastenings, should we not examine ourselves, and see wherein we have departed; wherein we have walked according to the course

* "Jehovah's servant." The Lord Jesus is called a servant, Isaiah xiii.; and he declared he was as one who served, John xiii.

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of this world, and not in subjection to Christ. We see in many of the chastisements which befel God's people, that the punishment corresponded to the offence. Abraham told Sarah to deny she was his wife. That very denial was the means of drawing down the evil he dreaded, had not God interposed. Isaac and Rebecca's partiality for their sons carried its punishment: Jacob acted deceitfully by his brother Esau, and was partial to his son Joseph; and was he not punished in the way he sinned? These instances are sufficient to awaken our attention to our own case, and we shall see in ourselves and the world, retributive justice even in this life. Whilst this is the case, we shall also find many persons suffering who yet fear the Lord, who are in darkness as to God's purposes in their affliction: but such are required to trust in the name of Jehovah. The same views of the Psalmist pervade the hearts of many of God's afflicted, children while they are instant in prayer, looking to, and trusting in the Lord, yet suffering affliction. They observe numbers around them, who do not trust in the Lord, and observe, "These are not in trouble as other men, neither are they plagued as other men; their eyes stand out with fatness; they have more than heart can wish; they say, How doth God know, and is there knowledge in the Most High? Behold there are the ungodly who prosper in this world; they increase in riches. When I thought to know this, it was too painful for me, until I understood their end; so foolish was I and ignorant, I was as a beast before thee." Psalm lxxiii. Thus it has been, is now, and ever shall be in this fallen state, in which the disciples do not walk by sight, but by faith. If all dispensations were explained, then men would walk by sight; but the purposes of God have never been revealed so as to be understood, until the event took place; so it is with the trials, dispensations, and sufferings, which of old afflicted the Patriarchs, and God's people now, the object for which they are sent is not understood—they are in darkness as to the aim and object; but let them "trust in the Lord." The Apostle, 1 Pet. i. 12, shows that the Prophets did not comprehend the messages they delivered; neither did Abraham, Isaac, nor Jacob, nor the other honoured servants of God, comprehend the object God had in view by their sufferings. See Job, David, Solomon, Jeremiah, and many others. Look also at the latter day. See Joseph and Mary fleeing into Egypt; John the Baptist beheaded; Peter, Paul, Stephen, and others, who were often and long in darkness, as to the meaning of God's gracious purposes in their sufferings. Even in our own experience have we not mourned for many things—over many disappointments which we have been led afterwards to regard as blessings. Wherefore, though walking in darkness, and not being able to comprehend the reason of our affliction, let us trust in the name of Jehovah: "God is our refuge and strength, a very present help in trouble." See also Psalms cxlv. 18; cxlii. 5; Prov. xiv. 26; Heb. vi. 18—20; 1 Pet. i. 4—13; Job v. 19; Psalm xxxvii. 39, 40; Psalms ix. 9; xxvii. 1; xlix. 16; Prov. xxx. 5; Psalm xlv. 22. The servants of God are not exempt from afflictions; but in this they differ—they are sustained, they are comforted by the precious promises of their heavenly Father. In the darkest hour they are encouraged to trust in the name of Jehovah. J. B.

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From the Midnight Cry of October 5, 1846.

LETTER TO E. MICKELWOOD.

Manchester, September 7th, 1846.

MY DEAR SIR.—I am glad that you think our correspondence has resulted in our views of divine truth, approximating more and more towards unity. Indeed, where the professed disciples of Christ are sincerely desirous to know his will in all things, and to embrace his heavenly doctrine, it is difficult how the continual examination of the Sacred Volume can fail in producing union of mind and of heart also; and it will and must accomplish this in all matters of substance, and in all those truths which are of essential importance, that our faith and hope may be in all respects essential. While I admit with you that we are much indebted to Mr. Campbell for his talents, for his great labour and perseverance, I believe that great evil has resulted both in England and America from following him as a leader, or as a founder of a new church, or a new system of sectarianism. His views of baptism are "heretical and mischievous," because they were unknown to the Apostles, or to the Christians of the first ages. Which of the Apostles ever had the word baptism emblazoned upon the standards which they held up before the Jewish and heathen world? None of them. They never preached baptism as being an essential part of the Gospel of salvation, or even as constituting a part of that faith which they delivered to the saints, but they declared it to be an ordinance of the Gospel, a necessary evidence and result of that faith which they preached, and a means of separation from a world living under the bondage of sin, and exposed to the wrath and condemnation of God. By baptism, the converts of those days were admitted into church fellowship with each other; they were not and could not be otherwise admitted, nor could they rightly, justly, or acceptably offer *any* spiritual sacrifice acceptable to God through Jesus Christ, otherwise than through and by his holy ordinance, which was the very door of entrance into all the rights and privileges of the spiritual or Gospel kingdom. This admission seems due to you and also to your readers, after your insertion of my former remark upon your adoption of Mr. Campbell's views. The first churches (and they were the best) were not united to each other by the common use of any ordinance *exclusively*, but by their common interest in the blood of the great atonement, by which they were introduced into the participation of the everlasting covenant, and into communion with each other therein. Therefore, any undue or unscriptural elevation or prominency which zealous men may establish, either in favour of this or any other Christian ordinance, can only be done at the expense of that great truth, and of those great facts, upon which all our hope of eternal life is founded. Whatever we may add to faith as the means of our justification before God, is dishonourable to God and injurious to our own souls. Whatever we add to the Gospel as the means of our salvation, can only be done by detracting from the glory of the Gospel, and thus our own eyes are in danger of becoming blinded to its fulness, its freeness, its all-sufficiency, its completeness, its glory. Mr. Campbell has certainly fallen into this error, and thus he inclines to make all

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religion an intellectual, rather than a spiritual thing, an imitative, rather than a vital substance or power: in fact, he is not an advocate of regeneration in any sense of the word, and thus it may justly be more than questioned whether his great work be truly the work of God or not. Let the test of his doctrines, principles, and assertions, be the true and faithful sayings of God, of the Apostolic word: if they will bear this test, then let them be universally adopted; if they will not bear it, let Mr. Campbell be at once rejected, and his doctrine also, no matter how positive he may be, or how great his talents and virtues, his learning, or his energy. Why should he be allowed to possess such overwhelming influence? His knowledge does not, cannot, and ought not to extend one word beyond "what is written." Baptism is *for* the remission of sins certainly, as other ordinances are also, for we cannot offer prayer or praise, or any manner of worship or obedience, unless our sins are remitted or forgiven for Christ's sake; but if you assert that our sins are remitted *by*, or *in*, or *because of*, or *on account of*, our baptism, then I contradict your position altogether, and call your doctrine "heresy," seeing that the natural effect and ultimate result of such doctrine would be to make the great expiatory work of Christ, to be altogether useless, vain, and nugatory.

I am glad you agree with me as to the merits of "Abdiel's Essay on the Advent and Kingdom of Jesus Christ." It is a production of beautiful and scriptural simplicity, and cannot be too widely diffused amongst earnest inquirers or students of prophecy in general; it is no party-work, the author being the Rev. J. W. Brooks, the present vicar of St. Mary's, Nottingham. It is as well to state this, as many persons are prejudiced against the American writers upon prophecy, on account of the latter being so evidently impelled by the desire of making proselytes to the advent movement.

I remain, my dear sir, yours sincerely, B. B.

REPLY TO THE ABOVE BY J. WALLIS.

Nottingham, November 6, 1846.

DEAR SIR.—There are many statements made in your communication to the editor of the *Cry*, to which my brethren, as well as myself, could give our most hearty concurrence, while there are others which show to us that your mind is greatly confused as to what we teach; if not, that you are labouring under the influence of a strong prejudice, which, if possible, ought to be immediately removed.

I must say, that it was with feelings of surprise and deep regret that I read your *serious*, though somewhat contradictory, statements, respecting Mr. Campbell and his principles, and which I understand to include the many thousands of upright and intelligent brethren who are in association with him. Still, if they be the honest conviction of your mind, you ought to be allowed, *first*, to state them, and, *secondly*, to prove them—otherwise you are bound candidly to retract your assertions, and to acknowledge that you have been mistaken. I hope

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you will have the magnanimity of mind to do this the moment you are convinced of your error. Prejudice, I know by experience, is a most blinding and resolute demon. He is one of the hardest of the hard to conquer—but he must be destroyed from our hearts before we can stand with acceptance in the presence of Jesus at his appearing and kingdom.

We all know, that the world at large may be greatly indebted to a bold and persevering reformer, while, at the same time, he may, unintentionally, or for the want of knowing better, or because the people are determined to have it so, leave a great curse on posterity. This was the case, in my judgment, with the glorious reformation of the sixteenth century. Martin Luther and his noble associates left to the world both a blessing and a curse—and why? not because they were not upright, sincere, and philanthropic godly men;—no: but because the thick smoke of Babylon by which they were surrounded prevented them from seeing clearly the road which led back to the New Jerusalem from above, which is the free mother of all who are legitimately born again. Now Mr. Campbell and his able associates have succeeded, in some good measure, in doing this. But oh! how hard a matter to persuade men to renounce themselves, and to enter, *practically* to enter, into the fulness of that divine love which is provided for them in the Gospel of God's dear Son.

You allow that Mr. Campbell possesses great talents and perseverance for the work in which he is engaged. This his warmest opponents cannot but admit. Indeed, he is designated by some as "one of God's great image breakers," some of which he always keeps at work in this idolatrous world—and, therefore, the world, though insensible of it, is much indebted to him as an instrument. But though having done his work on so large a scale and in so intelligent a manner, you suppose that "great evil has resulted both in England and America from following him as a leader." (!) 'Besides, Mr. Campbell has now, either by mistake or intentionally, set up so many *images* of his own, and of a much more diabolical character than even those that he destroyed, that when his great work is done, he will leave both the church and the world in a much worse condition than they were when he began!!' If this be your idea, as I have supposed it to be, respecting the "*evils resulting from his labours*," you have ample opportunity of endeavouring to prove it. He has done nothing in a corner. There are no shackles of party to bind him to the opinions and expediencies of men. No; but the divine pages of inspiration in their full, bright, and glorious display, is alone his authority for the enforcement of Christian principles and duties. He may err on some points—for infalliblity belongs to God alone—but the attention and investigation of men is solicited in order to test the principles by

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the *infallible standard of truth*, that they may "Prove all things, and hold fast that which is good." In fact,—his moral and religious standing before a large community of friends and foes—his public discussions—and his voluminous writings, are all stereotyped, and invite your inspection.

You say "Mr. Campbell's views of baptism are heretical and mischievous," &c. This you know has been said by hundreds before yourself,—yet none have ever proved them to be so. You have professedly read his *Essay on the Remission of Sins*: why not answer it and expose its fallacies? If it contain error, let it be exposed and at once repudiated. But, remember, that mere assertions are not arguments, nor yet is declamation to be allowed to pass for proof.

You ask, "Which of the Apostles had the word baptism emblazoned on their standards, which they held up before the Jewish world?" &c. Most unhesitatingly do I affirm that each of the twelve had this word on their standard. "Go," said Jesus to them, "and preach the Gospel to every creature, he that believeth and is *baptized* shall be saved. Baptizing them into the name of the Father, Son, and Holy Spirit." They were to commence at Jerusalem, Judea, and Samaria; and, in every case, *baptism* was either already understood in its *design* by the parties to whom the Gospel was preached; or it was faithfully made known to them as the heaven-appointed *medium*, or law of faith, by obedience to which, with a previous faith in the blood of Christ, all their sins are for ever blotted out. Hence I fully and cheerfully agree with you, "that, *by baptism*, the converts of those days were admitted into church fellowship with each other. They were not, nor could they be, otherwise admitted. Nor could they rightly, justly, or acceptably, offer any spiritual sacrifices acceptable to God through Jesus Christ, otherwise than through, or by, the holy ordinance of baptism, which is the door of entrance into all the rights and privileges of the spiritual or Gospel kingdom." If this acknowledgment is not making baptism the *medium* for the enjoyment for the remission of sins, the Holy Spirit, adoption, prayer, praise, the Lord's supper, &c. then I confess it will be difficult to understand your meaning altogether. But what greatly surprises me is, that you preface these remarks by saying, "*The Apostles never preached baptism as being an essential part of the Gospel of salvation; or even constituting a part of that faith they delivered to the saints*," &c. (!!)

Surely some of the fogs or the hobgoblins of Babylon must be before your eyes. Baptism, like the Gospel itself, was in the first instance for *sinners*, and not for saints. The three thousand on the day of Pentecost who were pricked in their hearts, or, convinced in their understandings that Jesus was indeed the Christ, the all-

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atoning Lamb, most earnestly desired to know what they must do. "Men and brethren, what shall we do?" They had been tried and convicted of their enormous guilt by these twelve judges of the King of mercy and truth. Surely, a gospel that did not contain an answer to their energetic and peremptory demand, would have been no gospel at all. Moreover, if they had now been in the enjoyment of the remission of sins, there could have been no meaning either in their request or in Peter's reply. But let us read it;—it was music in their ears:—"REPENT, AND BE BAPTIZED EVERY ONE OF YOU IN THE NAME OF JESUS CHRIST FOR (or, in order to,) THE REMISSION OF SINS, AND YOU SHALL RECEIVE THE GIFT OF THE HOLY SPIRIT." Here, baptism for the remission of sins, was "emblazoned" on the Apostles' banner before a gazing multitude both in heaven and on earth: Indeed, it formed a constituent part of their grand and benevolent commission to a lost and ruined world. "The promise," said Peter, "is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." What promise is here referred to? I answer, the promise of remission of sins and the gift of the Holy Spirit. "Then they that gladly received his word WERE BAPTIZED." Now the plain simple question is, Did these persons by being immersed in water for the remission of sins, add any thing to their faith as a *means* of pardon or justification that was in any sense either "*dishonourable to God or injurious to their own souls?*" I think not; and would cheerfully say to all inhe sa me state of mind, Go thou and do likewise, and the same blessed results will follow.

But still you say, "Baptism is *for* the remission of sins certainly, as other ordinances are also, for we cannot offer prayer, or praise, or any manner of worship or obedience, unless our sins are remitted or forgiven for Christ's sake; but if you assert that our sins are remitted *by*, or *in*, or *because of*, or *on account of*, our baptism, then I contradict your position altogether, and call your doctrine 'heresy,'" &c. THERE IS NO ORDINANCE OF THE GOSPEL FOR THE REMISSION OF SINS TO A PENITENT SINNER, BUT BAPTISM. Neither his faith, repentance, or prayer, are for the pardon of his sins, but baptism. Still, he is not pardoned on *account of* baptism, but *on account of the blood of Christ having been shed for the remission of sins.* It is in the *act* of baptism that he has this blood emblematically applied to his guilty conscience, and is raised up to walk in newness of life. Of this we have overwhelming proof. We will take an illustration from the conversion of Saul. We find that Saul believed, repented, and prayed "Lord what wilt thou have me to do?" Still, he had no knowledge of pardon—hence the command, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Saul obeyed, and from that time he had the remission of his sins, and became an ambassador for the Lord Jesus.

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Faith, repentance, confession, and prayer, are all necessary for a believer when he falls into sin. "If we (saints) confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Your assertions that A. Campbell makes "religion an intellectual rather than a spiritual thing;" and that he "is not an advocate of regeneration in any sense," I consider to be as unfounded as they are unjust. They are serious charges to be brought against a righteous man and a host of his equally devoted and intelligent associates. I do not think you have made these assertions ignorantly, because I know you have read his works to a considerable extent. To say you have done it in malice or hatred, would be repugnant to my feelings of respect for you, and altogether contrary to my convictions. And to think that you had done it in haste or thoughtlessly, or that because you heard some old Calvinistic theorist on regeneration say so, seems to be rather too mean for one whom I know to be intelligent, and to possess some good degree of independence of mind. However, I must leave the matter with you. To say that brother Campbell "does not teach regeneration in any sense," is a charge which ought either to be made good or repented of immediately. When I think of his writings, and then of brother Walter Scott, and a whole host of like-minded men, all teaching the same facts, commands, and promises, insisting upon men being born again of water and of the Spirit, and contending for a holy, zealous, and devoted life being spent in the service of Jesus by all who confess his name, I am at a loss to know from whence you obtained the idea, or how you can prove the assertion.

Yours truly, J. WALLIS.

A. CAMPBELL'S INTENDED VISIT TO ENGLAND.

Bethany, Va, October 16th, 1846.

BELOVED BROTHER WALLIS.—After the pleasant though flying visit of my son-in-law brother Pendleton and my daughter Clarinda, to England, Scotland, and Ireland, and their safe and speedy return to us improved in health, and much pleased with much that they saw, and, most of all, with the acquaintance formed with our beloved brethren in the kingdom and patience of our blessed Lord and Saviour Jesus Christ, and through your importunities, backed and enforced by their entreaties, inducing me to visit the brethren in Great Britain and Ireland, and to make an effort to extend the knowledge of the great principles of that Reformation for which we plead, I am resolved, the Lord willing and enabling me, to set out for England sometime in April next, and to spend the summer with you in the good work of the Lord. And now, brethren, will you all pray that I may come to you in the fulness of the blessing of the Gospel of Christ, and that my labour among you in the Lord may not be vain?

May favour, mercy, and peace from God our Father and from our

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Lord Jesus Christ, be multiplied to every one in the United Kingdoms, that love the kingdom and the appearing of our Lord Jesus Christ, to whom be eternal glory!

Ever yours in the bonds of the Gospel of peace, and in the hope of immortality,

A. CAMPBELL.

REMARKS BY THE EDITOR.

We may now fairly hope, through the kindness and good providence of our heavenly Father, that the ardent desire of many brethren and congregations in this country, and the long anticipated wish of brother Campbell's own mind, in reference to his visit to England, will soon be realized.

It is, indeed, the duty of every brother, and of all the congregations, to remove every obstacle and stumblingblock out of the way, and to unite in liberality, both in sentiment, feeling, and contribution, that the primitive Gospel may have free course, run and be glorified. Let us remember that the conversion of sinners and the union of saints is from God. He makes use of men only as instruments. "Paul may plant, and Apollos water, it is God who giveth the increase." Much, however, depends upon our faith, our feelings, our exertions, our zeal, our fidelity, and our love to him and his cause. He will have all the glory while he permits us to share in the privilege and happiness of being co-workers together with him in saving sinners from the wrath which is to come. Brethren, let us all continue in united prayer that these objects may be realized—that the life of our brother may be still spared—his health continued—that he may have a prosperous voyage across the Atlantic—and that he may come amongst us in the fulness of the Gospel of Christ. It is not as yet certain whether any one is to accompany our brother in this work of faith and labour of love in the kingdom of our Lord Jesus Christ. Our ardent desire is that it may be so, and that the brethren, both in England and in the United States, will show their liberality in supporting this mission of truth and love.

About seventy persons, ministers, laymen, and delegates, lately crossed the Atlantic on a visit to the world's convention, and to what was called the "Evangelical Alliance," the expenses of whom must have cost from four to five thousand pounds,—and all to accomplish what? Just nothing, so far as union here or eternal life hereafter is concerned. But will it, can it, prove such an abortion in the present instance? Impossible. The pure seed of the kingdom, the Word of God, cannot be sown in vain. It must and will produce fruit which shall redound to the glory of God, and the present and eternal well being of multitudes who, I trust, will yet be led to apprehend this great salvation. Oh then, brethren, let us be more

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prayerful, united, and liberal, in our contributions for the Gospel of Christ Jesus our Lord!

A brother writing from the United States on September 29, says:—

"Brother Campbell is just ready to pay you all a visit. He is ripe in experience, and the state of your country is such, that his visit now, is no doubt providential. It will be the duty of the brethren and churches to put away from among them all bickerings, all supineness, all indifference, and pray much to God that he may give a prosperous voyage across the deep waters, and that great good may be done in the spread of the Gospel, in the salvation of sinners, and the upbuilding of the saints. Much depends upon them. The Lord is never better pleased with his people than when they turn their eyes to heaven for a blessing. But if they, in an evil hour, look to man, to his learning, to his talents, he will send leanness into their souls and give them up to their own desires.

"My own experience in these matters is, that if the church is alive to the duty of sounding forth the word of life, the Lord will bless them in their weakness, and will work a great reformation by their means. Whenever ancient Israel trusted in horses and chariots, and looked to Egypt or Syria for help, and not to the Lord, then he gave them up to their own folly: miscalled, wisdom,—and they were overthrown. There is a great disposition among almost all the brethren to look off to foreign aid, and neglect the use of that which lies at their own door. Faith, unshaken faith, is very rare, after all. We are such poor mortals, that we are taken with what we *see*, with what we *hear*, and are so apt to forget Him who gives us all things richly to enjoy. Then, instead of the brethren whetting their appetites to hear something great from the American brethren, let them cultivate a spirit of prayer, a desire rather that good may be done, that souls may be saved, than that they and others should be astounded by the exhibition of splendid talents. Solomon pleased the Lord in asking wisdom and knowledge that he might do good: and the Lord gave him many things which he did not ask, and which are the first dictates of the flesh. Place this matter, then, with the Lord. Our blessed Saviour will always help his faithful disciples, and in the hollow of his hand he holds in sacred security those who preach him to a dying world."

Such are the sentiments of this much esteemed brother, in which we most cordially concur, and recommend them to the careful perusal and serious adoption of all our readers. J. W.

EDUCATION.

Parents and school-masters have the human race in their hands at a time when human nature is most susceptible of good and favourable impressions. If they are intelligent, humane, and pious, they can do more than all the ministers, priests, and lawgivers in the world. If any one would reform and bless mankind, let him give them good and intelligent parents and school-masters, and less than a tithe of all other

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reformers, whether called ministers, priests, lawgivers, or authors, will more than suffice all the demands of society. But we must have normal schools and colleges to make good teachers; and have persons of good sense, good education, and, above all, of good morals, to instruct and train them for the work. Three things are essential to good education. These are,—instruction, example, and training. Three words, in my use of them, not only representing three things quite distinct, but also of very great significance. Very many think that precept and example are enough; but training is more essential than either of them. Very many have good precepts and good examples before them; but, because of lack of training, are neither an ornament nor a blessing to society. A. C.

QUERIES AND REPLIES.

Saltcoats, October 17th, 1846.

CAN you reconcile Genesis xxxii. 30, Exodus xxiv. 10, 11, Judges xiii. 22, with Exodus xxxiii. 20, John i. 18, and 1 Tim. vi. 16? There are a considerable number of passages besides these on both sides of the question. J. SERVICE.

REPLY.

THE first passage in this query reads as follows: "And Jacob called the name of the place Penuel, (the face of God,) for said he, I have seen God face to face, and my life is preserved." Gen. xxxii. 30. It appears evident to me that the Divine Being, in the former dispensation, sometimes revealed himself to the Patriarchs in human form. Thus the Lord appeared to Abraham in the heat of the day. Gen. xviii. 1, xix. 1, 2. So also in the first verse of this chapter it is said, "And Jacob went on his way, and the angels of God met him," &c. Boothroyd translates it in the following manner: "Now Jacob went on his way: and he raised his eyes and saw a great company formed, and angels of God approaching towards him. And when Jacob saw them he said, This is the camp of God; and he called the name of that place, Mahanaim, (the camps.)" The two hosts: the angels forming one, and Jacob and his company forming another.

The person that wrestled with Jacob was evidently a human form, and personated the deity, at the same time he became visible to Jacob, and empowered him to change his name, and assured him that he had power with God and men, (Esau and his company,) and had prevailed. He then blessed him. And Jacob called the name of the place, Penuel, (the face of God.) This divine personage, in my judgment, was the same that afterwards appeared in human form as the redeemer of the world. Jacob saw God as much in reality, in this instance, though not in the same degree, as Philip with the Apostles did when con-

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versing with the Saviour. John xiv. Philip saith unto him, "Lord, show us the Father, and it sufficeth us." Jesus replied, "Have I been so long time with you, and yet hast thou not known me Philip? He that hath seen me hath seen the Father. No man hath seen God at any time: the only begotten of the Father, he hath declared him." John iii. 32, vi. 46.

"God is a spirit;" and, considered abstractly, we may never expect to see him either in this world or the next. He shines now, and will for ever shine through what he has done and said, or what he may hereafter do and say to those whom he has created and redeemed. He only hath immortality dwelling in the light which no man can approach unto; whom no man hath seen or can see; save he who is *of* God—he hath seen the Father and manifested his perfections to the children of men. Now are we the sons of God: and it doth not yet appear what we shall be, but we know that when he, the Saviour, shall appear, we shall be like him, for we shall see him as he is, clothed in our nature, invested with light, immortality, and eternal life, displaying all the grandeur and glory of the eternal God to an intelligent and admiring community.

A little reflection as to how God is seen in every thing, and yet he himself, abstractly considered, is unseen, will settle, to every believing mind, a thousand apparent contradictions, both in the creation and the redemption of the world. J. W.

QUERY ON THE HOLY SPIRIT.

Shuttleworth, November, 1846.

Does the same Holy Spirit which inspired the Apostles and Prophets dwell in every Christian now as in the first days of Christianity? I cannot explain many passages of Scripture without answering in the affirmative; if you can, you will relieve the minds of many of the brethren from difficulties. I will refer you to a few passages for your consideration: John vii. 39; xiv. 16, 17; Acts ii. 38; Rom. viii. 15, 26; Eph. i. 13; v. 18; 1 Thess. iv. 8; v. 19; and Jude 19. T. B.

REPLY.

I understand there is but one uncreated, self-existent, and independent Holy Spirit, in the universe. Now, as all men by nature are destitute of this Spirit, they must be created anew in Christ Jesus, in order that they may in some *measure* partake of its enlightening and sanctifying power. It dwelt in Christ without measure. Why any one should desire to find two Holy Spirits, I cannot imagine. Not wishing such a development myself, I have not made the attempt to discover it. "There is one Spirit, and one hope," &c. J. W

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QUERY ON A DISORDERLY CHURCH.

WHAT is the duty of an individual who is connected with a church whose doctrine is according to the Scriptures, but whose conduct is antichristian, (speaking evil one of another)? Is it right to withdraw from such a congregation? If so, what is an individual to do who cannot conscientiously join any other? J. J.

REPLY.

THE above presents to our mind an anomaly. It certainly cannot be the duty of any one in attempting to avoid one evil to commit a greater and more aggravated one by so doing. The old adage is, "That two blacks cannot make one white." If there were no listeners there could be no tale bearers or backbiters. He who listens to an evil report against a brother, is equally guilty with the reporter. The law of Jesus is, "If thy brother trespass against thee, go and tell him his fault between thee and him *alone*," &c. "If ye bite and devour one another, take heed that ye be not consumed one of another."

J. W.

QUERY ON CHRISTIANS MARRYING WITH THE WORLD.

A BROTHER writes. "Would a Christian sister be acting consistent with the Christian religion to marry an atheist, infidel or deist?" While a few infidel and sectarian husbands are sanctified by Christian wives, the law of our Master and the organization of his church, seem to require the marriage of Christian women "only in the Lord."

REPLY.

AMONGST all my acquaintances I cannot call to mind a single Christian woman who was happy after marrying an infidel or sectarian husband, but I have at least a score in my eye, who have been induced to neglect and abuse the cause of Christ, on account of sceptical and partisan husbands. *Wealth* and *amours* may lead Christians to be "unequally yoked" with the above described classes, but it is too great a risk for any one whose heart is placed upon God. Poverty and affliction, in the enjoyment of Christian privileges, may be borne gladly; but wealth and ease without full liberty to serve God, constitute hell. While evil communications corrupt good manners, we need Christian wives and husbands to enable each to fill out his or her proper relations in life; and my judgment is, any man or woman is a thousand times better off alone in the world, than when *tied* to a servant of man's destroyer; and I would almost as soon have the devil himself for a companion as to be compelled to live with a woman who had not the heart to adore the Father of the universe. May the Lord save me from irreverent persons! Beware, O ye people of my God, how you league your fate with the children of the wicked one. T. F.

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LETTERS TO THE EDITOR.

Manchester, November 13th, 1846.

MY DEAR SIR.—Your *Christian Messenger* for the present month has only just come to hand, so that I have not been able to notice your remarks in the concluding portion of it, until to day.

The sentence of mine which has drawn forth your rejoinder, and for which you threaten me with the renewal of your editorial castigation, was originally the postscript to a *private* letter addressed by me to Mr. Micklewood, upon an entirely different subject; and he had no permission from me to insert it in his own publication, nor did I anticipate that he would do so. However, as you have thought well to take up the matter, I have no objection to stand by the assertion, (which was made understandingly and conscientiously,) that the religious system of which Mr. Campbell is the originator, and the advocate, is a system of heresy and of delusion. As you say that you have further remarks to make upon the subject, I will suspend any attempt to prove my assertion, until I am in possession of your next month's publication, after which you will probably allow me the opportunity of reply in the January number, by a letter addressed to the editor, after which the controversy will close, so far as any remarks proceeding from me may be concerned. That Mr. Campbell possesses extraordinary abilities and attainments there can be no question, everything proceeding from his powerful pen indicates a master mind, of which there is sufficient evidence in the very admirable essay which constitutes your opening article for the present month. But when he attempts to pervert, or destroy, or neutralize, "the faith once delivered to the saints," by his own human and sophistical reasonings, united with the glorious facts of gospel testimony, then he ought not to be aided and applauded in so doing, but to be resisted to the uttermost, and the more so while his popular talents and great influence arising therefrom, are taken into consideration. It is no presumption to do this when we know that the "true and faithful sayings of God" are decidedly in our favour, and that the testimony of the Holy Spirit is with us in such opposition. That is quite sufficient to arm us with power even in contending with such an eloquent and persuasive, such an influential and powerful adversary. There is always reason to suspect heresy, when a man comes forward professing to discard the faith and practice of all those who have preceded him, or to exclude from his scheme of theology everything which his forefathers counted most worthy of being cherished and perpetuated. All this Mr. Campbell condemns and banishes as antiquated and obsolete prejudices, unworthy the present era of progress and of enlightenment. This is usually the forerunner and precursor of every system of delusion or of error. How can we ever sufficiently understand our obligation, or confess our gratitude, to those eminent and devoted men, who, by the providence of God, were the means of emancipating this great nation from the thraldom of popery three hundred years ago? It is impossible that we can ever estimate the great and mighty work which they were then enabled to perform, and to which we now stand indebted for our present liberties. And yet, Mr. Campbell does not scruple to declare, (by inference and implication at least,) that the Fathers of the Reformation who crippled the mighty power of papal Rome, and who bequeathed to succeeding generations that most precious of all legacies, the Word of God, were mere dunces when compared with himself, and were quite unable to understand the work which they professed to perform.

His pretended Reformation when compared, or, rather, when contrasted with *theirs*, is quite unworthy of the *name* of a "Reformation," by which title he designates or dignifies the movement of which he is the author and federal head. His imitators in this country, of course follow his example in this particular, echoing and emulating his sayings and opinions, and endeavouring to shine by the light which he has reflected upon them. There is every thing to esteem and admire in Mr. Campbell when personally considered, but I believe his very central principle is subversive of that great salvation which is the hope set before us in the Gospel, and of that sure word of prophecy unto which we shall do well to take heed, until the day dawn, and the day star himself arise. I have had no motive in making the observation which has caused your commentary upon it,

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but love to truth, and to Him who is in himself the very incarnation of truth, and before whom we all must very shortly appear. I trust you will enter upon this question in a friendly spirit, and with a candid mind, so that your readers may be enabled to discern the truth, and also to appreciate it. You believe of course, that truth lies entirely on your side; well, if that indeed is the case, you will derive a great advantage from such a consideration, and will know how to make effectual use of such an advantage. Confine your remarks strictly to the matter in hand, or the controversy can never be satisfactorily disposed of. Remember, also, your own motto, that "Truth is great and mighty above all things and will prevail," and that if we present it in its own simplicity and sincerity, it will win its onward way, it changes not with time or with circumstances, it varies not with the wavering mind of man, but "flows and flows on in every age the same." I remain, my dear sir, yours very truly, B. B.

NOTE.—When the foregoing letter of our friend B. B's came to hand, the one in the *Midnight Cry* of September 7th, with my remarks in reply, were already in type. I have therefore inserted the above without any comment—and promise him a candid and impartial hearing in our January number. J. W.

Sneinton, near Nottingham, November 19, 1846.

DEAR BROTHER WALLIS.—Having lately accomplished a journey which was undertaken through the earnest desire of several congregations, and concurred in by the congregation to which we belong, I feel it necessary to furnish a few notes on my tour. The first stage of my journey was from Nottingham to Sunderland. I had there the pleasure of spending an evening among the friends of my youth, and of delivering a discourse to the congregation into which I was born when I became a soldier of Jesus Christ. Although the church is not avowedly in the list of churches denominated *Reformed*, yet the same great principles for which we plead and the same grand ordinances we observe, are there steadily taught and observed. From Sunderland I passed on to Carlisle. During one Lord's day and a few successive evenings I had the pleasure of making known the glorious Gospel of the blessed God. Congregations were very thin and discouraging, but the love wherewith I was received by brother Cockburn and his brethren furnished an ample compensation. Nearly twenty members are found in Carlisle. They have no prospect of enlargement for the blinded people will not even give them a hearing: nevertheless they are doing the *main thing*, holding fast the truth and living in the enjoyment thereof. From Carlisle I journeyed to Dumfries, and in that town and in its neighbourhood, for two successive Lord's days and several evenings, declared the common faith and the ancient hope. Nearly forty members are found in the district. They have for some time been bleeding through wounds of the most cruel kind, viz., wounds self-inflicted, but at present they are tranquil. I trust they have learned the great lesson of carrying all their *substantial oneness* before the public, and of keeping all their minor discords in the private circle. I trust that brother Hutchinson, who still presides there, may enjoy the truth still more abundantly, and that the brethren may cluster around him, and cheer him onward by their confidence and love. One individual in Dumfries confessed the Lord and put him on by a burial in water. He had for some time been insanely striving to *render himself worthy*. When will sick men learn that they must come to the Physician of souls, and be healed in his own way? In the world of sense men are wise in their generation. It is only in the spiritual region that such infatuation prevails. From Dumfries I journeyed to Sanquhar and was cordially received by brother Harkness and his kindhearted associates. I spent a week in the place, and was favoured by good congregations and attentive people. The church is about twenty-seven in number. They have no immediate prospect of more numerical strength. This is melancholy enough considering the facts of the case. For many of the inhabitants of the place who have heard and seen are lingering in the camp of the devil, turning their light into darkness by cowardly selfishness. From Sanquhar I journeyed to Dalgig in Ayrshire. Brother Campbell is steadfastly

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maintaining his ground, and proving it by advancing on the lines of the enemy. In the town of old Cumnock about twenty of us sat around the table of the Lord, publishing his death, and looking for his second coming. I was strengthened to deliver a course of lectures on the faith and hope of the Gospel. In Cumnock two promising men made a good confession of faith, and in the river of Nith testified their allegiance to a new Master. The chief root of bitterness which they have, arises from the fact, that several of the baptized are dark as midnight on the design of the institution, and are only willing to have two witnesses where God has given three. I trust, however, that if they are sincere, more light will be given and received. After travelling nearly a thousand miles, and delivering twenty-eight discourses on the kingdoms of grace and of glory, I find myself again in Nottingham with renovated health, rejoicing in the good Providence of God, and in the esteem and confidence of my brethren.

I remain, dear brother, truly yours, G. GREENWELL.

CONCLUDING REMARKS.

WE have now concluded our second volume of the new series, making the eleventh of our humble endeavours to scatter the seeds of truth and righteousness in our highly favoured land. The volume now ended contains matter fully as interesting and important as any of its predecessors. It will bear comparison with any other work of a similar kind either on this or the other side of the Atlantic. But no thanks to us for this, seeing we are not the originators of the matter, but only the collectors and compilers of what others produce—except now and then we throw in an idea or two to co-mingle with the rest, for the instruction and good of all. We hope, in the forthcoming year, an impetus will be infused into our pages that will be to it as life from the dead. Our resources are abundant, and still increasing; and should brother Campbell, with an associate, visit our native land, we shall bespeak their assistance and co-operation in this department of labour, for the edification of all.

To struggle hard for ten years without remuneration other than the satisfaction of knowing we are doing good, calls for courage, self-denial, and perseverance. But this is the seed time, the harvest and the reward are in the distance. "In due time we shall reap if we faint not." To look for immediate success, to expect the harvest at once, and to be discouraged because it is not realized, or because difficulties obstruct the way, would show a want of faith and confidence in the Captain of our salvation, and in the verity of that cause to which we hope more unreservedly to be devoted the remainder of our days.

Our number one of volume three will be issued, (D. V.,) on the first of January, and we again solicit the co-operation of all the brethren. A wider and more extended circulation is needed, and ought to be obtained. It could easily be accomplished were all the churches determined to be active and liberal. Brethren, the time is short. "Let us not sleep as do others." Another year has nearly run its short but important round, and time is winging us onward into the immediate presence of our heavenly King. May we each stand before him with acceptance and joy, hearing the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord?"

J. W.

T. KIRK, PRINTER, PETER GATE, NOTTINGHAM.

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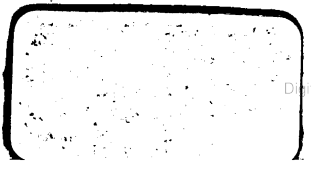
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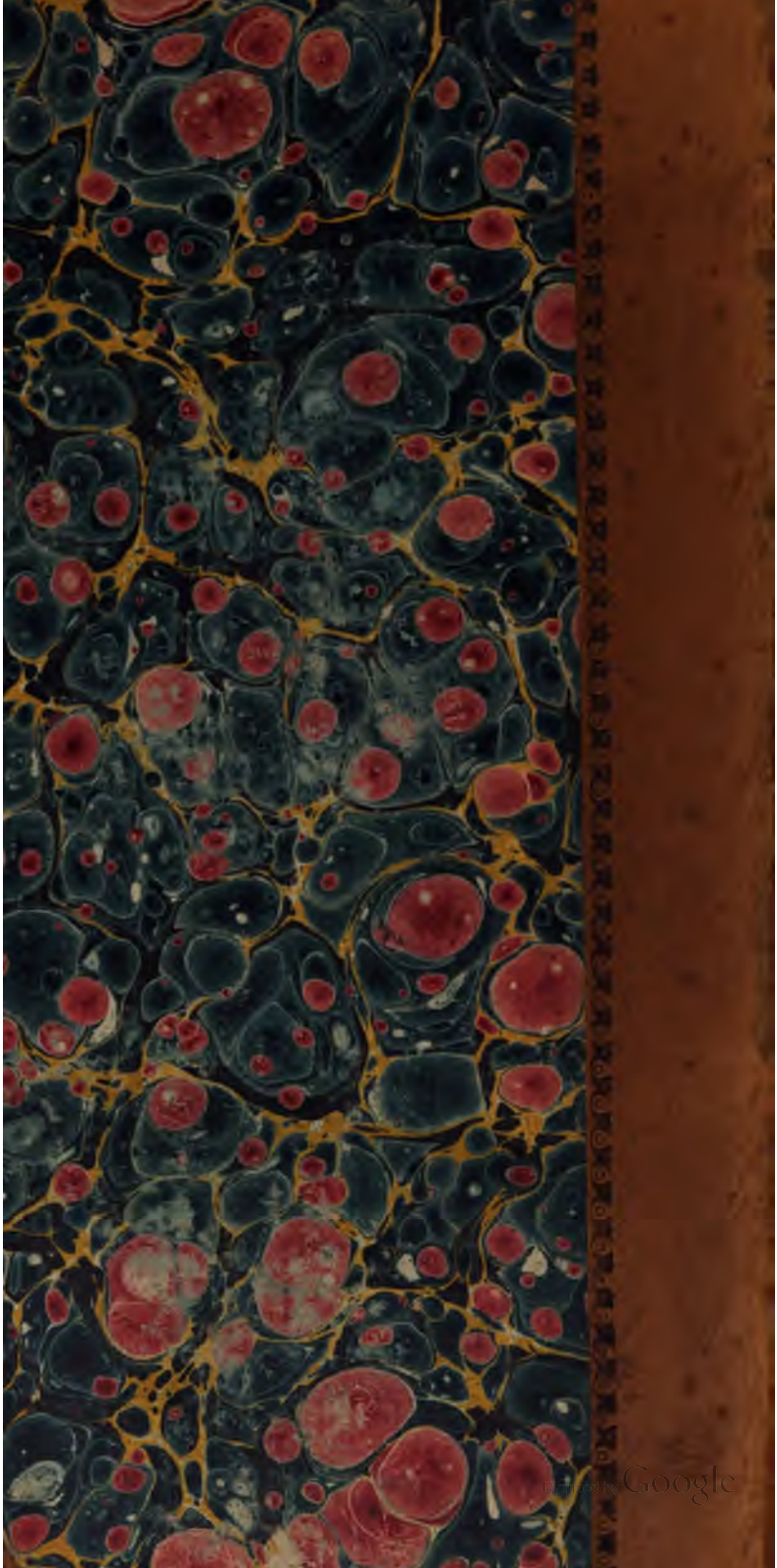
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